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THE

HOLY BIBLE

ACCORDING TO THE AUTHORIZED VERSION (A.D. 1611),

WITH AN EXPLANATORY AND CRITICAL

Commentary

AND

A Revision of the Translation,

BY BISHOPS AND OTHER CLERGY

OF THE ANGLICAN CHURCH.

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EDITED

BY F. C. COOK, M.A., CANON OF EXETER.

VOL. II.

JOSHUA—I. KINGS.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1872.

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JOSHUA.

INTRODUCTION.

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1. THIS book like several others of the historical books of Scripture derives its name from its contents. It records almost exclusively the acts of Joshua in fulfilment of the commission laid upon him from God by the hand of Moses (cf. Deuteronomy, xxxi. 7, 8), and terminates with Joshua's death and burial. Hence it very appropriately bears in the Hebrew the simple title of Joshua; in the LXX. that of Ἰησοῦς Ναυή or Ἰησοῦς υἱὸς Ναυή.

2. CONTENTS AND SCOPE.

The Book of Joshua resumes the history of the chosen people at the death of Moses, and continues it through the leadership and government of his successor. The narrative is on the whole systematic, and follows the actual order of the occurrences. Deuteronomy left the people in the plains of Moab on the banks of the Jordan mourning the loss of their first great ruler and legislator. The very first verses of this book refer to the death of Moses; remind Joshua of the promises made by God to his forefathers; solemnly renew those promises; and bid Joshua arise and put his people into actual possession of them. Joshua proceeds at once to his arrangements, amongst which is specially recorded the dispatch of the spies and the occurrences ensuing (chapters i. and ii.); then follows the miraculous passage of the Jordan (iii. and iv.), and the preparation of the people by the renewal of the covenant with God, and by the solemn celebration of the Passover for the advance upon their own and God's enemies (v.). Next in six chapters (vi.-xi.) a summary account is given of the actual conquest. The capture of Jericho, the first city of Canaan which the invaders reached, is effected (vi.) by the special interference of God; and is followed up by an attack upon the neighbouring town of Ai, which though repulsed at first, because of the sin and folly of Achan, is eventually successful after that folly is expiated (vii., viii.). The fraud of the Gibeonites betrays the leaders of the Israelites into admitting that people to an unlawful covenant, but is soon found to lead to vast incidental advantages. The southern Canaanites, alarmed at the defection of Gibeon, make an alliance and rapidly assemble all their forces to punish the revolted city, and are crushed by Joshua, who makes a forced march from the camp at Gilgal in the night, and falls on them with all his forces suddenly, in a great battle near Beth-horon (ix., x.). Subsequently the northern Canaanites, though isolated from their allies and kinsmen in the south by the victories of Joshua in the neighbourhood of Gibeon, muster a very large army, with many horses and chariots, under Jabin, king of Hazor, but are surprised by Joshua, apparently before they were prepared for offensive operations, and utterly routed near the Waters of Merom (xi.). These decisive victories establish the superiority of the Israelites in the field, and the success of the invasion as a whole; and the conquest is completed

by a long series of special enterprises against particular kings and towns: cf. xi. 18.

The chapters next following record the proceedings of the Israelites after the conquest. After reminding his readers that two tribes and a half had already been provided for on the other side of the Jordan (xiii.), the writer narrates how the great tribe of Judah and the double tribe of Joseph had first their future homes assigned to them (xiv.-xvii.): and, subsequently, after a period of inactivity, during which the warriors of the desert were probably resting from their fatigues in war and travel, how the allotment of the conquered land was resumed and completed by the settlement of the remaining seven tribes in the territory west of the Jordan (xviii., xix.). The fulfilment of the directions already given in the law of Moses for the appointment of cities of refuge and Levitical cities is next recorded (xx., xxi.), as is also the dismissal to their homes of the warriors belonging to the two and a half trans-jordanic tribes. These had remained to aid their brethren until the Canaanites were subdued, and they now on their homeward march erect an altar at the spot where they repassed the Jordan as a memorial that they were not severed by that natural barrier from the national sanctuary and covenant (xxii.).

The great work of Joshua's life was now accomplished: and in view of his approaching decease he calls for the chiefs of the people, reminds them of the faithfulness with which God had kept His word to them, and exhorts them to exhibit corresponding steadfastness to their part of the covenant (xxiii.). Subsequently (xxiv.) Joshua addresses himself to a general assembly of the people at Shechem, recounts God's past mercies to the nation, and demands whether they on their part are prepared to pledge themselves to an unreserved service of God. On their making deliberate and repeated choice of the Lord for their God, Joshua solemnly renews the covenant on the very spot where God's first promises were made to their great forefather Abraham (cf. Gen. xii. 6-8). The death and burial of Joshua, and that of his priestly co-adjutor Eleazar, form a fitting close to the book.

The contents thus rapidly recounted group themselves into two divisions of nearly equal length. The conquest of the land is described in twelve chapters, and then in twelve other chapters the subsequent partition of it together with Joshua's last acts and words.

The victories of Joshua described in the former of these portions were accompanied by repeated and stupendous interferences of God. This miraculous element has led some commentators to treat the book as altogether unhistorical. Its prevailing character is described by De Wette as "mythical." Palfrey thinks its aim to be rather to collect local legends than to write a history. Others, as Hauff, deem it to be a theocratical production designed to exhibit the conquest and possession of Canaan as depending upon obedience to Jehovah, and to be framed so strictly and merely in that interest that it has no claim to be treated as a record of facts. Most commentators, however, allow that there is a kernel of history in the book; and even that the successive stages of the conquest actually occurred as they are there set forth, though they regard the miraculous element as incredible, and explain it as the halo of glory shed by the imagination of a later age round the ancient heroes and early origin of the nation. Such views in one form or another will be found in the Introductions to the Old Testament, of Eichhorn, Bleek, and Davidson: in Ewald's *Geschichte*, in Von Lengerke's *Kenaan*, &c. They all assume either expressly and confessedly or by implication that miracles are everywhere and always to be rejected; and that a narrative which contains them is thereby convicted of indulging in gross and superstitious exaggerations at least, if not of being purely legendary. It is beside the present purpose to discuss the general assumption in question; but it may be remarked as regards the Book of Joshua that the narrative of it must be taken as it stands or rejected *in toto*. If the Jordan was simply crossed by the Israelites at well known fords, or Jericho taken by a sudden escalade, after perhaps the collapse of

some part of its wall in an earthquake, then the writer who could out of these facts manufacture such narratives as those in iv. and vi., narratives very full of positive statements and of deliberately written detail, is utterly untrustworthy. The attempt to distinguish between some portions of the book as historical and others as romantic must fail. The two elements thus attempted to be set apart are indissolubly interwoven throughout the early chapters of the book: and if any credit at all is to be granted to the writer, it must extend to his statements generally; it cannot be withheld from one statement and allowed to another, without evidence in either case, and solely because of some personal prejudice of the critic.

It must not be forgotten that the miracles of the Book of Joshua do not stand alone. They grow as it were naturally out of the Divine interpositions on behalf of Israel in the days of Moses, and are but the close of a series of extraordinary providences begun in Egypt, and described in Exodus and the books following. No less do they stand intimately associated with the future history and development of the Jewish church and nation, and even with the wider and more remote issues of God's counsels as manifested, or to be manifested, in the Christian church to the end of all things. Thus the conquest of Canaan by Joshua has other and vastly grander significances than its mere dimensions as a fact in history seem at first sight to suggest. It is not to be regarded simply as the invasion of a little district about as large as three average English counties by a tribe of nomads from the Arabian deserts. If thought of only thus, the burst of wonderworks which marks it seems, no doubt, incongruous. But it was also the accomplishment by God of a purpose revealed of old; it was an essential element in the plan ordained by Him for the preservation amongst men of His Law, Will, and Word; it was designed to foreshadow in many important particulars His future dealings with mankind at large, and was to be so ordered that when the antitypes should in time appear, the Divine Hand in them might be recognized through their correspondence with forerunning events, which had been prepared in the time of Joshua and recorded in the book that bears his name. The miracles in it which have proved so staggering to many, do not when thus viewed seem so hard to receive and believe. They appear to be far, indeed, from being gratuitous or isolated. It would seem, rather, that but for the special help of God the Israelites could not have effected the conquest at all, for they were hardly superior to the Canaanites in numbers, and were destitute of chariots and horses, and of all the more elaborate equipments for war, above all of the appliances requisite for reducing the "cities great and walled up to heaven" (cf. Num. xiii. 28; Deut. i. 28. and ix. 1) in which Canaan abounded; yet God's promise was pledged to their forefathers to give them this land. Whatever then might be necessary to give effect to this promise it belonged to His faithfulness to accord; and the Book of Joshua consequently is an essential sequel to the Pentateuch as declaring the thorough fulfilment by God of the covenant made by Him through Moses with Israel, and thus as illustrating His inviolable faithfulness. Its typical aspects and applications are broadly suggested by the very name Joshua (= "God's salvation:" see on Num. xiii. 16), and must have been constantly brought to the mind of the Christian church in old times through the Greek form of the name Ἰησοῦς, "Jesus," used by St. Stephen, Acts vii. 45, and in the Hebrews, iii. 8, and currently adopted in the ordinary title "the Book of Jesus." These have never been better set forth than by Bishop Pearson, 'On the Creed,' Art. II.

"Joshua it was alone of all which passed out of Egypt who was designed to lead the children of Israel into Canaan, the land of promise, flowing with milk and honey, which land as it was a type of the heaven of heavens, the inheritance of the saints, and eternal joys flowing from the right hand of God; so is the person who brought the Israelites unto that place of rest a type of Him Who only can bring us into the presence of God, and there prepare our mansions for us, and assign them to us, as Joshua divided

the land for an inheritance to the tribes. Besides, it is farther observable, not only what Joshua did, but what Moses could not do. The hand of Moses and Aaron brought them out of Egypt, but left them in the wilderness, and could not seat them in Canaan. Joshua, the successor, only could effect that in which Moses failed. Now nothing is more frequent in the phrase of the Holy Ghost, than to take Moses for the doctrine delivered, or the books written by him, that is, the Law; from whence it followeth, that the death of Moses and the succession of Joshua presignified the continuance of the Law till *Jesus* came, 'by whom all that believe are justified from all things, from which we could not be justified by the Law of Moses.' (Acts, xiii. 39). 'The Law and the prophets, were until John, since that time the kingdom of God is preached.' Moses must die, that Joshua may succeed. 'By the deeds of the Law there shall no flesh be justified (for by the Law is the knowledge of sin); but the righteousness of God without the Law is manifested, even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe.' (Rom. iii. 20-22.) Moses, indeed, seems to have taken Joshua with him up into the mount (Exod. xxiv. 13); but if he did, sure it was to enter the cloud which covered the mount where the glory of the Lord abode: for without *Jesus* 'in whom are hid all the treasures of wisdom and knowledge' (Col. ii. 3), there is no looking into the secrets of heaven, no approaching to the presence of God. The command of circumcision was not given unto Moses, but to Joshua; nor were the Israelites circumcised in the wilderness, under the conduct of Moses and Aaron, but in the land of Canaan, under their successor. For 'at that time the Lord said unto Joshua, make thee sharp knives, and circumcise again the children of Israel the second time,' (Josh. v. 2), which speaketh *Jesus* to be the true circumciser, the author of another circumcision than that of the flesh commanded by the Law, even 'the circumcision of the heart, in the spirit, and not in the letter' (Rom. ii. 29); that which 'is made without hands, in putting off the body of the sins of the flesh' (Col. ii. 11), which is therefore called 'the circumcision of Christ.'"

But important as the theocratical and theological characteristics of the book are, both in themselves and as (so to say) vindicating the miraculous elements of the narrative, we must nevertheless not lose sight of the internal evidences of common and historical fact which it presents.

The invasion of Canaan by Joshua was evidently a carefully and skilfully conducted enterprise. In the days of Moses the Israelites sought to force their way into the land across its south frontier. That attempt was made against the express prohibition of God given through His servant Moses (Num. xiv. 40 sqq.), and was no less ill-directed and foolhardy than it was rebellious and presumptuous. An army marching upon Canaan from the south must find its path intercepted by range after range of heights, each, in the days of Moses and Joshua, bristling with towns and fortresses. The progress of such an army could be but slow, and at every step would be met by better organized resistance from an increasing number of enemies. When Israel, after forty years' expiation of the revolt at Kadesh, again arose at the command of God to resume the long-deferred enterprise on Canaan, the host was conducted round the whole south-east corner of the land and directed upon its comparatively defenceless eastern flank above the Dead Sea. The whole of the strong military positions and fenced cities in the "south country" and the "hill country" of what was subsequently the territory of Judah were thus taken in reverse and rendered comparatively useless. It is probable, too, that the southern Canaanites in particular were at this time greatly weakened by the invasions of Thotmes III., who had taken Gaza, apparently not many years previously, and no doubt had overrun the whole adjoining district: see note on xiii. 3, and especially the editor's Essay 'On the Bearings of Egyptian History upon the Pentateuch,' vol. i. p. 457. No less able were the measures adopted by Joshua to execute the plan thus judiciously laid down.

He passed the Jordan, by the special help of God, at a time of year when his enemies no doubt deemed the river to be an almost insurmountable obstacle to his advance (see on iii. 15), and thus took them in some degree unprepared. Having done so, he seized, and no doubt also fortified, and garrisoned, a suitable position at Gilgal, to serve as his foothold in the land. He then captured and destroyed Jericho, the only great fortified city in the neighbourhood, and thus secured his own basis of operations from molestation. The fall of Ai laid open the passes towards the interior, in which the defection of Gibeon gave him next a strong lodgement. Thus were the forces of Israel and its allies thrust like a wedge through the very midst of the land almost to the western sea, and in its most vulnerable part, between the fastnesses of Judah on the south and the mountain district of Ephraim on the north: and the Amorites on Joshua's left were cut off from the Hittites on his right by his whole army interposing between the two. The Amorites, more immediately threatened by the progress of Joshua, hastily summoned their warriors under the lead of the King of Jerusalem to recover Gibeon; but Joshua fell upon them suddenly with all his forces and overpowered them before its walls. He then rapidly pursued these great successes, and reduced the whole south into at least temporary subjection before the larger multitudes of the north could be mustered. Those in their turn shared the fate of their brethren in the south; and their more thorough and elaborate preparations only served to make their defeat irretrievable. Joshua again burst on them with all his forces unexpectedly, probably, as before Gibeon, at daybreak, and broke their vast host to pieces on the shores of Lake Merom.

In these campaigns of Joshua it is impossible not to see the traces of strategical skill no less conspicuously than that presence of immediate and Divine suggestion and succour which the narrative asserts. The lessons thus indicated cannot be here fully drawn out, though they may not be passed by entirely without attention. We have here before us consummate strategy, promptitude, and valour directed and invigorated by special ministries of grace from Heaven. It is one of those rare combinations of faith with talent, of inspiration with ability, which, when they arise (as in the other example of St. Paul), form a turning point and an epoch in the history of mankind.

3. Character and Work of Joshua.

The character of Joshua, in harmony with its typical aspects, stands before us in Holy Scripture without reproach. The leading trait in it is indeed courage—the courage of the warrior. This must have been already remarkable at the time of the exodus, for in the very first days of the wandering it is Joshua who is directed by Moses to choose men from the people, and to head them against the attack of Amalek (Ex. xvii. 9 sqq.). Subsequently Joshua appears as in constant attendance on Moses (Ex. xxiv 13; xxvii. 9; xxxiii. 11), even in the more awful moments of the great lawgiver's intercourse with God, and he doubtless acquired thus on the top of Sinai, and in the precincts of the sanctuary, that unswerving faithfulness of service and unshaken confidence in God which mark his after career. He was naturally selected as one of the twelve "rulers" sent by Moses (Num. xiii. 1) to explore the land before the invasion of it was undertaken; and the bold and truthful report brought back by him and Caleb that the land was "an exceeding good land," and that the inhabitants of it should be "bread for us" because "the Lord is with us" (Num. xiv. 7-9), is no less characteristic than was his undaunted bearing before the incensed people, when "all the congregation bade stone them with stones" (Num. xiii. 10). These qualities pointed him out as the fitting captain over the Lord's people, who should overthrow their enemies before them and put them in possession of the promised inheritance. Accordingly he was solemnly appointed to that office and duty by Moses before his death (Num. xxvii. 17-23; Deut. xxxi. 23) at the express command of God.

Joshua appears throughout the book which bears his name principally as a soldier. He was not as he is spoken of in Eccles. xlvi. 1, a prophet (cf. Joseph. 'Ant.' iv. 72), for Eleazar the priest was appointed "to ask counsel for him after the judgment of Urim before the Lord" (Num. xxvii. 21); but he was a divinely inspired leader, a miraculously strengthened warrior, raised up to exterminate the foes of God's people and to make room thus for the Kingdom of God on earth. After this, the great and peculiar work of his life, was accomplished, he no longer holds the same exclusive place at the head of Israel as before. In making the arrangements for settling the people in their homes, and establishing the theocracy on the lines laid down in the law of Moses, he acts in conjunction with Eleazar, the high-priest, and with the heads of the tribes (cf. xiv. 1; xvii. 4; xxi. 1). This is but natural. The armies had now done their work, and were dispersed, or were ready to disperse, to their several inheritances; and the military authority of their general was consequently at an end. Thus there is no inconsistency, as some have imagined, between the earlier half of the book where Joshua alone is mentioned as bearing rule, and the latter where he is represented as acting in conjunction with others. The latter years of his life indeed were probably passed in retirement at Timnath-serah, whence he would seem to have emerged in extreme old age to meet the princes and the people in the great gathering at Shechem (xxiii., xxiv.), and to employ once more and finally the authority which he had, as the last survivor but one of a mighty generation, and as the hero of Israel's greatest triumphs, in order by its influence to engage his people more firmly and closely in their rightful allegiance to God.

If then courage be fixed upon as the leading feature in the character of Joshua it is by no means the only remarkable feature. It was intrepidity very distinctly and directly built upon faith. The call to him was "be strong and of a good courage," but it came recommended by the promise "I will be with thee: I will not fail thee nor forsake thee" (i. 5, 6). Joshua obeyed the call unhesitatingly and to the end, but it was because he trusted wholly in the promise. Hence, along with his soldierly qualities, are found others seldom present in the same man. He combines justice as a magistrate with gentleness as a man (vii. 19); spirit as a ruler, with temper and discretion in dealing with the arrogant and exacting (xvii. 14 sqq.); diligence and equity in disposing of the fruits of victory with a complete unselfishness as regards himself (cf. on xix. 49-51). Perhaps conspicuous above all is his humility. From first to last his valour and his victories are referred to God as their giver. Of his own personal work in the achievements of his life there is in his last addresses scarcely one word.[1]

[1] Procopius, a writer of the sixth century, states that there were in his days two pillars of white stone near Tingis (*i.e.* Tangiers) in Numidia, bearing in Phœnician characters the inscription, "We are those who fled from before the robber Jesus the son of Naue." (Procop. 'De Bell. Vandal.' ii. 10.) An account substantially the same, and no doubt derived from the same source, is found in Suidas, *s. v.* Χαναάν; cf. Evagr. 'Hist. Eccl.' iv. 18. Ewald indeed ('Hist.' ii. 2, Martineau's Transl.) rejects this inscription as a fiction, and is followed by Keil and others. It is however accepted by Bertheau, 'Isr. Gesch.' p. 271; and Rawlinson, 'Bampton Lectures' for 1859, pp. 91-93 and notes; and Ewald himself quotes independent testimonies corroborative of the fact that Tripolis in north Africa was founded by Canaanites who fled before Joshua. The Samaritan Book of Joshua, called also the 'Chronicon Samaritanum,' contains a letter from Shaubec, king of Armenia, in which Joshua is called "the murdering wolf," or, according to another reading, "the evening wolf." But this book is a compilation of the middle ages, belonging, according to Zunz ('Gottesdienstl. Vorträge der Juden,' p. 140), to the interval between A.D. 840-1040, though possibly containing older materials. See Ewald 'Hist.' ii. 39, 40, Martineau's Transl.; Eichhorn, 'Einleit.,' ii. pp. 457 sqq., and J. H. Hottinger, 'Hist. Orient.,' i. 3, pp. 60 sqq.; who also gives an epitome of the book at the end of his 'Exercitationes Anti-morinianæ:' Tiguri, 1644. The book itself was published by T. G. J. Juynboll at Leyden in 1848 with a Latin version.

4. Chronology.

The chronological dates presented in this book are few :—

a. We are informed (iv. 19) that the passage of the Jordan took place "on the tenth day of the first month." The year is not specified, but would seem to have been the fortieth after the exodus (cf. on v. 6). Thus if the date of the exodus be assumed to be B.C. 1490, that of the invasion of Canaan will be B.C. 1450.

b. The duration of Joshua's wars with the Canaanites is spoken of loosely in xi. 18 as "many days." Inferences can however be drawn from the words of Caleb (xiv. 7 and 10), which enable us to determine this point with some approach to definiteness. Caleb speaks of himself as forty years old when he was sent by Moses from Kadesh to spy out the land. When he came before Joshua to prefer his claim to Hebron the conquest of Canaan was accomplished, and he was then eighty-five. Since the mission of the spies took place in the summer of the second year after the exodus (Num. xiii. 20)—and the whole period from the exodus to the crossing of Jordan is estimated (see above) at forty years—it would appear that Caleb was thirty-eight years old when he passed through the Red Sea, and seventy-eight when he passed through Jordan. Thus a period of seven years is left for the campaigns of Joshua. Josephus, indeed ('Ant.' v. 1, 19), speaks of these wars as lasting only five years. The difference however is not great. Josephus himself speaks of five *complete* years as occupied by the conquest (ἔτος δὲ πεμπτον ἤδη παρεληλύθει, καὶ Χαναναίων οὐκέτ' οὐδεὶς ὑπολέλειπτο, πλὴν εἰ μή τινες κ.τ.λ.): and Caleb probably employed round numbers after the Hebrew mode.

c. The duration of Joshua's rule, and consequently the number of years covered by the records of this book, is far more uncertain. We have no definite information as to the age of Joshua at the date of the exodus, or indeed at any other period previous to his death when he was an hundred and ten (xxiv. 29). If, however, we suppose him to be of the same age as Caleb, a supposition probable in itself and supported by the expression used of him in Ex. xxxiii. 11 ("a young man"), he will have been about seventy-eight years old when he invaded Canaan, and have been at the head of Israel not much less than thirty-two years altogether after the death of Moses. Or if we assume seven years for the wars against the Canaanites, he will have survived about twenty-five years after his retirement to Timnath-serah. This accords sufficiently well with the notice (xxiii. 1), which places the parting words and acts of Joshua "a long time after that the Lord had given rest unto Israel from all their enemies round about." Josephus, however ('Ant.' v. 1, 29), states that Joshua's rule after the death of Moses lasted for twenty-five years, and that he had previously been forty years associated with Moses ἐπὶ διδασκαλίᾳ τῶν χρησίμων. This would fix Joshua's age at the time of the exodus at forty-five, an age perhaps hardly so suitable as thirty-eight to the language of Ex. xxxiii. 11. Ewald, Fürst and others, regard the statement of Josephus as probable, and as in all likelihood of ancient authority. Others (*e.g.* Clem. Alex. 'Strom.' i. 21; Theoph. 'Ad Autolyc.' iii. 24) name twenty-seven years as the length of Joshua's government: whilst Eusebius ('Præpar. Evang.' x. 14) states that some assigned thirty years to it. On the whole, nothing more precise seems now attainable than this: that Joshua governed Israel from twenty-five to thirty years after the death of Moses, and that about the like number of years contains the events recorded in the book which bears his name.

5. Authorship and Date of Composition.

No sufficient evidence exists to enable us with certainty to name the author. Keil's opinion is that he was one of "the elders that overlived Joshua" (xxiv. 31). And this view is probable, for

(1) The book appears to have been written by one coeval with the events recorded, and, indeed, an eye-witness of them. Certainly no great stress can be laid on the use of the first person ("we

were passed over") in v. 1; for this may be otherwise explained, and the reading is doubtful (see footnote). But the spirit of the narrative in the former or historical portion of the book, and the graphic yet spontaneous rendering of details, which it everywhere presents, bespeak one who saw what he describes. And the topographical information which abounds in the latter portion of the book is of such a nature, and is presented in such a form, as strongly suggests the use of written, and apparently contemporary documents. It is, indeed, only through the researches of modern travellers and geographers that we are enabled to appreciate the minute accuracy of some parts of this information; compare *e.g.* the foot notes throughout ch. xv., and the very frequent references there given to Robinson and Wilton. Certainly other statements in the following chapters are far less definite and complete. This fact, however, makes against the theory of Knobel, that the geographical lists are borrowed from surveys of a much later date than the times of Joshua. For such surveys made when the whole country had long been occupied and familiar would not exhibit the defects so apparent in the description before us. We have, *e.g.* in xvi. and xvii. no lists of the towns belonging to the great tribes of Ephraim and Manasseh; and imperfect lists of those assigned to Zebulon and Asher (cf. xix. 15 and 28); whilst the boundary lines in the case of other northern tribes are but vaguely indicated. No doubt some of these imperfections are due to disorder in the text, or to clauses having dropped out of it. We can never now hope to restore it with any certainty, but the fact of its being exceedingly faulty in the geographical portions of the book cannot be fairly questioned. The constant and wide variations which appear on comparing the LXX. with the Hebrew; and the omission of many well known names, some of them found in subsequent chapters, or in the genealogical lists of 1 Chr. vi. and vii. (cf. on xv. 59; xix. 38 &c.), can only be thus adequately explained. It must be added that the frequent discrepancy between the sum total of towns as given at the end of the sections, and the number of names previously written down is not always due to mistake originating from the employment of letters for numerals (cf. on xix. 15 and 30). The shortcomings in the writer's statements are however mainly due to the fact that his knowledge was itself imperfect. He seems, as regards the seven tribes last provided for, to have derived it from the descriptions made by Joshua's orders before the final casting of lots at Shiloh, cf. xviii. 4; and, probably, from similar surveys as regards the other tribes; and these were made soon after the land had been overrun by the armies of Joshua. But the Canaanites were at that time still strong in many isolated districts; and in these accurate information would hardly be procured, much less would actual measurement be practicable. Hence the want of fullness and accuracy which marks some portions of these topographical chapters, whilst others are copious and minute. The very anomalies of the writer's most valuable description of Palestine, inconvenient as they often are, seem thus to be attributable to the early date of his information. His documents were written whilst Israel was still a stranger in the land of his inheritance, and in parts of it still a foreign invader.

The hand of a writer contemporaneous with the events is indicated in several expressions, *e.g.* the explanation in v. 6, 7, of the reasons why the murmurers were sentenced to waste away in the wilderness, where the words in verse 7 are specially to be noted; "unto whom the Lord sware that he would not show them the land which the Lord sware unto their fathers that he would *give us*"; the remark respecting Rahab (vi. 25), "she dwelleth in Israel even unto this day;" the notice of Gibeon (x. 2), that it was "a great city, as one of the royal cities," which plainly borrows its terms from the state of things in Canaan at the time of the invasion, and could hardly have occurred to a writer of much later date; the recording of ancient Canaanitish names of cities, though disused after the Israelites occupied them, such as Kirjath-Arba (Hebron), xiv. 15; Kirjath-sepher (Debir), xv. 16, and Kirjath-sannah, xv.

49; Kirjath-baal or Baalah (Kirjath-jearim), xv. 9 and 60.[1] The argument from style and diction, which will be considered hereafter, points in the same direction.

But (2) the book cannot, in its present form at least, be ascribed to Joshua himself. The account of his death indeed, and that of Eleazar, with the few supplementary verses at the end of the book, might have been attached by another hand, as a conclusion to the historical work of Joshua, just as a like addition was made to the work of Moses. We are moreover told (xxiv. 26) that "Joshua wrote these words in the book of the law of God:" which has been construed as importing that he composed the book which bears his name, and added it, along with the last chapter of Deuteronomy, as a continuation to "the book of the law." But the expression "these words," appears to refer to the renewal of the covenant only, or to that together with the address of Joshua on the occasion; and it may be rather inferred from them that Joshua did not write the previous portion of the book than that he did. Nor, again, does the frequent introduction of the words "unto this day" (iv. 9; v. 9; vi. 25; vii. 26; viii. 28, &c.) prove more than this; that the passage was composed several years,—perhaps ten or fifteen, as Keil thinks,—perhaps not less than thirty, as Davidson thinks, after the occurrences with which the phrase is connected. But there are up and down the book a number of historical notices, which point to a date clearly beyond the death of Joshua. Such are the accounts of the capture of Hebron by Caleb and of Debir by Othniel, in xv. 13-20. It is clear that these successes were gained by the children of Judah in wars undertaken after the death of Joshua; cf. Judg. i. 1-15, especially verse 1. The remark in xv. 63, that the Jebusites "dwelt with the children of Judah at Jerusalem," cannot have been made by Joshua. It was only after the death of Joshua that the enterprise upon Jerusalem was first undertaken, cf. Judg. i. 8. The conquest of Laish by the Danites, mentioned in xv. 13-19, belongs, apparently, to a later period still, since its special record occurs in Judg. xviii.

For these reasons the tradition of the Rabbins, which names Joshua as himself the sole writer of this book, must apparently be abandoned. It has been, however, supported by Vatablus, Gerhard, Hottinger, Carpzov, Bishop Patrick, &c.; and very ably by Koenig, 'Alttest. Stud.' I. Since the indications of composition in or near the age of Joshua are plain and numerous, conjectures have been hazarded that Eleazar was the author (Calvin, Lavater); Phinehas (Lightfoot, Pole 'Synopsis'); Samuel (Junius, Calovius). Such conjectures can neither be proved nor disproved. Our evidence internal and external renders it likely that the book was composed partly from personal observation and inquiry, partly out of pre-existing and authentic documents, within a few years from the death of Joshua, and probably from materials furnished in part by Joshua himself. The far later dates assigned to it by some are every

[1] Other passages might be referred to, which if not decisively pointing to a date as early as the conquest, must at any rate be regarded as fixing a *terminus ad quem*, later than which they cannot have been penned: *e.g.* in xvi. 10 the Canaanites are said to have "dwelt in Gezer among the Ephraimites unto this day." But from 1 Kings ix. 16, it appears that the King of Egypt slew the Canaanites of Gezer and gave the city to his daughter, who was married to Solomon early in his reign. Hence the words of Joshua xvi. 10, must have been written before the beginning of the reign of Solomon. The epithet "great" attached to Sidon xi. 8, and xix. 28, implies that Sidon was then the capital of Phœnicia; but before the time of David (probably indeed long before, if Kenrick and Movers are right in fixing the capture of Sidon by the Philistines in or about B.C. 1208), the hegemony was transferred to Tyre. Moreover in xiii. 4-6, the Sidonians are counted amongst the enemies of Israel as they are also in Judges x. 12: but in the reign of David the relations of Israel to the Phœnicians were of the most friendly character: cf. 1 Kings iv. 1. The statement in xv. 63, that "the Jebusites dwell with the children of Judah at Jerusalem unto this day" must belong to a time previous to the taking of Jerusalem and the destruction of the Jebusites by David early in his reign, 2 Sam. v. 6 sqq. Again the words used about the Gibeonites ix. 27, "Joshua made them hewers of wood, &c. for the altar of the Lord even to this day in the place which He should choose" imply that the site of the temple was not yet determined: cf. on Deut. xvi. 5.

way more difficult to reconcile with the facts and evidence.[1]

6. Unity and Independence of the Book. Relation to Preceding and Succeeding Books.

The book of Joshua is a work complete in itself, with an organic unity and peculiar characteristics. This appears

(1) From the definiteness of the writer's purpose, and the thoroughness with which he executes it. He proposes to narrate the conquest of Canaan, and to present that conquest as a proof of God's fidelity to his covenant. The figure of Joshua, of course, is conspicuous in his narrative, because Joshua was the captain who led the hosts of Israel to victory. But the writer does not limit himself to the achievements of Joshua. He gives an account of the conquest of Gilead and Bashan by Moses, and inserts too (in ch. xiii.) several details about it which are not found in the Pentateuch. He also adds notices of successes gained by individual tribes after the death of Joshua, as was shown in the last section. Now both these sets of additions to the main body of his story, which belongs to the lifetime and leadership of Joshua, are to be explained only by a reference to the writer's distinct and special aim.

(2) From the tokens of connexion and method apparent throughout. Not only does the first part, which records the wars (i.-xii.) evidently lead up to the second part (xii.-xxiv.), which describes the partition of the territory when subdued, but the contents of each part taken singly are given in proper and chronological order, each transaction growing out of the one preceding. This is self-evident in the historical narrative of the early chapters; but it exists also in the topographical chapters, and explains the otherwise strange and perplexing statements of the processes through which the complete allotment was at length effected. It might naturally have been expected that the tribes still to be provided for after the settlement of two and a half tribes in Gilead would draw their lots simultaneously, and then be put all at once into possession of their several inheritances. But this was not so. The powerful tribes of Judah, Ephraim, and the half of Manasseh, were, for reasons not stated, first provided for (see on xiv. 2); and then, after a pause, probably of some length of time, the tabernacle was removed from Gilgal to Shiloh, and the partition was resumed by Joshua and Eleazar at the latter place. But when the seven tribes which had not yet received their inheritance (xviii. 1, 2) came to be dealt with, it appeared that the unallotted territory was insufficient for them. Hence a re-adjustment had to be made. Simeon and Dan had to be settled within the boundaries originally assigned to Judah (see on xix. 1 and 40, sqq.), and some rectifications seem also to have been found necessary between Ephraim, Manasseh, and the other tribes bordering on them (cf. xvii. 9, sqq.). A later writer, working up old materials into a consistent whole, would never have permitted proceedings which look so obviously awkward and ill-adapted, and which may be even described as to us unaccountable, to remain in his history. We have surely here events set forth in succession as they actually occurred, and by a faithful annalist. Finally, the whole work reaches its natural close in the death and burial of Joshua and Eleazar, who had borne the leading parts in the transactions which the writer made it his business to record.

(3) From the style and phraseology. No doubt there are passages in the book which closely resemble parts of the Pentateuch. This is very simply explained by the fact that Joshua did but execute the plans laid down by Moses; and the story of his having done so is naturally worded by one who had "the book of the law" (cf. xxiv. 26) before him in terms like those in which the original injunctions

[1] The author of the 'Synopsis Sacr. Scrip.' added to the works of St. Athanasius, says of this book and those that follow as far as that of Ezra, that they are *οὐ πάντα ἐκείνων συγγραφαὶ ὧν καὶ τὰς ἐπιγραφὰς φέρουσι καὶ περὶ ὧν διαλαμβάνουσι· λόγος δὲ φέρεται παρὰ τῶν κατὰ τοὺς ἑκάστους καίρους προφητῶν συγγεγράφθαι αὐτά.* Theodoret ('Quaest. in Josuam' xiv.), observes in reference to the citation from the book of Jasher in x. 13, *δῆλον τοίνυν κἀντεῦθεν ὡς ἄλλος τις τῶν μεταγενεστέρων τὴν βίβλον ταύτην συνεγραψε λαβὼν ἐξ ἑτέρας βίβλου τὰς ἀφορμάς.*

had been conveyed. Moreover the ancient Hebrew tongue did not possess that copiousness and flexibility which belongs to modern languages (cf. on Deut. i. 9), and there is nothing surprising in the fact that independent writers in old Hebrew should have to avail themselves of similar combinations of words. Yet the style of this book has its distinctive features, whether it be compared with the Pentateuch or with the other and later historical books. Archaisms found in the writings of Moses are not found here, and there are traces that the language had somewhat developed itself in the interval.[1] On the other hand there are phrases common to this book and the Pentateuch and old forms and modes of writing, which disappear in the later books altogether.[2] And yet again phrases, words, and grammatical forms common in later books and sometimes peculiarly suitable to the topics of this book are not found in it.[3] The general result of an analysis of the linguistic properties of the book certainly corroborates the conclusions suggested by the compactness and completeness of its contents.

The converging force of these arguments is undeniably great, and it is not seriously impaired by the discrepancies alleged to exist in the book itself by Hauff, Stahelin, De Wette, &c. For these are either of no weight, or admit of ready explanation. There is, *e.g.* doubtless, a difference of style, words, and treatment in the historical chapters, as contrasted with the topographical chapters. But this is only what might be expected from the diverse nature of the subjects, and from the self-evident fact that in much of the later part of his task the author was working from pre-existing documents. Every one who writes is aware of the influence exercised, perhaps unconsciously to himself, upon his own vocabulary by that of the authorities which he may be consulting at the time; and nothing therefore is substantiated against the unity of authorship by observing that in the earlier half of the book the word *shebhet* is generally used for "tribe," in the latter half, the synonymous word (if it be strictly synonymous) *matteh*. The like remark applies to several other similar arguments.

There are, again, doubtless, difficulties in the account of the capture of Ai (ch. viii.). But these solely arise out of the numbers, and are far more probably due to a mistake in the numerals (see on viii. 3), which is by no means of infrequent occurrence, than to the presence in the narrative of two or three different versions of the events which the final editor omitted to harmonize. Critics do not sufficiently consider how extremely

[1] The use of הוּא for הִיא, דאל for האלה, נער for נערה noted as archaisms in the Pentateuch, (see Introd. to the Pent. p. 18.) appears no longer in Joshua. The form יְרִיחוֹ or the same written defectively יְרֵחוֹ is constantly used throughout the book, twenty-six times in all, whilst in the Pentateuch the word is always יְרֵחוֹ. The word repeatedly employed in the Pentateuch for the kingdoms of Sihon and Og is מַמְלָכֹת; in Joshua it is another form מַמְלְכוּת; which occurs five times in ch. xiii. The phrase גִּבּוֹרֵי הַחַיִל is repeatedly used (i. 14, vi. 2, &c.) for the בְּנֵי חַיִל of Deut. iii. 18. These are only examples; the list might be made very long.

[2] Such are: (1) Phrases *e.g.* "wrought folly in Israel," vii. 15; and "people even as the sand which is on the sea shore in multitude," xi. 4; which are frequent in the Pentateuch, and occur each once again in Judges, but not subsequently: the description of Canaan as "a land flowing with milk and honey," common in the Pentateuch, occurs for the last time in Joshua v. 6, until it is re-echoed in far later days by Jeremiah and Ezekiel: "the heads of the fathers," or, "of the house of their fathers," in xiv. 1; xix. 51; xxii. 14, &c. is common in the Pentateuch, but occurs no more except 1 Chron. v. 24, where it is evidently taken from an old source.

(2) Forms and modes of writing, *e.g.* the use of זֶה as a feminine pronoun instead of זֹאת, ii. 17, 18, &c.; and the like use of אוֹתָם in iv. 3; and of a masculine suffix to represent a feminine noun in iv. 8, xi. 13, &c.; and throughout the book the predominance of the scriptio defectiva over the scriptio plena.

[3] Copious illustration of this and the preceding statements will be found in Koenig's 'Alt.-testamentl. Stud.' i. 109, sqq. Instances are the following: the expression "Lord of Hosts" frequent in the books of Samuel, Kings, &c., is not found in Joshua, though almost solicited by the subject in many places; the abbreviation שׁ for אשׁר, common in later books, and met with even in Judges, does not occur in Joshua and Chaldaisms are absent throughout. Examples of later forms, and of Chaldaisms, were indeed alleged by Maurer and De Wette, but have not been much pressed by later critics.

unlikely it is that a composition which had been again and again revised and rewritten, as they maintain is the case with the Book of Joshua, should be permitted to retain palpable inconsistencies, such as those which they allege. These are precisely the kind of anomalies which a redactor making a free use of pre-existing materials for a theocratic purpose would certainly smooth away. The concluding verses of ch. viii. (30-35) seem also, both for critical and historical reasons, to be out of their proper place; but can hardly have been interpolated from a document of alien character in a late rewriting of the book. They stand in no sort of union with what precedes or follows, but, on the contrary, disturb the continuity of the narrative. They are not at all interwoven with their context, and appear to have come into their present position by mere error. (See Note at the end of ch. viii.)

The contradiction said to exist between some passages which speak of the land as completely subdued by Joshua, and of the Canaanites as utterly extirpated (xi. 16, 17, and 23; xii. 7, 8, &c.), and others which allude to "very much land," as still in possession of the native inhabitants (xiii. 1, sqq.; xvii. 14, sqq.; xxiii. 5, &c.), is more noteworthy. It is to be explained partly by the theocratic view which the writer takes of his theme; a view which leads him to regard the conquest as complete when it was so *ex parte Dei*, and when all was done that was needed to enable the Israelites to realise fully the promises (cf. on xxi. 43-45); partly also by the fact that territory was undoubtedly overrun by Joshua at the first onset, which was afterwards recovered by the Canaanites, and only again and finally wrested from them at a subsequent, sometimes a long subsequent date. Especially is the difficulty arising from the statement in xi. 21, 22, respecting the subjugation of the Anakims, who nevertheless re-appear (Judg. i. 9, sqq.). at Hebron many years afterwards, and are a second time overcome by the warriors of Judah, to be solved in this way. Ewald's idea that the early campaigns of Joshua were in the nature of sudden raids, overpowering for the moment, but not effectually subduing the country, has probably much truth in it (see Ewald 'Geschichte,' ii. 39, Martineau's Transl.). After the victory of Beth-horon, it is probable that the capture of Hebron and of many other towns in the south was rapidly effected, the panic of the Canaanites disabling them from stubborn resistance. But when Joshua had to concentrate his forces (cf. xi. 7), and to march northward against the king of Hazor and his confederates, a rally would naturally take place in his rear, and many towns and districts be re-occupied by the native population. Canaan, indeed, is a district which presents many and great obstacles to the success of an invasion; and the Canaanites were both warlike and well-equipped. A close scrutiny of the narrative suggests the probability that the check before Ai was not the only one which the invaders sustained.[1]

Thus then, the Book of Joshua, though based upon pre-existing materials of various kinds (we have *e.g.* in x. 12 a citation from a poetical book, see note in loc.; whilst elsewhere the writer has before him documents of a geographical character), and sometimes incorporating them, appears to be a separate and complete work produced as a whole from one original hand. Its relation to the Pentateuch is that of an independent

[1] It does not seem necessary to examine the theories about the composition of the book advanced by critics who have embraced one form or another of the 'Document Hypothesis,' see Introd. to Gen. vol. i. pp. 21, 22. These critics annex the book to the Pentateuch, and regard it as a cento made of the same original sources, fused together by a redactor in the latter days of the monarchy. These theories are without a particle of external evidence, and depend wholly upon the assumptions of the critics themselves as to style, phraseology, &c. How little real and substantial basis there is for them seems evident from their mutual inconsistencies. Ewald (*e.g.*) finds tokens in the text of a very early, and of four later, narrators, whose work was revised and enlarged by "the Deuteronomist." Knobel maintains that we have traces of an original document (Grundschrift), a Law Book, a Book of Wars, and of the Work of "the Jehovist," and "the Deuteronomist." Bleek is contented with three authorities—"the Elohist," "the Jehovist," "the Deuteronomist." C. H. Herwerden (in his 'Disputatio de Libro Josuæ,' Groningen, 1826) discovers in the book of Joshua no less than ten distinct literary records, out of which the present text has been woven! Alii alia.

treatise by a distinct author, who, however, resumes a theme of which the first great and important portion had been finished by a predecessor. Joshua in fact adds a second act to a long and wonderful drama, of which the first had been left already completed in the work and writings of Moses. The Pentateuch, indeed, is not to be looked upon as principally a historical work. It is the statute book of the Theocracy, and contains only such historical matter as illustrates the origin and import of God's covenant with Israel. Joshua records how the temporal promises of that covenant were accomplished; and describes how the basis was laid for the future development of the nation, under the special superintendence of God, by its settlement in Canaan. Thus regarded, this book is no more an appendage to the Pentateuch than the books of Judges and Samuel are an appendage to it. There is, assuredly, an intimate connexion amongst these writings throughout, a connexion which is expressly indicated by the connective conjunctions used in the beginning of each book (see note on i. 1). This is due to the fact that the several authors were moved to write by one and the same Spirit, and that their one purpose in successive ages was to record the dealings of God with their nation. Hence they have selected from resources, which a glimpse here and there enables us to see must have been large and various, whatever declares or illustrates the divine call of Israel; God's methods in educating that people for its functions in His world; the preparations made through the chequered history of Israel, for future issues bearing on the salvation of all mankind. It is, therefore, not surprising that in this book of Joshua, as in those that follow, we should find at one time periods of considerable length, and events of great importance to secular history cursorily alluded to, whilst other occurrences, often of a biographical character, are dwelt upon with anxious minuteness, because of their theocratic bearings. Accordingly the name "Earlier Prophets" (נביאים ראשונים), given to this and the following books of Judges, Samuel, and Kings by the Jewish Church which has handed them down to us as canonical ('Contr. Apion.' i. 8), is appropriate. They were written by inspired men, and treat their subject from the prophetical point of view.

The book of Joshua is repeatedly cited or referred to in the New Testament: cf. Acts vii. 45; Heb. iii. 5; iv. 8; xi. 30, 31; St. James ii. 25.

7. Destruction of the Canaanites.

1. The slaughter of the Canaanites, and the seizure of their country by the Israelites at the command of God, have furnished grounds of objection against the Old Testament in both ancient and modern times: as has also the similar destruction of the Midianites by Moses (Num. xxxi.) and that of the Amalekites by Saul (1 Sam. xv.). No objections indeed, have been more frequently and more warmly pressed than these. The heathen adversaries both of Judaism and of Christianity in the second and third centuries appear to have taken them up (see *e.g.* Josephus, 'Cont. Apion.' i. 28, Origen, 'Cont. Cels.' iii. 5, sqq.; St. Cyril, 'Cont. Jul.' vi. ad init.); the Gnostic heretics, Marcion, Valentinus, Basilides, and others, argued from them that the God of the Old Testament could not be the God of the New Testament (cf. Origen: 'Hom. in Librum Jesu Nave,' xii. 3), as did also the Manichæans (cf. Augustine, 'Cont. Faust.' xxii. 72-79; 'Quæst. in Josuam,' x.; Epiphanius, 'Hær.' lxvi.; St. Jerome, 'In Esai,' xvi.); the English Deists declared the alleged Divine command for these things to be contradictory to God's essential attributes of Justice and Love, and inferred that the true God gave no such revelation as is attributed to him in the Pentateuch and Book of Joshua (see especially Tindal, 'Christianity as Old as the Creation,' pp. 263, sqq., and 272, sqq.; Chubb, 'Some Observations, &c.' pp. 23, sqq.: London, 1735; Morgan, 'Moral Philosopher,' pp. 28, sqq.: London, 1737; Bolingbroke, 'Works,' vii. 462, sqq.; viii. 6, sqq. edit. of 1809; Voltaire, Bayle, and others in Warburton's 'Divine Legation,' v. § 1 and 2). The German Rationalists have broadly asserted that every war of extermination is repugnant to morality, and

that no order for such a war can possibly have emanated from God (see *e.g.* Von Ammon, 'Handbuch der Sittenlehre,' iii. 2, 61; and Eichhorn, 'Einleit.' ii. 434, sqq.).

2. The Christian Apologists have made various replies, not always consistent with each other, and some which certainly cannot be sustained.

It has been asserted, *e.g.* that the Israelites "proclaimed peace" to the Canaanites, and even to the cities individually before assaulting them, and that they were commanded so to do by Deut. xx. 10. This view is approved by some of the Rabbins (see Selden, 'De Jure Nat.' vi. 12); by Shuckford ('Sacred and Profane History Connected,' Book xii. vol. iii. 439, sqq., ed. London, 1808); by Clericus, Buddæus, &c.; and also by Graves ('On the Pentateuch,' part iii. Lecture i.), though he argues also on the other view stated below in the next section. But it is evident from the context of the passage of Deuteronomy that it was only "unto the cities that are very far off" that the Israelites were to behave thus, and that "the cities of these people which the Lord thy God doth give thee for an inheritance" are expressly exempted from the proffer of peace (see Deut. xx. 16-18). Nor do we read of any such overtures being made by Joshua to any Canaanitish city or people; and the fact that the Gibeonites resorted to fraud, in order to obtain peace, proves decisively that they well knew that a league was to be won from the Israelites in no other way. It cannot be denied that the injunction to destroy the Canaanites was absolute and unconditional.

Michaelis ('Laws of Moses,' Book i. Art. 30) maintains that in conquering Canaan, the Israelites did but recover their own, since the land had been the property of their ancestors; and this view is to some extent endorsed by Ewald ('Geschichte,' ii. p. 11, Martineau's Transl.). But the language of the Bible, which constantly speaks of the patriarchs as "strangers and pilgrims" in the land (cf. Gen. xvii. 8; xxvi. 3); and such transactions as the purchase of the cave of Machpelah by Abraham (Gen. xxiii. 4), and of the "parcel of a field" near Shechem by Jacob (Gen. xxxiii. 19), are totally inconsistent with this view. The Israelites had no claim under ordinary human law and right to the possession of Canaan.

Nor can it fairly be said that the Israelites were driven by force from Egypt, and had a right to help themselves to a home where they could find it, as is argued by Faber (in Michaelis i. Art. 30, Appendix), Hess and others:—for in fact they were fetched out of Egypt by God, not expelled by the Egyptians; and might at any rate have settled in the peninsula of Sinai, where they had roved for forty years. Nor can it be proved, that the earth was divided amongst his children by Noah before his death, and that the Canaanites being children of Ham, had usurped a district allotted to the descendants of Shem, a view, indeed, found in Epiphanius ('Hæres.' lxvi.), and favoured by several Roman Catholic expositors, but without a particle of evidence. Nor is it true that the Canaanites were the aggressors (cf. Michaelis, loc. cit.).

3. There remains, then, but one view which is consistent with the facts of the case, and the positive words of Scripture:—the land of Canaan was given as a free gift by God to the Israelites —they took possession of it because He bade them do so—and He no less bade them annihilate the Canaanitish nations without mercy. This view was generally received from the days of Augustine to the rise of Deism (cf. especially a treatise by Serarius in his 'Commentary on Joshua:' Quæst. 11. in cap. vi.) and has been maintained in more recent times by Keil, Hävernick, Bishop Wordsworth, &c.; and especially by Hengstenberg ('Beiträge,' ii. pp. 471-507) in a very careful and complete essay on 'The Right of the Israelites to Palestine,' and by Reinke, 'Beiträge,' i. 269-418. That it is grounded in the statements of Scripture itself is evident from the following texts:—Ex. xxiii. 32, sqq.; xxxiv. 12, sqq.; Num. xxxiii. 52, sqq.; Deut. vii. 1, sqq.; Josh. ix. 24. The question then recurs in unbroken force, all palliative explanations being, as it would seem, necessarily disallowed:—Is this merciless treatment of the Canaan-

ites consistent with the attributes of the Deity, especially as those attributes are illustrated for us in the New Testament? The consideration of this question will, for present purposes, be sufficient, if we regard it in its relation

(*a*) To the Canaanites themselves.
(*b*) To the Israelites.
(*c*) To the rest of mankind.

4. (*a*). In reference to the Canaanites, their destruction is always presented in Scripture as a judgment of God sent on them because of their wickedness. That this was most heinous is clear from the stern and even vehement language of Scripture in many passages. They had not only fallen into total apostacy from God, but into forms of idolatry of the most degrading kind. Their false religion cannot be regarded as a mere error of judgment; cruelty the most atrocious, and unnatural crimes the most defiling were part and parcel of its observances (cf. Lev. xviii. 21, sqq.; Deut. xii. 30, sqq.). Moreover they had proved themselves to be incorrigible. The whole of the sacred history must be taken together in judging of this. We must remember that they had had not only the general warning of the Deluge, as had other nations of the earth, but the special one of the overthrow of Sodom and Gomorrah in the very midst of them. They had had also the example and instruction of Abraham and the patriarchs living for ages amongst them. Even after the miraculous providence of God had brought the Israelites, their destined executioners, out of Egypt and across the Jordan, and even when the sword was as it were hanging over their necks, it was but in one or two isolated cases that signs of repentance and recollection of God were manifested: cf. note at end of ch. vi. God had forborne for ages in vain (cf. Gen. xv. 16); in the days of Joshua the time for mercy was passed, and that of judgment had come. It is impossible to acknowledge God as the moral governor of the earth, and not to admit that it may be right or even necessary on occasions for Him to remove summarily from His dominions a mass of hopeless depravity, such as these nations had long been. To those thus swept off it can make no difference whether they perish in a convulsion of nature or by the instrumentality of man. Nor is it any real objection to this view that the innocent children of the Canaanites were indiscriminately slaughtered by Joshua (cf. vi. 17, 21, &c.). To say nothing of the practical difficulties which the sparing of infants would involve when the parents generally were put to death, and to pass by the obvious parallel supplied by the wholesale destruction caused, *e.g.* by an earthquake; it is evident that since God's dealings with men do not terminate with this life, He can redress hereafter inequalities arising out of the acts of His providence here. The mere fact, therefore, that God is described as having not only permitted, but even enjoined and caused the extirpation of the Canaanitish nations, incurably depraved as they were, is not inconsistent with His moral attributes. Men, as was long ago pointed out by Bishop Butler ('Anal.' ii. 3), have no right to either life or property, but what arises solely from the grant of God. When this grant is revoked they cease to have any right at all in either. And in the case before us the forfeiture decreed by God was merited, and the execution of it was therefore righteous.

Nor (*b*) is it in itself incredible that God should choose to inflict His righteous judgment by the hands of the Israelites, and should expressly commission them to be His executioners. If it be objected that this is to represent God as sanctioning cruelty, the answer is obvious:—it is no sanction of cruelty to direct a lawful sentence to be carried out by human agents (cf. on Num. xxxi. 3). Nor would obedience to God's command in this matter make the Israelites brutal and bloodthirsty. Wholesale massacres have many times in history been perpetrated by a soldiery maddened by resistance,—as after the storming of a town. But no body of men ever acquired, or would be likely to acquire, a relish for human slaughter, by being constrained to put to the sword in cold blood all the inhabitants of a country, city after city, even when, as must many times have been the case in Joshua's campaigns, no resistance had been or could be attempted. It would certainly

have better suited the inclinations, as well as the interest of the Israelites, to have reduced the Canaanites to subjection, and to have sold away for slaves those of them who could not be made profitable in servitude at home. The behaviour of the Israelites, on many occasions, proves that they shrank from a terrible duty of this sort when laid on them by God, and did it only so far as they were compelled to do it (cf. Num. xxxi. 13, sqq.; Josh. xvi. 10; xviii. 3; Judg. i. 28 and 35; 1 Sam. xv. 24).

But if the slaughter of the Canaanites was never anything other than a revolting duty,—very imperfectly discharged at the time of the conquest, and never heartily or systematically resumed afterwards, it served various important purposes besides the mere removal of them from the face of the earth. No more effectual means could be adopted for inspiring God's people with an abhorrence for Canaanitish sins, to which they were not a little prone, than to make them the ministers of Divine vengeance for those sins. No more certain ground could be laid for a permanent aversion between them and the heathen by whom they were hemmed in on every side, than this truceless war waged by the one on the other. And to make and keep the Jewish people as much as possible isolated, was a marked and vital principle of the Old Testament dispensation.

And hence we observe (*c*) that the destruction of the Canaanites seems, humanly speaking, to have been necessary in the interests of mankind at large. Had the sword of Joshua done its work more sparingly, the heathen would have been left in large numbers mixed up in the land with God's people; there would have been intermarriage, and in no long time a melting down of the whole into one nation. Looking at the strong tendency which the Jews manifested all through their history to imitate those round about them, it is clear that in such case the pure and high idea of God, which is the very heart and soul of revealed religion, would have been lost; the worship of Israel would have soon become as debased as was that of the Phœnicians and Moabites; the oracles of God committed to Israel would not have been preserved uncorrupted. Thus the whole chain of providences by which God had taken to Himself a people out of the midst of another people, and brought them miraculously to an abode peculiarly suited for the accomplishment through them of His counsels, would have failed of effect.

The only possible answer to these arguments seems to be that God might have secured these ends by fresh and recurring interpositions of miraculous power as occasion required. But this, as Bishop Butler observes ('Anal.' i. 7), is "talking quite at random and in the dark." It is more according to the analogy of God's dealings that He should employ a miraculous system only when and where it is indispensable, and lay it aside as soon and as completely as it can be superseded by ordinary agencies. The extermination of the Canaanites was effected through a series of miracles with which the sword of the children of Israel co-operated on compulsion. But the acts thus forced on the Israelites left lessons behind which rendered immediate judgments of the like nature on a large scale needless for the future. They learnt by experiment that God could make man the minister of His vengeance, and that He would certainly root out those who fell away in apostasy from Him. They were warned also that if they fell into the sins of the Canaanites they would themselves be the victims of those same judgments of which they had been the reluctant executioners (cf. *e.g.* Deut. xxviii. 25). And the whole was so ordered as to exhibit a type, fearful no doubt yet salutary, of what must be the fate of the impenitent and obdurate in the upshot of God's righteous government.

THE BOOK OF

JOSHUA.

CHAPTER I.

1 *The Lord appointeth Joshua to succeed Moses.* 3 *The borders of the promised land.* 5, 9 *God promiseth to assist Joshua.* 8 *He giveth him instructions.* 10 *He prepareth the people to pass over Jordan.* 12 *Joshua putteth the two tribes and half in mind of their promise to Moses.* 16 *They promise him fealty.*

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' [a] minister, saying,

[a] Deut. 1. 38.

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 [b] Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

[b] Deut. 11. 24. ch. 14. 9.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

The book consists of two parts, nearly equal in length: part one including the first twelve chapters, and narrating the conquest of Canaan: part two recording the distribution of the conquered territory amongst the tribes, in the twelve chapters remaining. To the history of the war, verses 1-9 of this chapter serve as an introduction, and pointedly call attention to the leading thought of the whole book,—that the invasion and subjugation of Canaan were undertaken by the Israelites at God's direct command and completed in His never-failing strength.

1. *Now after the death of Moses it came to pass.*] Heb.: "and it was after, &c." The statement following is thus connected with some previous one, which is assumed to be known to the reader. So Judges, Ruth, 1 Sam., &c., are by the same means linked on to the books preceding them. The connection here is the closer, since the book of Deuteronomy concludes, and the book of Joshua opens, by referring to the death of Moses.

the servant of the Lord.] An epithet peculiarly associated with Moses. (Cf. Deut. xxxiv.; Heb. iii. 5.)

Moses' minister.] It is impossible altogether to pass by the typical application of this verse. Moses, representing the law, is dead; Joshua, or, as that name is written in Greek, Jesus, is now bidden by God to do what Moses could not,—lead the people into the Promised Land. Joshua was "Moses' minister," as Christ was "made under the Law;" but it was Joshua, not Moses, who wrought out the accomplishment of the blessings which the Law promised. On the name Joshua, see on Exod. xvii. 9, and Num. xiii. 16.

saying.] No doubt directly, by an immediate revelation, though not as God spake to Moses, "mouth to mouth" (Num. xii. 8). Though upon Joshua's appointment to be Moses' successor (Num. xxvii. 18 sqq.) it had been directed that "counsel should be asked" for him through the medium of Eleazar "after the judgment of Urim," yet this was evidently a resource provided to meet cases of doubt and difficulty. Here there was no such case; but the appointed leader, knowing well the purpose of God, needed to be stirred up to instant execution of it; and the people too might require the encouragement of a renewed Divine command to set out at once upon the great enterprise before them. So, too, at another crisis, verse 13, the Angel of the Lord presents himself to Joshua without the intervention of the High Priest.

4. *From the wilderness and this Lebanon.*] Lebanon is spoken of as "this Lebanon," because visible from the neighbourhood in which Israel was encamped, as indeed it is from nearly every part of Palestine. (Cf. Deut. iii. 8, 9.)

"The wilderness" of the text is the Desert of Arabia, which forms the southern, as Lebanon does the northern limit of the Promised Land. The boundaries on the east and west are likewise indicated; and the intervening territory is described generally as "all the

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: [c]I will not fail thee, nor forsake thee.

6 [d]Be strong and of a good courage: for [l]unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: [e]turn not from it *to* the right hand or *to* the left, that thou mayest [l]prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt [l]have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

[c] Heb. 13. 5.

[d] Deut. 31. 23. [l] Or, *thou shalt cause this people to inherit the land*, &c.

[e] Deut. 5. 32. & 28. 14. [l] Or, *do wisely*.

[l] Or, *do wisely*

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land of the Hittites." The Hittites are properly the inhabitants of northern Canaan and Phœnicia (see vol. i. p. 464, and Judg. i. 26), but the name appears to be used here for the Canaanites in general, as in 1 Kings x. 29. On the boundaries of the Promised Land cf. Deut. xi. 24; Gen. xv. 18.

7. *Prosper.*] Read "**act wisely**," as the Hebrew word strictly means. The literal rendering should be retained here since the notion of prosperity is separately introduced by a different word in verse 8. Cf. Deut. xxix. 9, and note.

8. *Meditate therein day and night.*] Cf. Ps. i 2.

10-18. PREPARATIONS FOR THE PASSAGE OF THE JORDAN.

10. *Officers of the people.*] The "shoterim." (See on Ex. v. 6, and Deut. xvi. 18.)

11. *Prepare you victuals.*] This command obviously does not refer to the manna, for the manna could not be kept till the second day (Ex. xvi. 20). And yet the inference drawn from this verse by some (*e.g.* Keil, &c.), that the manna had already ceased, seems not fairly reconcileable with verse 12. The order was probably given with knowledge that the manna would cease when the host crossed the Jordan (Ex. xvi. 35), and possibly because amidst their preparations there might not be opportunity to gather it in sufficient quantity. Nor does it appear that manna ever formed the whole and sole sustenance of the people (cf. on Num. xx. 1).

within three days ye shall pass over this Jordan.] It appears (verses 11, 16, and 22) that the spies sent forth, as recorded in the next chapter, abode three days, *i.e.* probably till the third day, in the mountain after their dismissal by Rahab; and further (iii. 1, 2), that Joshua and the host did not break up from Shittim till after the return of the spies; and even on reaching Jordan remained three days on its bank before crossing. Thus eight days must have intervened between the sending of the spies (ii. 1) and the actual passage of the river (iii. 2 sqq.). Keil supposes that the order of the text was given at the same time when the spies were dispatched, and in the expectation of their accomplishing their errand within the three days; but that this plan was frustrated, and unexpected delay caused, by the discovery of the men in Jericho (ii. 2), and the subsequent pursuit of them. Thus the declaration of Joshua in the text would not in fact have been carried out. Others (Knobel, Maurer, &c.) maintain that i. 11 cannot be reconciled with iii. 1-6; and give this alleged discrepancy as one of their proofs that the book has been compounded from differing narratives which have not, owing to an oversight of the reviser, been fully harmonized. Far better is the view of the majority of commentators — Jewish and Christian, ancient and modern—that the "three days" here named are identical with those of iii. 2; and that the command of Joshua in the text was not in fact given until after the return of the spies. Here, as elsewhere in the Hebrew historical books and frequently in the Gospels, the order of time is superseded by the order of thought. For the purpose of the writer was not historical merely; it was, on the contrary, mainly religious and theoretical. Intending, then, to exhibit God as

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember *f* the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

f Num. 32. 20.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren † armed, all the mighty men of valour, and help them;

† Heb. *marshalled by five.*

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAPTER II.

1 *Rahab receiveth and concealeth the two spies sent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and *a* came into an harlot's house, named Rahab, and † lodged there.

† Heb. *lay.*

2 And it was told the king of Jericho, saying, Behold, there came

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accomplishing His promises to the Covenant people, he begins by informing us that God gave the word, and set Joshua and the host actually in motion to take possession of their inheritance. Having placed this leading fact in the forefront, he returns to mention in ch. ii. certain transactions closely relevant to the early stages of Joshua's conquests, but which had in fact happened before the camp was removed from the plains of Moab and immediately after the expiration of the thirty days' mourning for Moses. (Deut. xxxiv. 8.)

Moreover, it seems unlikely (Bp. Wordsw.) that Joshua would delay and send spies after he had received a positive command from God to "go over this Jordan." The order of events was probably the following:—3rd Nisan, the spies are sent out (ii. 1); 6th, the spies return (ii. 23); 7th, the camp is removed from Shittim to the bank of Jordan (iii. 1), and the command (i. 11) is issued; 10th, the river is crossed (iv. 19).

12 sqq. On the appeal of Joshua to the two tribes and a half cf. Deut. iii. 18-20.

14. *Armed.*] Rather, "arrayed" (see on Ex. xiii. 18).

on this side Jordan.] Cf. Deut. i. 1 and note.

CHAP. II. Sending out the spies. This took place before the command of God to pass the Jordan (i. 11) was given; but the latter, as being the moving cause of the whole series of events which forms the theme of the book, is placed first. Joshua himself had been sent out as one of the twelve spies (cf. Num. xiii. 16) under somewhat similar circumstances by Moses.

1. *Shittim.*] Literally "the acacia trees." (Cf. Ex. xxv. 5; Num. xxv. 1 and xxxiii. 49, and notes.)

Jericho.] Cf. Num. xxii. 1 and note.

an harlot's house.] In the face of the parallel passages (*e.g.* Lev. xxi. 7; Jer. v. 7) the rendering advocated for obvious reasons by Targ., Josephus, &c., and followed by some modern commentators, *viz.* "the house of a woman, an innkeeper," cannot be maintained. Rahab must remain an example under the Law similar to that (St. Luke vii. 37) under the Gospel, of "a woman that was a sinner," yet, because of her faith, was not only pardoned, but exalted to the highest honour. Rahab was both admitted to be of the people of God; intermarried into a chief family of a chief tribe; and found a place amongst the best remem-

men in hither to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land †faint because of you.

† Heb. *melt.*

10 For we have heard how the LORD [b]dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, [c]Sihon and Og, whom ye utterly destroyed.

[b] Ex. 14. 21. ch. 4. 23.

[c] Num. 21. 24.

11 And as soon as we had heard

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bered ancestors of King David and of Christ; thus receiving the temporal blessings of the covenant in largest measure. The spies would of course betake themselves to such a house in Jericho as they could visit without exciting suspicion; and the situation of Rahab's, upon the wall (verse 15), rendered it especially suitable. It appears from verse 4 that Rahab hid them before the King's messengers reached her house, and probably as soon as the spies had come to her house. It is therefore most likely that they met with Rahab outside of Jericho (cf. Gen. xxxviii. 14), and ascertained where in the city she dwelt, and that they might intrust themselves to her care.

Rahab.] Or, as in St. Matt. i. 5, "Rachab;" *i.e.* "spacious," "wide." Cf. the name "Japheth" and note on Gen. ix. 27. Rahab is regarded by the Fathers as a type of the Christian Church, which was gathered out of converts from the whole vast circle of heathen nations.

4. *I wist not whence they were.*] Rahab acted as she did from a belief in God's declared word, and a conviction that resistance to His will would be both vain and wicked (verses 9-11). Thus she manifested a faith both sound and practical, and is praised accordingly (Heb. xi. 31; St. James ii. 25). The falsehood to which she had recourse may be excused by the pressure of circumstances, and by her own antecedents, but cannot be defended. The assertion of Hauff ('Offenbarungsgl.' p. 267) that "the writer regarded the conduct of Rahab as not only allowable but laudable," is untrue. Scripture here, as elsewhere, records the facts as they occurred, without remark; which indeed it would have been beside the present purpose to introduce.

6. *Stalks of flax.*] Lit. "the carded fibres of the tree." Some have regarded "cotton-pods" as here meant (so Mich., Winer, Thenius, &c.). From Ex. ix. 31 it would, however, appear that the flax at the date in question (the month Nisan) would be fully grown. It was probably therefore, as the A. V. renders, with the flax stalks, recently cut and laid out on the house roof to dry, that Rahab hid the spies. The flax in Palestine grew to more than three feet in height, with a stalk as thick as a cane.

7. *By the way of Jordan unto the fords.*] *I.e.* as Vulg. "per viam quæ ducit ad vadum Jordanis." The sense is, that "they pursued along the way which leads to Jordan and across the fords;" the words "unto the fords" conveying simply a further description of the way the pursuers took, not asserting that they pursued as far as the fords. The fords in question, opposite Jericho, are probably those described (Judg. iii. 28) as "the fords of Jordan toward Moab."

9. *The Lord.*] Rahab had no doubt heard by report the name of the God of Israel, as she had of those mighty acts on Israel's behalf, which formed the reason (verse 10, "*for* we have heard, &c.") of her own faith in Him.

11. *Our hearts did melt.*] Cf. Ex. xxiii. 27; Deut. ii. 25; xi. 25.

these things, our hearts did melt, neither † did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

† Heb. *rose up.*

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life † for your's, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

† Heb. *instead of you to die.*

15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt † bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt † bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

† Heb. *gather.*

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and

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the Lord your God, he is God.] From the rumour of God's miraculous interpositions Rahab believed, and makes the self-same confession to which Moses endeavours to bring Israel by rehearsing similar arguments (Deut. iv. 39). Rahab had only heard of what Israel had experienced. Her faith then was ready. It is noteworthy, too, that the same reports which work faith and conversion in the harlot, cause only terror and astonishment amongst her countrymen. In like manner the miracles of the Gospel served, as Grotius ('De Veritate,' ii. 23) says, "tanquam lapis Lydius ad quem ingenia sanabilia explorarentur." (Cf. St. Luke ii. 34; 2 Cor. ii. 16.)

12. *A true token.*] Literally "a sign" or "pledge of truth;" something which would bind them to keep their promise faithfully. This "token" is the oath which the spies take (verse 14).

14. *Our life for yours.*] Literally, as marg., "our life or soul instead of you to die." This is (cf. verse 17) a form of oath, in which God is in effect invoked to punish them with death if they did not perform their promise to save Rahab's life. Cf. the more common form, "as thy soul liveth" (1 Sam. i. 26, &c.).

15. *Upon the town wall.*] The town wall probably formed the back wall of the house, and the window opened therefore into the country. St. Paul escaped in a similar manner from Damascus (2 Cor. xi. 33).

18. *This line.*] The cord was spun of threads dyed with cochineal; *i.e.* of a deep and bright scarlet colour. The colour would catch the eye at once, being one of the most brilliant, and therefore the line supplied a very fit and obvious token by which the house of Rahab might be distinguished. The use of scarlet in the Levitical rites, especially in those more closely connected with the idea of putting away of sin and its consequences (cf. *e.g.* Lev. xiv. 4, 6, 51; Num. xix. 6), naturally led the Fathers, from St. Clement of Rome downwards, to see in this scarlet thread, no less than in the blood of the Passover (Ex. xii. 7, 13, &c.), an emblem of salvation by the blood of Christ; a salvation common alike to Christ's messengers and to those whom they visit.

21. *She bound the scarlet line in the window.*] Probably not immediately, which might have excited suspicion, but when the Israelites invested the city.

she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: .

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do † faint because of us.

† Heb. *melt.*

CHAPTER III.

1 *Joshua cometh to Jordan.* 2 *The officers instruct the people for the passage.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters of Jordan are divided.*

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the

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22. *Unto the mountain.*] Probably the mountains to the west and north of Jericho, called afterwards, from the belief that the forty days of our Lord's temptation were passed amongst them, the Quarantania. The spies would, of course, avoid at the first the neighbourhood of the Jordan, where the pursuers were seeking them: and amidst the grottoes of these limestone rocks, which in later ages were the abode of numerous hermits, they could readily shelter themselves for three days.

CHAP. III. The contents of this and the next chapter, which record the miraculous passage of Israel over Jordan, are given in four sections:—(1) iii. 1-6, describing the preliminary directions; (2) iii. 7-17, the commencement of the passage; (3) iv. 1-14, the accomplishment of it; (4) iv. 15-24, the conclusion of the passage and erection of a monument to commemorate it. A certain completeness and finish is, as Keil observes, given to each division of the narrative, and to effect this the writer more than once repeats himself, anticipates the actual order of events, and distributes into parts occurrences which in fact took place once for all. In the second section (*e.g.*) the selection of the twelve men is mentioned (iii. 12). Yet it is repeated as if it first occurred then in the fourth section, after the host had crossed the river (iv. 2, 3). Again, the last three sections are introduced by the words "the Lord said" or "spake to Joshua;" as if God had given fresh orders to Joshua at each stage of the transaction; yet it can hardly be doubted that all needful instructions were supplied before the passage was undertaken at all. Many commentators have found in these peculiarities of the narrative evidences of its having been worked up out of two or more independent documents or traditions (so Bleek, Knob., Maur., &c.); but without sufficient reason. The elaborate and (from a literary point of view) artificial arrangement of his materials is adopted because the writer has a special purpose to serve by it. He is not so much writing a history, as recording certain events for the sake of special lessons and inferences which he wishes to be drawn from them. He aims accordingly at giving emphasis to the striking and instructive features of his narrative by describing each singly, and treating each by itself completely. These considerations sufficiently explain the characteristics in question: and all the more so because it has been admitted by Hauff (pp. 209-211) that the chapters do not, as has been asserted, contain any contradictions.

1-13. PREPARATIONS FOR THE PASSAGE OF JORDAN.

1. *They removed from Shittim, and came to Jordan.*] "The acacia groves" on both sides of Jordan line the upper terraces of the valley (cf. 2 K. vi. 4). They would be in this part at some six miles' distance from the river itself.

2. *After three days.*] These days, on which see i. 11, and note, were no doubt occupied in preparations of various kinds. The host consisted not of armed men only, but of women and children also; and many arrangements would be necessary before they actually advanced into a hostile country.

3. *The priests, the Levites.*] Cf. Introduction to Deuteronomy, pp. 797, sqq.

covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way †heretofore.

† Heb. *since yesterday and the third day.*

5 And Joshua said unto the people, [a]Sanctify yourselves: for to morrow the LORD will do wonders among you.

[a] Lev. 20. 7. Num. 11. 18. ch. 7. 13. 1 Sam. 16. 5.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, [b]as I was with Moses, *so* I will be with thee.

[b] ch. 1. 5.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve

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4. *Yet there shall be a space between you and it.*] The ark, which was since the making of the Covenant the special shrine and seat of God's presence, went before (cf. Num. x. 33), to show the people that God, through its medium, was their leader. They were to follow at a distance, not from reverence, for, when the ark stopped close to the river, they would have to pass close by it; nor merely that it might guide them in the right path, for it preceded them by nearly a mile; but, as is rightly argued by Hauff, that the people might the better observe and mark how the miracle was accomplished. This they would do to the greatest advantage whilst coming down the heights, the ark going on before them into the ravine.

ye have not passed this way before.] *I.e.* ye shall now pass by a new and wonderful way which the ark of God shall make for you.

5. Cf. Ex. xix. 10, sqq.

6. *Joshua spake unto the priests.*] The issuing of these orders to the priests, as also that to the people in verse 5, shows that Joshua had already been fully instructed as to what was to take place.

they took up.] *I.e.* on the day following. The course of events is anticipated in order to give a finish to this portion of the narrative. (See introductory remarks to the chapter.)

7. *This day will I begin to magnify thee.*] One cause why the miracle now to be narrated was wrought is here suggested. As Moses was declared to be sent immediately from God with an extraordinary commission by the miracles which he worked, more especially that of dividing the Red Sea in two parts, so was Joshua both sent and accredited in a like manner. (Cf. i. 5. and iv. 14.)

Another reason is given, verse 10, that the people might know that "the living God was among them," and be emboldened to march into the land of nations greater and mightier than themselves.

A third may be gathered from v. 1;—viz. that the Canaanites might be taught to see in the exterminating Israelites the executioners of God's judgments against them.

10. *The living God.*] Cf. Deut. v. 25. The gods of the heathen are "dead idols."

among you.] *I.e.* in a special and extraordinary manner, so as to interfere directly to empower and protect you.

the Canaanites and the Hittites, &c.] On the names of the Seven Nations, see Deut. vii. 1, and notes.

12. *Take you twelve men.*] The order of events appears to be again anticipated. (Cf. iv. 2.)

men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they [c] shall stand upon an heap.

[c] Ps. 114 3.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the [d] ark of the covenant before the people;

[d] Acts 7. 45.

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for [e] Jordan overfloweth all his banks all the time of harvest,)

[e] 1 Chron. 12. 15. Ecclus. 24. 26.

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and

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13. *The waters of Jordan shall be cut off.*] Cf. notes on verse 16.

14-17. COMMENCEMENT OF THE PASSAGE.

14. *Bearing the ark of the Covenant before the people.*] Cf. Acts vii. 45.

15. *For Jordan overfloweth all his banks all the time of harvest.*] This circumstantial clause should rather be rendered "Jordan is full up to all his banks," *i.e.* "brim-full." The remark strikingly illustrates the suddenness and completeness, not less than the greatness, of the marvel. The river was, as is usual at that season, bank-full, flowing in full turbid stream; when at once, as soon as the feet of the priests touched the swelling waters, level at the time with the margin, the supply from above was cut off, and the bed dried up before the advancing hosts of Israel. The Jordan flows at the bottom of a deep valley, which descends to the water's edge on either side in two, occasionally in three, terraces. Within the lowest of these the stream, ordinarily less than 100 feet wide in this lower part of its course, is confined. The margin is overgrown with a jungle of tamarisks and willows, the covert during the later months of the year of wild beasts. But in the spring time these thickets are reached by the rising water (cf. the figure "like a lion from the swelling of Jordan," Jer. xlix. 19; l. 44); and the river, occasionally at least, fills the ravine which forms its proper bed to the brim, as Robinson saw in 1838 ('B. R.' i. 535, sqq.). Its highest rise takes place about the time when Joshua had to cross it. By the middle of April there would have been several weeks of hot weather; and the snows of Hermon would be melted. The flood having filled the two lakes of Merom and Tiberias, is then discharged in a torrent through the lower Jordan into the Dead Sea. At this time the river cannot be forded; and if passed at all can only be so by swimming. This, however, was a hazardous feat (cf. 1 Chr. xii. 15); and though no doubt performed by the two spies, who were probably picked with a view to it, was utterly out of the power of the mixed multitude that followed Joshua. The mere fact that the whole vast host crossed the stream of Jordan at this season, is no small proof of the miracle here recorded. No human agency then known and available could have transported them speedily and safely from bank to bank.

16. *Rose up upon an heap.*] Literally "they rose up one heap."

very far from the city Adam.] Here the other reading, supported by many MSS. and versions, is decidedly to be preferred. It gives "in," or "by the city of Adam." The passage should run **"rose up an heap far away, by Adam, the city which is beside Zarthan."**

The city of Adam is not named elsewhere, which has led Luther erroneously to render it as an appellative ("sehr ferne von den Leuten der Stadt"); and Zarthan, erroneously written "Zaretan" in A. V., though mentioned 1 K. iv. 12, vii. 46, has also disappeared. It is, however, probably connected (Robinson, Knob.) with the modern *Kurn Sartabeh* (Horn of Sartabeh), the name given to a lofty and isolated hill some seventeen miles on the river above Jericho. Here high rocks on either side contract the valley to its narrowest point, and seem almost to throw a barrier across it; and here, in all likelihood, "far away" from where Joshua and Israel were passing, were the waters held back and accumulated by the hand of God. They would need to be so but for a brief space. For as the sequel of the verse points out, the waters that "came down toward the sea of the plain failed;" *i.e.* they flowed rapidly off down the steeply sloping bed of the river, and the whole channel above and below, as far as the eye could reach, lay dry before the people. The whole multitude could

those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 *Twelve men are appointed to take twelve stones for a memorial out of Jordan.* 9 *Twelve other stones are set up in the midst of Jordan.* 10, 19 *The people pass over.* 14 *God magnifieth Joshua.* 20 *The twelve stones are pitched in Gilgal.*

AND it came to pass, when all the people were clean passed [a] over Jordan, that the LORD spake unto [b] Joshua, saying,

[a] Deut. 27. 2.
[b] ch. 3. 12

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them,

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therefore "haste (cf. iv. 10) and pass over" at once.

The typical significances of this wonderful narrative will be found drawn out very fully in Bp. Wordsworth's Commentary in loc. The miraculous passage to the Holy Land through Jordan is not less pregnant with meaning than that through the Red Sea (cf. 1 Cor. x. 1, 2). The solemn inauguration of Joshua to his office, and his miraculous attestation, by the same waters with which Jesus was baptised on entering on the public exercise of his ministry (cf. Matt. iii. 16, 17); the choice of twelve men, one from each tribe to be the bearers of the twelve stones, and the builders of the monument erected therewith (cf. 1 Cor. iii. 10; Rev. xxi. 14), were divinely ordered occurrences, not without a further bearing than their more immediate one upon Israel. Nor must in this point of view the name "Adam," the place whence flowed to the people the stream which cut them off from the promises, and the failure for the time under the rule of Joshua of the full and rapid flood which supplies the Dead Sea, be overlooked.

CHAP. IV., 1-14. COMPLETION OF THE PASSAGE.

Many commentators have regarded the text of these verses as imperfect and dislocated (Houb., Masius, Rosenm., &c.); others as interpolated (Knob., &c.). Such conjectures seem as superfluous as they are groundless. The characteristics of this part of the narrative are only such as have been remarked on already (see introductory observations to ch. iii.) as pervading the two chapters. The leading topic of this part is the taking the twelve stones up out of the bed of the river, and the erection of them on the opposite shore. In order to give this transaction due place and importance alongside the other leading events connected with the crossing of Jordan, the writer introduces it by rehearsing that part of the special directions of God to Joshua which concerned it; records then the communication of these by Joshua to the men already chosen out of the tribes; and lastly the execution of the orders. We are not to suppose that God gave the commands (verses 2 and 3) to Joshua only after the host had passed over (see on iii. l. c.); nor need we assume that verse 1 (last half) and verses 2 and 3 are parenthetical (Calv. and others), though the sense so resulting would be correct enough. Joshua was doubtless fully informed of the will of God before he issued orders for the passage to begin; and the actual succession of events is abandoned here as elsewhere by the writer in pursuance of another law of treatment better adapted to his peculiar purposes.

2. *Take you twelve men.*] The order is given in the plural, because no doubt the tribes themselves were to choose their own representatives. The choice was no doubt approved by Joshua, and therefore the men as spoken of (verse 4) as those "whom he prepared." These twelve would be left with Joshua on the hither bank of the river, waiting to receive his orders after the rest of the people had made their way across (iii. 17; iv. 1).

Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* †in time to come, saying, What *mean* ye by these stones?

† Heb. *to morrow.*

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And [c]the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

[c] Num. 32. 27.

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6. *In time to come.*] Literally *to-morrow:* as in Ex. xiii. 14.

when your children ask.] Cf. Ex. xii. 26, sqq.

8. *And laid them down there.*] *I.e.* in Gilgal: cf. verse 20. "The children of Israel" are spoken of as the doers of this, because it was done by the twelve who acted for them.

9. *And Joshua set up twelve stones in the midst of Jordan.*] LXX. Ἔστησε καὶ ἄλλους δώδεκα λίθους: Vulg. "Alios quoque duodecim lapides:" thus marking distinctly what is evident in the Hebrew, that another set of stones is intended than that just mentioned. The one set was erected by the command of God at the spot where they passed the night (verse 3); the other, apparently *proprio motu*, by Joshua on the spot where the priests' feet rested whilst they upbore the ark during the passage of the people. This spot was near, or perhaps on, the eastern brink (cf. iii. 8). The expression "midst of Jordan" does not necessarily imply that the priests stood, and that the stones were built up, in the middle channel; but only that they were in the midst of the water when it flowed as it did before the occurrence of the miracle (cf. iii. 8 with iii. 15). These stones would therefore mark the spot at which the people crossed, as the others that in which they lodged the night after the crossing; nor, as the stones would only be reached by the water in flood time, and then by the utmost edge of it, is there any reason why they could not both be seen, and continue in their place as the writer asserts they did up to the time present to him when he wrote.

The opinion of Rosenm., Maur., von Lengerke, &c., that the verse is a late gloss foisted into the text, is shut out by its occurrence in all MSS. and versions; that of Knob., &c., which sees in it a fragment of a totally different version of the transaction carelessly incorporated by the historian, will recommend itself only to those who accept the general principles of these critics.

unto this day.] Cf. Introduction, § 5.

10. *The people hasted.*] Because, as has just been intimated, the priests, bearing the ark on their shoulders, were waiting until all should have crossed over.

12. *The children of Reuben.*] Thus the two tribes and a half fulfilled the promise given by them, i. 16, 17. It was necessary to record this, and the writer finds it convenient to do so when dwelling on the fact that the ark waited till "*all* the people were passed over." His so doing is another example of the order of time being subordinated to that of thought.

13 About forty thousand [1]prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were [†]lifted up unto the dry land, that the waters of Jordan returned unto their place, and [†]flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers [†]in time to come, saying, What *mean* these stones? [† Heb. *to morrow.*]

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, [d] which he dried up from before us, until we were gone over: [d Ex. 14 21.]

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God [†]for ever. [† Heb. *all days.*]

[1] Or, *ready armed*

[† Heb. *plucked up.*]

[† Heb. *went.*]

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13. *The plains of Jericho.*] These plains, consisting of the higher terrace of the Jordan valley, are almost seven miles broad. The mountains of Judæa here recede somewhat from the river, and leave a level and fertile space, which, at the time of Joshua's invasion, was principally occupied by a forest of palms. Hence the name "city of palms," Deut. xxxiv. 3.

14. Attention is once more drawn, in concluding the miraculous part of the narrative, to one main design of the Divine interference, —the establishment of Joshua's authority. (Cf. iii. 7, and note.)

15-24. CONCLUSION OF THE PASSAGE OF JORDAN, AND ERECTION OF A MONUMENT TO COMMEMORATE IT.

15. The passage of the priests to the further bank had been already referred to, verse 11; but the writer, in observance of his general plan (cf. introductory remarks to ch. iii.), reintroduces it here as the leading feature in the concluding section of his account, and (as before) with mention of God's special direction about it. The statement that on the removal of the ark the waters of Jordan at once returned to their former level (verse 18), heightens the impression which is especially inculcated throughout,—that the whole transaction was extraordinary and miraculous. To seek to explain the passage of Jordan by the whole Jewish people as having taken place in the ordinary way, is to rob the narrative of the very characteristic which the sacred writer has taken pains to engrave deeply, and to interweave particularly, in every part of it. Its details and incidents are no doubt open to manifold discussion; but all such discussion will be futile unless it proceed throughout on the admission that we have here before us the record of a distinctly supernatural interposition: cf. Introd. § 2.

19. *In Gilgal.*] The name is here mentioned by anticipation: cf. v. 9. Gilgal was on rising ground (cf. v. 3); "in the east border of Jericho," *i.e.* (according to Josephus, 'Ant.' v., 4) near five miles from the river, and consequently about two from the city itself. Over the palm-trees from this elevated spot the walls and buildings of the city would be well seen. The site of the camp was no doubt fortified by Joshua, as it constituted for some time the abiding foothold in Canaan, whence he sallied forth to subdue the country; and was also the place of safety where the ark, and no doubt also the women, children, cattle, and other property of the people were left. Hence the demolition of Jericho and Ai, strong fortresses in the neighbourhood of Gilgal, was no doubt dictated by sound policy as well as by religious obligations: cf. Introd. § 2.

21. Cf. verse 6.

CHAPTER V.

1 *The Canaanites are afraid.* 2 *Joshua renewed circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An Angel appeareth to Joshua.*

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee [a] ‖sharp knives, and circumcise again the children of Israel the second time.

[a] Ex. 4. 25 ‖ Or, *knives of flints.*

3 And Joshua made him sharp knives, and circumcised the children of Israel at ‖the hill of the foreskins.

‖ Or, *Gibeah-haaraloth*

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilder-

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CHAP. V., 1-13. CIRCUMCISION OF THE PEOPLE, AND KEEPING OF THE PASSOVER AT GILGAL.

1. *All the kings of the Amorites, and all the kings of the Canaanites.*] The Amorites were the principal of those nations which occupied the hill country of Judæa; the Canaanites of those that dwelt on the coast and low lands (cf. Num. xiii. 29, and note). These words are therefore equivalent to "all the kings of the highlanders, and all the kings of the lowlanders": *i.e.* the kings of all the tribes of the country.

heard that the Lord had dried up the waters.] Cf. ii. 9, sqq.; Ex. xv. 14, sqq.

until we were passed over.] The use of the first person has been noted here, and in verse 6 (cf. Acts, xvi. 10), as suggesting the hand of one who himself shared in what he describes. But the text as read (though not so written) by the Jewish authorities (*i.e.* the "Kri,") here has the third person; as have some MSS. (27 according to Kennicott), LXX., Vulg., &c.; and a change of person like this in Hebrew, even if the text stand, does not of itself warrant the inference. (Cf. Ps. lxvi. 6.)

2. *Make thee sharp knives.*] Render rather "knives of stones" or "flints," as marg., and cf. Ex. iv. 25 and note. The word (*tsur*) has no doubt the sense "edge" (cf. Ps. lxxxix. 44, and Fürst, Lex. s. v.); and the rendering "knives of edges," which A. V. follows, may therefore be supported. But it seems superfluous to order Joshua for such a purpose to provide "*sharp* knives;" and knives of flint or stone were in fact used for circumcision, and retained for that and other sacred purposes, even after iron had become in common use. (See Smith's Dict., art. "Knife.") The rendering of marg. is adopted by LXX., Vulg. and almost all ancient versions: also by most commentators, and by the Fathers generally, who naturally regarded circumcision wrought by Joshua, and by means of knives of stone or rock, as symbolical of the true circumcision wrought by Christ, who is more than once spoken of as the Rock (cf. 1 Cor. x. 4; Rom. ii. 29; Col. ii. 11). The LXX. make mention of these flint knives twice again, once xxi. 42, as laid up by Joshua at Timnath-serah; and again, xxiv. 30, as buried by the Israelites in Joshua's grave. These interpolations are probably due, as Rosenm. supposes, to some now lost Jewish legends, but they show that a mystical importance was attached to the transaction of the text.

circumcise again the children of Israel a second time.] *I.e.* make that which once was a circumcised people but is not so now, once more a circumcised people. The reason why this was necessary is explained (verses 4-7).

3. *At the hill of the foreskins.*] *I.e.* the hill where the foreskins, the emblem of all worldly and carnal affections, were buried. (Cf. Col. ii. 11-13; iii. 1-6.)

4-7. These verses explain why Joshua was commanded to act as he did. Of the whole nation those only were already circumcised at the time of the passage of the Jordan who had been under 20 years of age at the time of the murmuring and consequent rejection at Kadesh (cf. Num. xiv. 29 sqq.). These would have been circumcised before they left Egypt, and there would still survive of them more than a quarter of a million of 38 years old and upwards.

The statements of these verses are of a general kind. The "forty years" of verse 6 is a round number. The period was less than thirty-nine years (cf. Num. xiv. 33; Deut. ii. 14), unless the months which had elapsed between the exodus and the mur-

ness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the [b] Num. 14. 23. LORD sware that [b] he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

† Heb. *when the people had made an end to be circumcised.*

8 And it came to pass, [†] when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

muring at Kadesh be counted in: and the statement in verse 5 "all the people that were born in the wilderness, them they had not circumcised," cannot be strictly accurate. For there must have been male children born during the first year after the exodus, in the wilderness, and these must have been circumcised before the celebration of the Passover at Sinai in the first month of the second year (cf. Num. ix. 1-5, and Ex. xii. 48). The statements of the verses are, however, sufficiently close to the facts for the purpose in hand; *viz.* to render a reason for the general circumcising which is here recorded. To have gone into detail and inserted all the qualifications and exceptions which exactness requires would have made the passage needlessly prolix.

The reason why circumcision was omitted in the wilderness is suggested, though not expressed, in verse 7. It was not (as Rosenm. and Kurtz, after many older authorities) that during the wanderings they were constantly on the move, or at least uncertain of their stay in any given place; for they remained at Sinai eleven months, and must have on many other occasions been stationary for weeks together. The true reason is that suggested by Hengstenberg, after Calvin and others, *viz.* that the sentence of Num. xiv. 28 sqq. placed the whole nation for the time under a ban; and that the discontinuance of circumcision, and the consequent omission of the Passover, was a consequence and a token of that ban. The rejection was not, indeed, total, for the children of the murmurers were to enter into the rest (cf. Num. xiv. 31); nor final, for when the children had borne the punishment of the fathers' sins for the appointed years, and the murmurers were dead, then it was to be removed, as now by Joshua. But for the time the covenant was abrogated, though God's purpose to restore it was from the first made known, and confirmed by the visible marks of His favour which He still vouchsafed to bestow during the wandering.

The years of rejection were indeed exhausted before the death of Moses (cf. Deut. ii. 14): and it has, therefore, been asked why Moses did not perform this circumcising of the people when in the plains of Moab. Omitting, what is dwelt upon by some, that Joshua, not Moses, is the type of Him who alone gives the true circumcision, the true answer is that suggested by Keil (in loc.). God would not call upon the people to renew their engagement to him until He had first given them glorious proof of His will and power to fulfil His engagements to them. So He gave them the first-fruits of the promised inheritance—the kingdoms of Sihon and Og; and through a miracle planted their feet on the very soil that still remained to be conquered; and then recalled them to His covenant. It is the rule of Divine Grace first to give and then to ask.

It is to be noted, too, that they were just about to go to war against foes mightier than themselves. Their only hope of success lay in the help of God. At such a crisis the need of full communion with God would be felt indeed; and the blessing and strength of it are accordingly granted. The revival of these two great ordinances after so long an intermission could not but awaken the zeal and invigorate the faith and fortitude of the people. Both as seals and as means of grace and God's good purpose towards them then, the general circumcision of the people, followed up by the solemn celebration of the Passover—the one formally restoring the covenant and reconciling them nationally to God, the other ratifying and confirming all that circumcision intended—were at this juncture most opportune.

6. *That he would give us.*] Cf. verse 1, note.

8. *Until they were whole.*] The circumcision must have taken place on the day after the passage of Jordan, *i.e.* the 11th Nisan, and the Passover was kept on the 14th of the same month (verse 10). For so long at least those who had been circumcised would be disabled from war (cf. Gen. xxxiv. 25). The submission of the people to the rite was therefore a proof of faith, when we remember how near at hand their enemies were. Yet the panic of the Canaanites (verse 1) would render any immediate attack from them unlikely; and it must not be forgotten that there must have

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called ‖Gilgal unto this day.

‖ That is, *Rolling.*

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood [c]a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

[c] Ex 23. 23.

14 And he said, Nay; but *as*

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been a large number of "men of war" (Michaelis reckons 50,000) who would not need to be circumcised at all (see note on verse 4). The suffering incident to circumcision would not be over on the 14th, but would not necessarily debar the circumcised from observing the Passover.

9. *The reproach of Egypt.*] *I.e.* "reproach proceeding from Egypt." So "reproach of men" (Is. li. 7): "reproach of Moab" (Zeph. ii. 8; cf. Ez. xvi. 57). Commentators are not agreed in what this "reproach" consisted. The explanation of Flatt, followed by Maur., that the Egyptian soldier caste alone was circumcised, and that the taunt was equivalent to one of cowardice, is far-fetched, and the allegation as regards the Egyptians on which it rests is groundless: see 'Essay on Egyptian Words,' vol. i. p. 480. Knobel explains it of the Egyptian bondage, which in its misery and degradation might be considered still to attach to the people so long as they were wanderers and in a manner outcasts. Better is the view of Keil and others, that it refers to taunts actually uttered by the Egyptians against Israel, because of its long wanderings in the desert and failures to acquire a settlement in Canaan (cf. Ex. xxxii. 12; Num. xiv. 13-16; Deut. ix. 28 and xxxii. 27). These reproaches were now to end; for they had actually entered Canaan, and the restoration of the covenant was a pledge from God to accomplish what was begun for them.

Gilgal.] Cf. on iv. 19.

10. *On the fourteenth day.*] Cf. Ex. ii. 6, 18; Deut. xvi. 6.

11. *Old corn of the land.*] Rather "**produce of the land.**" Cf. Note at end of chapter.

on the morrow after the Passover.] These words denote in Num. xxxiii. 3 the 15th Nisan, but must here apparently mean the 16th. For the Israelites could not lawfully eat of the new corn until the first-fruits of it had been presented, and this was done on "the morrow after the Sabbath," *i.e.* the morrow after the first day of unleavened bread, which, though not necessarily the seventh day of the week, was to be observed as a Sabbath, and is therefore so called. (Cf. Lev. xxiii. 7, 11, 14.)

The term Passover, which is sometimes used for the lamb slain on the evening of the 14th Nisan, sometimes for the paschal meal, sometimes for the whole eight days' festival, here means the first great day of the eight, the Sabbath of the first holy convocation.

12. *Old corn.*] Rather, "**produce.**" (Cf. on verse 11.)

neither had the children of Israel manna any more.] Cf. Ex. xvi. 35.

13-15; VI. 1-5.—APPEARANCE OF THE ANGEL OF THE LORD TO JOSHUA.

These eight verses should be connected together. The partition of them by introducing a new chapter after verse 15 is most unfortunate. The appearance and first announcement of the angel is recorded in 13-15; vi. 1 is merely a parenthesis, inserted to explain the tenor of the angel's message; the message itself follows in the next four verses; and vi. 2 is obviously to be joined on to the words "And Joshua did so," which conclude ch. v.

13. *A man.*] Cf. on Gen. xii. 7; xviii. 2 The appearance was that of God manifested in the Person of His Word. Hence the command of verse 15. That the appearance was not in a vision merely is clear from the fact that Joshua "went unto him" and addressed him.

with his sword drawn.] Cf. Num. xxii. 31.

14. *Captain of the host of the Lord.*] *I.e.* of the angelic host, the host of heaven (cf. 1 K. xxii. 19). Hence the expression "Lord of hosts" (1 Sam. i. 3, &c.). The armed people of Israel are never called "the host of the Lord," though once spoken of in Ex. xii. 41 as "all the hosts of the Lord." The Divine

[1] Or, *prince.*

[1]captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, [d] Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

[d] Ex. 3. 5 Acts 7. 33.

Person intimates that He, the Prince (as the Hebrew word *sar* is rendered Dan. x. 13 and elsewhere), of the Angels had come to lead Israel in the coming strife (cf. Ex. xxiii. 20), and to overthrow by heavenly might the armies and the strongholds of God's and Israel's enemies. Accordingly, the capture of Jericho and the destruction of the Canaanites generally form a fit type of a grander and more complete conquest and excision of the powers of evil which yet waits accomplishment. (Cp. with this verse St. Matt. xxv. 31; 2 Thess. i. 7, 8.)

fell on his face.] The word here employed does not necessarily and of itself import that Joshua worshipped the Person before him as God. It is a word often used of the reverence done to kings and other earthly superiors (cf. Gen. xlii. 6; 2 Sam. ix. 6). The divine character of "captain of the Lord's host" is, however, sufficiently evident from verse 15; and from the authoritative expressions in vi. 2 (cf. St. Matt. xxviii. 18); and from the context generally.

15. *Loose thy shoe.*] Cf. on Exodus iii. 5.

ADDITIONAL NOTE on verse 11.

The A. V. in rendering "old corn" follows Kimchi, who, connecting the word עבור with the verb עבר in its ordinary sense of "to pass" or "pass by," renders it "frumentum ex semente superioris anni natum," as distinct from תבואה, the crop of the coming year. It seems however tolerably certain from the cognate languages, that the root עבר has another, probably independent and original sense, "to cover," "to impregnate," "to produce;" and that the word עבור, found only in this and the next verse, must be connected therewith. Hence this word is frequently used in the Targums to represent דנן. The words distinguished by Kimchi are, therefore, probably synonymous. It is to be noted, too, that it appears from verse 12 that the Israelites eat of the עבור, not only "on the morrow after the Passover," but from that time forward during the year, the manna now being withheld as no longer necessary. Hence it must have been the new corn, just coming in at the time of the Passover (cf. Lev. xxiii. 11), not the "old corn," of which no adequate supply could be forthcoming, of which they eat. On the word עבור see Fürst, 'Lex. and Concord.,' and Gesen., 'Thes.' s. v.

CHAPTER VI.

1 *Jericho is shut up.* 2 *God instructeth Joshua how to besiege it.* 12 *The city is compassed.* 17 *It must be accursed.* 20 *The walls fall down.* 22 *Rahab is saved.* 26 *The builder of Jericho is cursed.*

NOW Jericho [†]was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all *ye* men of war, *and* go round about

† Heb. *did shut up, and was shut up.*

CHAP. VI. 1. This verse is strictly parenthetical. It is inserted to explain the declaration which follows in verse 2. See on verses 13-15.

Straitly shut up.] More literally "had shut (*i.e.* its gates), and was fast shut." The Hebrew words are two participles of the same root; the latter belonging to an intensive conjugation, and referring to the bolts and bars with which the shut gates were made secure. Vulg., "clausa erat atque munita:" LXX. συγκεκλεισμένη καὶ ὠχυρωμένη. Further emphasis is given by the clause "none went out and none came in."

2. *And the Lord said.*] The announcement of "the captain of the Lord's hosts," commenced v. 14, and interrupted by Joshua's question and obeisance, v. 14, 15, is here resumed.

3-6. The command of the Lord as to the

the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down †flat, and the people shall ascend up every man straight before him.

† Heb. *under it.*

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the †rereward came after the ark, *the priests* going on, and blowing with the trumpets.

† Heb. *gathering host.*

10 And Joshua had commanded the people, saying, Ye shall not shout, nor †make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

† Heb. *make your voice to be heard.*

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

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mode in which the fall of Jericho should be brought about is given in these verses in a condensed form, in order, doubtless, to avoid continual repetitions. The details of the order of the marching round the city (see in verses 8-10); the direction that the people should shout only after the city had been encompassed seven times on the seventh day (verses 10, 16); and the placing of the city and all its contents under a ban (verses 17 sqq.) were, no doubt, amongst the commands given to Joshua by the Angel, though not mentioned in these verses.

4. *Trumpets of rams' horns.*] Render rather here, and in verses 5, 6, 8, &c., "**trumpets of jubilee**": and see Note at end of chapter.

6-27. TAKING OF JERICHO.

On this subject generally see Note at end of chapter.

6, 7. Announcement of the divine message by Joshua to the priests and people. Here, again, only the leading points to be observed are stated.

7. *He said.*] The A. V. here follows the reading suggested by the Masoretic text writers. The one that actually stands in the Hebrew text, "they said," is, however, preferable. Joshua no doubt issued his orders through the "officers of the people." (cf. i. 10).

him that is armed.] *I.e.* the warriors generally, not a division only; nor the warriors of the two tribes and a half only (as Keil, Bp. Wordsworth, and others, after Kimchi, Jarchi, &c.). For "the rereward" mentioned in verse 9 was merely a detachment, and not a substantial portion of the host; and was told off, perhaps, from the tribe of Dan (cf. Num. x. 25) to close the procession and guard the ark from behind. Thus the order would be, (1) the warriors, (2) the seven priests blowing the cornets, (3) the ark, (4) the rear-guard.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [1]accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [a] she hid the messengers that we sent.

18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* [†]consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [b] the wall fell down [†]flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [c] as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her [†]kindred,

1 Or, *devoted.*

a ch. 2. 4.

† Heb. *holiness.*

b Heb. 11. 30.

† Heb. *under it.*

c ch. 2. 14 Heb. 11. 31.

† Heb. *families.*

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15. *On the seventh day.*] Most probably, as the Jewish writers assert, a Sabbath day. On this day it is noted that they "rose early about the dawning of the day." This would be necessary in order to give time for encompassing the city seven times. Jericho appears, from all the notices of it in this book, to have been a city of considerable size and population; and each passage of the large host round it could hardly have taken less than an hour and a half. Thus, with the necessary intervals of rest, the evening would be at hand when Joshua gave the signal to shout as described, verse 16; and the work of slaughter was probably commenced just as the hours of the Sabbath were passed.

17. *The city shall be accursed.*] The rendering of marg., "devoted," which is adopted by A. V. in Lev. xxvii. 28 sqq. (where see notes), is to be preferred. In other cases the inhabitants only of the towns were slain; their cattle and property became the booty of the victors. But Jericho, as the first Canaanitish city that was captured, was devoted by Israel as first-fruits to God, as a token that Israel received all the land of Him. Accordingly every living thing was put to death (Rahab and her household excepted) as a sacrifice to God, and the indestructible goods were (verse 19) brought into the treasury of the Sanctuary. Accordingly the sin of Achan was nothing short of sacrilege.

23. *Rahab.*] It would seem that the part of the wall adjoining Rahab's house had not fallen along with the rest; otherwise the house, which rested on the wall, and had probably the city wall for its own outer side (cf. on ii. 15), must have collapsed in the general ruin. Accordingly the two spies are directed to fetch out of her house Rahab herself and "all that she had," *i.e.* the persons belonging to her household. It is further stated that "they left them without the camp of Israel." These words, literally taken, run: "they made them to rest outside the camp of Israel;" *i.e.* Rahab and her relations, as still in their heathenism, were separated from the camp of the Lord. This was only for a time. They desired, and eventually obtained, admission to the covenant of the chosen people of God (verse 25).

25. *Even unto this day.*] These words are rightly noted as implying that the narrative was written not long after the occurrences which it records.

and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth *in* Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, [d] Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

[d] 1 Kin. 16.34.

27 So the LORD was with Joshua; and his fame was *noised* throughout all the country.

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26. *Adjured them.*] *I. e.* put an oath upon them; or, perhaps, actually caused them themselves to take an oath (cf. St. Matt. xxvi. 63). The words of the oath have in the original a rhythmical character which would tend to keep them on the lips and in the memory of the people.

buildeth this city Jericho.] *I.e.* rebuilds the fortifications. So the same Hebrew word (*banah*) must be rendered in 1 K. xv. 17, 2 Chron. xi. 5, and most probably also in 1 K. xvi. 34, see below. It is repeatedly used in the Moabite Inscription to describe works which obviously could only be restorations and fortifications, and apparently were the latter only (cf. Schlottmann 'Die Siegesäule Mesa's,' pp. 16, 17). That Jericho was again an inhabited city at no long interval after its destruction by Joshua appears from chap. xviii. 21; Judg. iii. 13; 2 Sam. x. 5. From the first of these passages it seems that Jericho was at once occupied by the Benjamites, and the natural advantages of the situation (cf. Joseph., 'Bell. Jud.' iv. 8, 2) were such that it would not be likely to be left long desolate. Joshua then speaks in the text as a warrior. He lays a ban on the re-erection of those lofty walls which had bidden defiance to God's host, and been by God's signal interposition overthrown. The suggestion of Knobel and others that the new Jericho was not built on exactly the same site as the old one, and that so Joshua's curse was avoided, is unsupported and unnecessary. It seems, indeed, inconsistent with 1 K. xvi. 34; the plain import of which is that Hiel, the Bethelite, reckless of the prophecy recorded in our text, began and completed the circumvallation of the city a second time. It is obvious that Hiel did not found a new city but only fortify an existing one. His open defiance of Joshua's curse may be noted as an illustration of the unbelief into which the northern kingdom had fallen in the days of Ahab.

he shall lay the foundation thereof in his firstborn.] *I.e.* when he begins this work his eldest son shall die, when he completes it his youngest shall die. (So Theodoret, Bp. Wordsworth, Knobel, &c.) Most commentators regard the curse as importing that the rebuilder of the walls should lose all his sons from the eldest to the youngest. This, however, is not stated in the text before us, nor in that in which the accomplishment of the prophecy is recorded.

ADDITIONAL NOTES on verse 4, etc.

NOTE A on verse 4.

The expression שופרות היובלים, rendered in A. V. "trumpets of rams' horns," is evidently equivalent to קרן היובל in verse 5; and should most probably be rendered, with Gesenius, Winer, Keil, &c., "trumpets," or, more correctly, "cornets of soundings," or "of jubilee." The word יובל seems rightly taken by Gesen. as "an onomatopoetic word signifying *jubilum* or a joyful sound." He regards it as formed from the syllable *jo*, which signifies simply "a crying out;" cf. the Greek ἰώ and ἰοῦ; the German *juch;* such verbs as jodeln, jauchzen, ululare, ἀλαλάζειν, &c. This etymology is strongly supported by Gen. iv. 21, where the name יובל (Jubal) is given to the inventor of the harp and organ. Thus שנת־היובל will signify "the year of the trumpet sounding;" "the year which is announced by the sound of the trumpets;" cf. Lev. xxv. 13, sqq., and notes; and the word יובל, strictly meaning "a sounding," is taken elliptically for the instrument which emits the sound in Ex. xix. 13. The phrase there would be, if completed, קרן יובל.

The instrument used by the priests before

Jericho was curved, and must be distinguished from the straight trumpet (חצצרה); cf. on Num. x. 2. The קרן יובל, or יובל שופר, would be more correctly rendered "cornet," as indeed it is elsewhere in A. V.; cf. 2 Chron. xv. 14; Ps. xcviii. 6; Dan. iii. 5.

The other derivation suggested for the word יובל is a root יבל, "to be strong," and a substantive formed from it signifying "a ram." Hence the Chaldee Targum and the Jewish authorities generally translate קרן יובל, "trumpet of ram's horn." The A. V. has adopted this; as has also recently Fürst. But the arguments by which this rendering is supported are unsatisfactory. The root is really an assumed one; and the assertion of Rabbi Akiba, that *jobel* in Arabic means "a ram," is pronounced by Bochart to be "commentum mere Rabbinicum." Moreover, as Bochart observes, the horn of the ram is solid, and not at all suitable for being used as a cornet, see 'Hieroz.,' i. 2, 43.

NOTE B. The Capture of Jericho.

1. Various attempts have been made to explain the fall of Jericho by natural causes, as *e.g.* the undermining of the walls (Paulus), or an earthquake (Jahn), a sudden assault (Ewald), delivered probably after the repeated processions day after day had thrown the defenders off their guard (Bauer, Maurer, &c.). But the narrative of this chapter does not afford the slightest warrant for any such explanations, indeed is totally inconsistent with them. It must be taken as it stands; and so taken it intends, beyond all doubt, to narrate a miracle, or rather a series of miracles. Since then the explanations in question proceed throughout on the assumption that a narrative of a miracle is not to be treated as a narrative of fact, those who object altogether to such an assumption may properly excuse themselves from examining explanations which are based on it.

2. But if we reject the axiom that a record is not necessarily unhistorical because it is miraculous, never perhaps was a miracle more needed than that which gave Jericho to Joshua. Its lofty walls and well-fenced gates made it simply impregnable to the Israelites—a nomad people, reared in the desert, destitute alike of the engines of war for assaulting a fortified town, and of skill and experience in the use of them if it had had them. Nothing but a direct interference of the Almighty could in a week's time give a city like Jericho, thoroughly on its guard and prepared (cf. ii. 9 sqq. and vi. 1), to besiegers situated as were Joshua and the Jews.

3. Further, the miracle was remarkably seasonable and appropriate. Jericho was the first great city of Canaan which Israel reached, and one of the strongest and richest. But it was, after the fulfilment of certain directions which emanated from God himself, but could have no possible influence in themselves upon the result, given at once, without a blow, into the power of Israel. No more convincing pledge and foretoken could be given of the conquest of the whole land of which Jericho was the first-fruits; no more striking demonstration that that conquest, though not in every stage accomplished so entirely without human co-operation, was nevertheless dependent throughout on the will and the work of God. It must be added that the fall of Jericho ensuing close upon the miraculous passage of Jordan, would impress on the people, prone ever to be led by the senses, and impress them as hardly any other conceivable conjuncture of events could do, that the same God who had delivered their fathers out of Egypt and led them through the Red Sea, was with Joshua no less effectually than He had been with Moses. The same events cogently taught the inhabitants of Canaan that the successes of Israel were not mere human triumphs of man against man, and that the God of Israel was not as "the gods of the countries." This lesson some of them at least learnt to their salvation, *e.g.* Rahab and the Gibeonites.

4. The details of the orders given by God to Joshua (verses 3-6) illustrate these last points further. The trumpets employed were not the silver trumpets used for signalling the marshalling of the host and for other warlike purposes (cf. Num. x. 2), but the curved horns employed for ushering in the Jubilee and the Sabbatical Year (LXX., σάλπιγγες ἱεραί: cf. on Lev. xxiii. 24). The trumpets were borne by priests, and were seven in number; the processions round Jericho were to be made on seven days, and seven times on the seventh day, thus laying a stress on the sacred number seven, which was an emblem more especially of the work of God. The Ark of God also, the seat of His special presence, was carried round the city. All these particulars were calculated to set forth symbolically, and in a mode sure to arrest the attention of the people, the fact that their triumph was wholly due to the might of the Lord, and to that covenant which made their cause his.

5. The employment of means like these before the walls of a strong garrison, and that for seven days day by day, must have made the Israelites a derision to the warriors of Jericho, and so proved a trial of faith, of patience, and of obedience (cf. Heb. xi. 30).

6. The chapter read in the light of the New Testament has indications of a further import and bearing than such as concerned Joshua and the Jews. As Joshua, the leader and captain of the Jewish theocracy, is doubtless a type of Christ, so must Jericho be taken (with all Christian expositors) as a type of

the powers opposed to Christ and His cause. The times which prepare for the close of God's present dispensation are signified in the days during which the people obeyed and waited; as the number of those days, seven, the number of perfection, represents that "fullness of time," known only to God, at which His dispensation will culminate and close. Thus the circumstances which lead up to the fall of Jericho are an acted prophecy, as was that fall itself, which sets forth the overthrow of all that resists the kingdom of which Christ is the head; and particularly the day of judgment, in which that overthrow will be fully and finally accomplished. St. Paul, indeed, in describing that day, seems to borrow his imagery from the very chapter before us when he says: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," 1 Thess. iv. 16.

CHAPTER VII.

1 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by the lot.* 19 *His confession.* 22 *He and all he had are destroyed in the valley of Achor.*

BUT the children of Israel committed a trespass in the accursed thing: for [e] Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

[e] ch. 22. 20. 1 Chr. 2. 7.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

ACHAN'S SIN AND PUNISHMENT.

CHAP. VII. 1. *The children of Israel committed a trespass.*] The verb here used (cf. on Lev. v. 15) means "to act covertly," and so "to act treacherously and commit a breach of faith." It suitably describes the sin of Achan, who had purloined and hidden away that which had been dedicated to God by the ban (cf. vi. 19; Deut. vii. 25, 26). Hence, in a special sense, Achan's sin was "against the Lord." (Cf. verses 11, 15.)

The "trespass" was the act of one man, yet is imputed to all Israel, which also shares in the penalty of it, verse 5. This is not to be explained as though all the people participated in the covetousness which led to Achan's sin (cf. verse 21). The nation as a nation was in covenant with God, and is treated by Him not merely as a number of individuals living together for their own purposes under common institutions, but as a Divinely constituted organic whole. Hence the sin of Achan defiled the other members of the community as well as himself, and robbed the people collectively of holiness before God and acceptableness with Him. Israel had in the person of Achan broken the covenant, verse 11; God therefore would no more drive out the Canaanites before them.

the accursed thing.] Rather "in that which had been devoted or dedicated." The silver and gold, &c., were to come as consecrated things into the treasury of the Sanctuary (vi. 19); the rest of the spoil was to be burned with fire, as a sacrifice of the first fruits of Israel's conquests. Achan, then, in diverting any of these devoted things to his own purposes, committed the sin of sacrilege, that of Ananias and Sapphira. The rendering of LXX. in this place (ἐνοσφίσαντο ἀπὸ τοῦ ἀναθέματος) is apparently reflected in the Greek (ἐνοσφίσατο ἀπὸ τῆς τιμῆς) of Acts v. 2, 3.

Achan.] Called 1 Chr. ii. 6 *Achar*, the liquids n and r being interchanged, perhaps for the sake of accommodating the name to the noun *ācha*r, "trouble" (cf. verse 25). Josephus calls him *Acharus*. *Zabdi* is generally identified with the *Zimri* of 1 Chr. ii. 6. *Zerah* was twin brother of Pharez and son of Judah (Gen. xxxviii. 29). If the genealogy here given were complete, Achan would thus be only the fifth in descent from Judah. But there is little doubt that, in this case, as in others, several generations are omitted, most likely those which intervened between Zerah and Zabdi, and which covered the space between the migration of Jacob's household to Egypt and the exodus. (Cf. on Ex. ii. 1, and Num. xxvi. 59.)

2. *Ai.*] Written Gen. xii. 8 and xiii. 3 *Hai*, as the Vulgate gives it both here and there; the *Aija* of Neh. xi. 31; *Aiath* of Is. x. 28; LXX. Γαὶ; in Gen., l. c. Ἀγγαί. The exact site is now uncertain, although in the time of Eusebius it was known. (See 'Onomast.' s. v. Ἀγγαί.) Abraham is described, Gen. xii. 8, as pitching his tent between Ai and Bethel: and these two places were, as Robinson 'B. R.'

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let †about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

† Heb. *about 2000 men*, or, *about 3000 men.*

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them ‖in the going down: wherefore the hearts of the people melted, and became as water.

‖ Or, *in Morad.*

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their †backs before their enemies!

† Heb. *necks.*

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth? and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore †liest thou thus upon thy face?

† Heb. *fallest.*

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

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i. 574, 575, remarks, "not so distant from each other but that the men of Bethel mingled in the pursuit of the Israelites as they feigned (cf. viii. 17) to fly before the king of Ai, and thus both cities were left defenceless. Yet they were not so near but that Joshua could place an ambush on the west of Ai without its being observed by the men of Bethel, whilst he himself remained in a valley on the north of Ai (cf. viii. 11-13)." Robinson "assigns as the probable site the places with ruins just south of Deir Duwân. This is an hour distant from Bethel; having near by on the north the deep Wady el-Mutyah; and towards the south-west other smaller Wadys in which the ambuscade of the Israelites might easily have been concealed." *Bethel*, the ancient Luz (Gen. xxviii. 19), is doubtless the modern *Beitan*, or *Beitin*. See on Gen. xii. 8; on *Beth-aven*, see on xviii. 12.

3. *They are but few.*] The total population of Ai was about twelve thousand (cf. viii. 25). It could therefore hardly muster three thousand warriors. It was then not the might of the men of Ai but the sin of Achan which caused the defeat of Israel.

5. *Shebarim.*] Rather, perhaps, "the stone quarries." The word is derived from a root signifying "to break." The LXX. (ἕως συντρίψαν αὐτούς) would seem to have had a different reading. The smallness of the slaughter amongst the Israelites indicates that they fled early, probably without real conflict in battle.

6. *Rent his clothes, and fell to the earth—and put dust upon their heads.*] On these signs of mourning, cf. Lev. x. 6; Num. xx. 6; 1 Sam. iv. 12.

9. *What wilt thou do unto thy great name?*] *I.e.* "after the Canaanites have cut off our name what will become of Thy Name?" This bold expostulation, that of one wrestling in sore need with God in prayer, like the similar appeals of Moses in earlier emergencies (cf. Ex. xxxii. 11, 12; Num. xiv. 13, sqq.; Deut. ix. 28, 29) is based upon God's past promises and mercies. He had covenanted to give the people the land of Canaan, and had brought them thus far by the wonderworks which He had wrought for them. What would be said of Him by the heathen if now He permitted Israel to be destroyed?

10. *Get thee up.*] God's answer is given directly, and, apparently, suddenly, to Joshua, in terms of biting reproof. Joshua must no longer lie helpless before God: the cause of the calamity was to be found elsewhere.

11. *Also stolen, and dissembled also.*] The anger of God and the heinousness of Israel's sin are marked by the accumulation of clause upon clause, emphasis being given to each new item in the indictment by the repetition of "also." As a climax they had even put

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought ‖folly in Israel.

‖ Or, *wickedness.*

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

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the consecrated property purloined from God "among their own stuff," *i.e.* appropriated it to their own use.

12. *Because they were accursed.*] Cf. vi. 18.

14. *The Lord taketh.*] *I.e.* by lot. It is not indeed expressly stated that recourse was had to the lot; but this expression, the usual one to denote the falling of the lot upon a person, evidently implies it. (Cf. 1. Sam. x. 20, and xiv. 40 sqq.) We are not told in what manner the lot was cast on this occasion. The Hebrew word for lot (*gōral*, derived from a verb *goor*, or *garar*, "to roll") suggests that small stones, probably white and black ones, were used. These were probably drawn from a chest; hence the expressions used of the lot, that it "came up," xviii. 11, and "came out," xix. 1. The lot was regarded as directed in its result by God, Prov. xvi. 33 (where, perhaps, the "lap" may mean an urn or chest); and hence was used on many important occasions by the Jews and by other nations in ancient times. *E.g.* (1.), for apportionment, as of Canaan among the Twelve Tribes, Num. xxvi. 55; Josh. xiv. 2, xviii. 8 sqq.; of the Levitical cities, Josh. xxi. 4 sqq.; cf. also Neh. xi. 1; of spoil or captives taken in war, Joel iii. 3; Nah. iii. 10; 4 Macc. iii. 36; St. Matt. xxvii. 35; Xenop. 'Cyropæd.' iv. 5. 55; Thucyd. iii. 50. (2.) For detection of the guilty, as in the case of Achan, Jonathan (1 Sam. xiv. 42) and Jonah (Jon. i. 7). (3.) For determining the persons to undertake a dangerous or warlike enterprise (Judg. xx. 10; Herod. iii. 108; Homer 'Il.' iii. 316; Val. Max. i. v. 3). (4.) For making appointment to important functions (Lev. xvi. 8 sqq.; 1 Sam. x. 19 sqq.; Acts i. 26; Herod. iii. 128; Aristot. 'Pol.' iv. 13; Herod. vi. 109); or for sharing the duties or privileges of an office amongst those concerned (1 Chron. xxiv. 31, and xxv. 8; St. Luke i. 9). The casting of lots before Haman (Esth. iii. 7) seems to have been with a view of determining the lucky day for his undertaking against the Jews. The passage (Prov. xviii. 18) perhaps points also to the employment of the lot to decide litigation

15. *Burnt with fire.*] *I.e.* after he had been put to death by stoning (cf. verse 25). The burning of the body after capital punishment was prescribed in extreme cases as an aggravation of the penalty (cf. Lev. xx. 14).

19. *My son.*] The appeal is grave and earnest; Joshua shows the spirit of the magistrate; he has no ill will to the offender, no personal anger towards him, whilst constrained to punish his crime.

give glory to the Lord.] A form of solemn adjuration by which the person addressed

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a † wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and ‡ laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of ‖ Achor, unto this day.

† Heb. *tongue.*

‡ Heb. *poured.*

‖ That is, *Trouble.*

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was called upon before God to declare the truth. In St. John ix. 24 it is employed by the Pharisees in the hope of extorting from the blind man some admission that might compromise our Lord. The phrase assumes that the glory of God is always promoted by manifestation of the truth.

21. *A goodly Babylonish garment.*] Literally "a robe or cloak of Shinar," the plain in which Babylon was situated. The word (*addereth*), here rendered garment, means a long robe such as was worn by kings on state occasions (cf. Jonah iii. 6), and by prophets, 1 Kings xix. 13; 2 Kings ii. 13, 14 (cf. 2 Kings i. 8); Zech. xiii. 4. The Assyrians were in early times famous for the manufacture of beautiful dyed and richly embroidered robes (cf. Ezek. xxiii. 15; Plin. 'N. H.' viii. 48; Martial viii. 28; Joseph. 'B. J.' vii. 5, 5). That such a robe should be found in a Canaanitish city is natural enough. The productions of the far East found their way through Palestine both southward towards Egypt and westward through Tyre to the countries bordering on the Mediterranean. (Cf. Ezek. xxvii. 24 and the context.)

wedge of gold.] Literally (as margin) a "tongue" of gold; *i.e.* some implement or ornament of gold shaped like a wedge or tongue. The name *lingula* was given by the Romans to a spoon (Plin. 'N. H.' xxi. 49), and to an oblong dagger made in shape of a tongue. (A. Gell. 'N. A.' x. 25.) The weight of this "wedge" was fifty shekels, *i.e.* about twenty-five ounces, see on Gen. xxxiii. 15.

the silver under it.] *I.e.* under the rest of the stolen property. The mantle would naturally be placed uppermost and used to cover up the others.

24. *Joshua and all Israel with him.*] The sin had been national (cf. on verse 1), and accordingly the expiation of it was no less so. The whole nation, no doubt through its usual representatives, took part in executing the sentence on Achan.

his sons and his daughters.] Achan had fallen by his own act under the ban (cf. vi. 18), and consequently he and his were treated as were communities thus devoted (cf. Deut. xiii. 15-17). It would appear too that Achan's family must have been accomplices in his sin; for the stolen spoil could hardly have been concealed in his tent without their being privy thereto.

26. *A great heap of stones.*] As a memorial of Achan's sin and its punishment. (Cf. viii. 29; 2 Sam. xviii. 17.)

the valley of Achor.] Cf. Hos. ii. 15; Isa. lxv. 10. This valley formed part of the northern border of Judah (cf. xv. 7); and must therefore have lain amongst the ridges which cross the plain to the south of Jericho. But its exact site is uncertain. The expressions at the close of verse 24, "they brought them," Hebr., "they took them up," indicate that the valley of Achor was on higher ground than the camp at Gilgal.

CHAPTER VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 29 *The king thereof is hanged.* 30 *Joshua buildeth an altar,* 32 *writeth the law on stones,* 33 *propoundeth blessings and cursings.*

AND the LORD said unto Joshua, [a] Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

[a] Deut. 1. 21. & 7. 18.

2 And thou shalt do to Ai and her king as thou didst unto [b] Jericho and her king: only the spoil thereof, and [c] the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

[b] ch. 6. 21.

[c] Deut 20. 14.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait

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1-29. CAPTURE AND DESTRUCTION OF AI.

CHAP. VIII. 1. *Fear not, neither be thou dismayed.*] Cf. Deut. i. 21, xxxi. 8. God rouses Joshua from his dejection (cf. vii. 6 sqq.), and bids him march against Ai, not as before (vii. 3), with a small detachment, but with the main body. Though Ai was but a small city (cf. verse 25 and vii. 3), yet the discouragement of the people rendered it inexpedient to send a second time a mere detachment against it, and the people of Ai had, as appears from verse 17, help from Bethel, and possibly from other places also. It was fitting too that all the people should witness with their own eyes the happy consequences of having faithfully put away the sin which had separated between them and God.

2. *Lay thee an ambush for the city behind it.*] *I.e.* on the west side, (cf. verse 9). It is frivolous to urge that it is unworthy of God to employ stratagem in war. If He see fit to use human agency at all in executing His will, it is also fit that He should use it with its ordinary arts and methods. It is as lawful to deceive an enemy in war as to overpower him, provided there be no violation of truce, or other such breach of faith committed in the act. Possibly the ambush was ordered by God in this instance, as was the command of verse 1 to "take all the people of war," in order to embolden the people.

3. *Thirty thousand mighty men of valour.*] But in verse 12 we read that Joshua "took five thousand men and set them to lie in ambush." There is probably (Keil) a mistake as to the numbers, perhaps through an error as to the Hebrew letters used to denote them. And the error is most likely in verse 3, where an early copyist may have written ל for ה, and so exhibited the sign for 30,000 instead of that for 5,000. For it seems very difficult to accept any of the other solutions that have been suggested, viz.: (1) That the 30,000 who were "sent away by night," verse 3, were all the warriors sent against Ai, and the 5000 the only ambush (Masius, Rosenm., &c.); or, (2) that Joshua set two distinct bodies of men in ambush, one of 30,000 and the other of 5000 (Clericus, Michaelis, &c.); or, (3) that the 5000 were detached to reinforce the 30,000 on the day after the latter had taken up their position (Bp. Wordsworth). Against the first solution, verse 1 seems decisive. The command is "take *all* the people of war;" and verses 10 and 15 certainly imply the presence of the host at large. Against the second solution is the fact that the place in which the 5000 are spoken of as posted in verse 12 is described in the self-same terms as that occupied in verse 3 by the thirty thousand; and in the actual capture of the city (verse 19) only one ambush is spoken of. Against both the second and third solutions it may be objected that 30,000 is too large a force for the purpose of an ambuscade. Such a body of men could hardly have occupied a position near the city (verse 4), and occupied it as should seem for two nights (cf. verses 4, 9, 10, 13) and the whole intervening day without being discovered. And this improbability is much strengthened by the fact that the ambush was placed between Ai and the friendly city of Bethel, distant only three miles, or thereabouts. It seems then on the whole that there must have been only one ambush, and that of 5000 men, verse 12 being a mere repetition of the statement (cf. verses 3 and 9) introduced to make the narrative of the actual capture of the city more easily intelligible. On the assumption that verses 12, 13, belong to a different narrative, and have been introduced by a later editor, see Introd. § 6.

sent them away by night.] The selected 5000 would accordingly post themselves in the main ravine between Ai and Bethel in the night and early morning. The neighbourhood in which Ai was situated is described as "a wild entanglement of hill and valley;" and amidst its recesses the detachment could easily shelter itself from observation until Joshua's other measures were taken.

against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have †drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

† Heb. *pulled.*

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ‖of the city.

‖ Or, *of Ai.*

13 And when they had set the people, *even* all the host that *was* on the north of the city, and †their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

† Heb. *their lying in wait.*

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them,

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10. *Numbered the people.*] Rather, perhaps, "mustered" or "arrayed" them for their march. The distance from the camp at Gilgal to Ai is about fifteen miles. The day after the dispatch of the 5000 liers in wait, would accordingly be occupied in marshalling the army, and accomplishing this distance. In the evening, Joshua and the host might make their appearance in the neighbourhood of the city.

11. *Pitched on the north side of Ai.*] *I.e.* probably, behind the heights on the north of the deep ravine which from this higher ground runs down to the plain of Jericho.

12. *He took about five thousand men.*] Rather "had taken," for the words refer to the ambuscade which Joshua had detached during the previous night.

13. *Joshua went that night into the midst of the valley.*] Joshua having posted the main part of his forces within easy reach on the north of the city, and having, probably, also ascertained that the ambush was properly placed and in readiness, went down by night into the valley where he would be seen at daylight by the men of Ai, and was accompanied no doubt by a picked body of troops. The king of Ai, in the morning, would see neither the ambush in his rear, nor the whole of the great host of Israel amongst the hills away to the north on his left; but supposing, as it appears, that the Israelites before him were a body detached as on the former occasion to assail his city, sallied out promptly to attack them.

14. *At a time appointed.*] Rather, as the words immediately following suggest, "at the place appointed," *i.e.* at some spot suitable for the drawing up of his men, which had been assigned beforehand. This was "before the plain," in the Hebrew "the arabah," *i.e.* it was at the entrance of the depressed tract of land which runs down to the Jordan valley, up which lay the route of the Israelites from Gilgal to Ai. This same tract is probably meant by "the wilderness of Bethaven" (xviii. 12). The Hebrew word (*mōeyd*) should also be rendered "at the appointed place" in 1 Sam. xx. 35, where cf. verse 19 of the same chapter. (So Gesen. Fürst, Keil, &c.)

and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no †power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

† Heb. *hand.*

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [a]let none of them remain or escape. [a] Deut. 7. 2.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 [b]Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he [c]commanded Joshua. [b] Num. 31. 22, 26. [c] ver. 2.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and [d]raise thereon a great heap of stones, *that remaineth* unto this day. [d] ch. 7. 25.

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17. *Or Bethel.*] Probably the Bethelites had sent their troops to Ai to assist in repelling the renewed attack which Joshua, after the former repulse, would be expected to make. The king of Bethel is named (xii. 16) amongst those slain by Joshua, but is not placed either next or near to the king of Ai. Probably, therefore, it was only after some other enterprises that Joshua found opportunity to take Bethel itself.

18. *Stretch out the spear that is in thine hand.*] No doubt Joshua had ascended the heights, most likely those to the north of the valley, so as to separate himself from the flying Israelites on the lower ground, and to be visible to the men in ambush behind the city. He now, at the command of God, gives the appointed signal to the ambush by raising aloft his spear, which was probably furnished with a flag.

29. *Hanged on a tree.*] *I.e.* slew, and then hung up on a cross or gallows (cf. on Num. xxv. 4).

as soon as the sun was down.] Cf. on Deut. xxi. 22, 23.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the [e] book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 ¶ And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; [f] as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [g] with the women, and the little ones, and the strangers that [†] were conversant among them.

[e] Ex. 20. 25. Deu. 27. 5.

[f] Deu. 11. 29. & 27. 12.

[g] Deu. 31. 12.

[†] Heb. *walked.*

30-35. ERECTION OF THE MEMORIAL ALTAR ON MOUNT EBAL, AND REHEARSAL OF THE BLESSINGS AND CURSINGS ON MOUNT GERIZIM AND MOUNT EBAL.

The account of this solemnity is very brief. An acquaintance with Deut. xxvii. is evidently pre-supposed; and the three several acts of which the solemnity consisted are only so far distinctly named as is necessary to show that the commands of Moses there given were fully carried out by Joshua. The building of the altar and the offering of sacrifices thereon are here (verses 30, 31) placed first, because in all likelihood they were first done when the people reached Ebal. In Deuteronomy the erection of the stones (here alluded to in verse 32) stands first. But it is natural and right that the direct service of thanksgiving to God should take precedence in fact. On the whole of this passage, which is probably out of place here, see Note at the end of the chapter.

32. *Copy of the law.*] Cf. on Deut. xvii. 18, and xxvii. 3.

33. On the manner in which the ceremonial of the Blessings and Cursings was probably carried out see on Deut. xxvii. 12 and 26.

34. *All the words of the law.*] Cf. Deut. xxxi. 11 sqq. It would seem that Joshua, on the present occasion, must have read, at least, all the legislative portion of the Pentateuch before the people (cf. on Deut. xxvii. 3). The terms of this verse cannot be satisfactorily explained as importing only the Blessings and Curses of Deut. xxvii. and xxviii.

ADDITIONAL NOTE on verses 30-35.

It is difficult to escape the conviction that these verses are here out of their proper and original place. The connection between viii. 29, and ix. 1, is natural and obvious; and in ix. 3, the fraud of the Gibeonites is represented as growing out of the alarm caused by the fall of Jericho and Ai. It is, too, on the face of it, extremely unlikely that a solemnity of this nature in the very centre of the country should be undertaken by Joshua whilst the whole surrounding district was in the hands of the enemy, or that if undertaken it would have been carried out unmolested. For it appears (verse 35) that "all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them," were present at it. The distance from Gilgal in the Jordan valley to Mount Ebal is full thirty miles; and so vast a host, with its non-effective followers, could certainly not have accomplished a march like this through a difficult country and a hostile population in less than three days. Moreover, in ix. 6, x. 6, 51, 43, the Israelites are spoken of as still encamping at Gilgal. If then the solemnity described in these verses was really transacted immediately after the fall of Ai, the host, with its "women, little ones, &c.," must have made the tedious and dangerous march to Shechem and back again, beside having to spend a day

or two in the neighbourhood of the mountains for the preparation and performance of the solemnity. Nothing is said of special Divine interference; and, in the absence of miraculous help, Joshua could hardly have accomplished this undertaking at the time suggested by the present position of verses 30-35 in the narrative.

It is on the whole, then, likely that this passage does not, in our present Bible, stand in its proper context. There are other reasons for suspecting that the text in this portion of the book suffered some dislocation and corruption at an early date. Nearly all the MSS. of the LXX. place verses 30-35, now before us, after ix. 2; and the variations are numerous throughout the chapter, both in the text of the LXX. itself, and in its renderings as compared with the Hebrew (cf. the LXX. and Hebrew in verses 5, 6, 11, 18, 21, 29). There is also a probable confusion of numbers in the course of it, as noted in verse 3.

There are no extant resources for restoring the text; and we can only conjecture that the place from which these six verses have been transferred is the end of chapter xi. The "then" with which verse 30 opens in our present text places the whole passage before us in very unsuitable connection with the fall of Ai. But the same "then" may well have served to introduce the account of the solemnity on Gerizim and Ebal at the end of the record of Joshua's victories, to which indeed it forms a suitable climax.

There is no reason, beyond the fact that the group of verses appears out of place here, for the opinion of Maurer, Meyer, De Wette, &c., that it is the interpolation of a later writer; nor yet for the similar opinion of Knobel, that "the Jehovist," in compounding his text, adopted the fragment from a document diverse in character from that which he followed throughout the rest of the chapter.

It is, indeed, maintained that the Gilgal of chapters ix. and x. is not the same place as that at which the encampment was fixed before the fall of Ai, but another Gilgal near to Mount Gerizim (so Keil). And there seems, certainly (see on Deut. xi. 30), to have been another place called Gilgal in that neighbourhood; but it is in the highest degree unlikely that one and the same phrase, "camp at Gilgal," should be used repeatedly in the chapters preceding ix. for one place, and in ix. and x. for quite a different place, without any hint or remark whatever being inserted to point out the difference. The necessity under which Keil finds himself of making this assumption respecting the Gilgal of ix. and x. must be considered as another and weighty objection against maintaining the position of these verses as they stand in the text.

CHAPTER IX.

1 *The kings combine against Israel.* 3 *The Gibeonites by craft obtain a league.* 16 *For which they are condemned to perpetual bondage.*

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;*

2 That they gathered themselves together, to fight with Joshua and with Israel, with one †accord.

† Heb. *mouth.*

CHAP. IX. 1, 2. CONFEDERACY OF THE CANAANITISH PRINCES. — Thus far Joshua had had to contend against single cities only. But now the lords of the Canaanites, alarmed at the fall of Jericho and Ai, resolve to make a league and to resist jointly the progress of the Israelites. Before, however, their measures were taken, the inhabitants of Gibeon and its dependent towns, by a stratagem, contrived to make their peace separately with Israel (verses 3-27). This defection of Gibeon determined the five kings of the Amorites, whose territories were nearest Gibeon, to take instant action against that city. Their forces were defeated by Joshua in the battle before Gibeon (x. 1, sqq.). The other confederates subsequently gathered their armies together, xi. 1-4, and were defeated at the waters of Merom (xi. 6, sqq.). The former of these two great battles gave Joshua possession of the southern half of Palestine west of Jordan; the latter of the northern half. Thus the two verses here before us serve as a general introduction to chapters ix., x., and xi.; cf. v. 1. The Canaanites had, however, by the time at which we have arrived, recovered to some extent from the panic there described; perhaps in consequence of the repulse of the Israelites before Ai.

1. *In the hills.*] The hill country of southern and central Canaan, called "the mountain," Num. xiii. 17, where see note. Cf. also Deut. i. 7.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

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the valleys.] The word (*shephēlāh*) is rendered "the vale" in Deut. i. 7, and imports the lowland country between the mountains and the sea coast; see on xv. 33.

the Hittite, &c.] Cf. iii. 10.

3-27. EMBASSY OF THE GIBEONITES AND COVENANT BETWEEN THEM AND ISRAEL.

3. *Gibeon.*] This city was the head of the four towns (cf. verse 17) occupied by the Hivites (cf. xi. 19). The inhabitants are, indeed (2 Sam. xxi. 2), said to be "of the remnant of the Amorites;" but there, as elsewhere, the name Amorites is used as a general name for the Canaanitish population (cf. on Deut. i. 7 and 44). The Hivites seem to have had a non-monarchical form of government, for no king of Gibeon is named, and it is the "inhabitants of Gibeon," in the text, who send the embassy to Joshua (cf. also verse 11). Gibeon is said to be (x. 2) "as one of the royal cities," *i.e.* in size and importance to be equal to those cities which the kings of the country made their capitals. The name signifies "pertaining to a hill," *i.e.* built on a hill (cf. Gibeah and Geba, towns in the same neighbourhood), and describes the site, which is on two of the rounded hills peculiar to this district. It is still known as *El-Jib*, and lies about five miles north of Jerusalem by the most direct route. It stands at the head of the pass of Bethhoron, through which lies the main route from Jerusalem and the lower Jordan valley to Joppa and the sea-coast. Thus from its position, no less than from the number and valour of its people (cf. x. 2), it was one of the most important cities of southern Canaan. Massive ruins and the remains of a large tank (doubtless "the pool of Gibeon," mentioned 2 Sam. ii. 13; cf. Jer. xii. 12) were found here by Robinson; and also a very copious spring. Gibeon fell within the lot of Benjamin (xviii. 25), and was one of the cities assigned to the priests (xxi. 17). In later times it was famous as the scene of the encounter between the men of David and of Ishbosheth (2 Sam. ii. 12-17); of the murder of Amasa by Joab (2 Sam. xx. 4-13); and eventually of the execution of Joab himself by order of Solomon (cf. 1 Kings ii. 28, 29 with 1 Chr. xvi. 39). It was for a long time the spot where the Tabernacle of Moses, together with the brazen altar of burnt offering (cf. 1 Chr. xxi. 29) and doubtless other portions of the sacred furniture, were placed, though when they were removed thither from Nob (cf. on 1 Sam. xxi. 6) is uncertain. It was the scene of the magnificent ceremonial with which Solomon inaugurated his reign, 1 Kings iii. It no doubt lost much of its importance after the Tabernacle and its accompaniments were removed to the Temple of Solomon. (See Stanley 'S. and P.' p. 207, sqq.; Robinson, 'B. R.' i. 455, sqq.)

4. *They did work wilily.*] Hebrew "they also," or "they too, did work, &c." The Hebrew particle (*gam*) is emphatic here and should not be omitted. It serves, apparently, to connect the stratagem of the Gibeonites with that employed by the Israelites before Ai, and perhaps also with the capture of Jericho, which the Gibeonites might well attribute to a surprise. It hints that the Gibeonites resolved to meet craft with craft (LXX. καὶ ἐποίησαν καί γε αὐτοὶ μετὰ πανουργίας).

rent and bound up.] *I.e.* the wine skins were torn and roughly repaired by tying up the edges of the rent. The more thorough and careful way, hardly feasible in a hasty journey, would have been to insert a patch.

6. *Camp at Gilgal.*] This can hardly be any other place than the Gilgal near Jordan; see note at the end of ch. viii. No doubt, whilst Joshua was engaged in more distant enterprises, the women, children, and property of the Israelites were left with a sufficient guard at this place, where they had been established immediately after crossing the Jordan (cf. on ch. v. 9).

7. *How shall we make a league with you?*] The Israelites were expressly forbidden to

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals † with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

† Heb. *in your hand.*

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And ‖ the men took of their victuals, and asked not *counsel* at the mouth of the LORD.

‖ Or, *they received the men by reason of their victuals.*

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

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make any league with the inhabitants of Canaan (cf. Ex. xxiii. 32 and reff.).

9. *All that he did in Egypt.*] The Gibeonites do not name the capture of Jericho and Ai, the real grounds for their alarm (cf. verse 3), lest their knowledge of what had happened recently in Canaan should betray them. They name only what God had done for His people in somewhat distant times and places.

14. *The men took of their victuals.*] "The men" are the elders of Israel (cf. verses 18 and 21), who tasting of what was offered them by the Gibeonites pledged themselves according to the usage of eastern nations to peace and friendship with them (cf. Gen. xxxi. 46. So Maur, Knobel, &c.). Keil, Rosenm., and others, understand that the elders of Israel tasted their provisions by way of test of the proof of their story. The context, however, "and asked not counsel at the mouth of the Lord," seems rather to suggest the former view. The elders credited the story at once, instead of seeking the direction of God in the matter. The rendering of the margin is not to be preferred here to that of the text.

at the mouth of the Lord.] *I.e.* by the Urim and Thummim (cf. Ex. xxviii. 30; Num. xxvii. 21).

17. *Chephirah.*] The modern *Kefir* (Robinson 'B. R.' iii. 146), afterwards together with Beeroth and Gibeon, apportioned to the tribe of Benjamin (cf. xviii. 25, 26). It is situated eight or nine miles west of Gibeon, and was an inhabited city in the days of Ezra and Nehemiah (cf. Ez. ii. 25; Neh. vii. 29). In both these places, as here, it is grouped with Beeroth and Kirjath-jearim.

Beeroth.] Still remaining in the large village of *Bireh*, about eight miles north of Jerusalem. (See Robinson 'B. R.' i. 451, 452.)

Kirjath-jearim.] *I.e.* "city of woods;" written Kirjath-arim in Ez. ii. 25, and Kiriath-arius 1 Esdr. v. 19; probably identified by Robinson with the modern *Kuriet el Enab*, which means "city of grapes." The neighbourhood abounds in vineyards, olive-trees, pomegranates, &c. Tobler (apud Smith, 'B.D.,' sub v.) observes (in 1857) that for thick and solitary woods he had seen nothing like those in this neighbourhood since he left Germany. Jerome, on Is. xxix. i., renders the name "villa sylvarum." The site suggested by Robinson is about nine miles distant from Jerusalem on the road to Jaffa. The town was numbered amongst those belonging to Judah (xv. 60), and was in the northern boundary of that tribe (xv. 9). Beyond this city the six hundred Danites encamped on their famous expedition to Laish; and the spot of their encampment acquired the name of Mahaneh-dan (*i.e.* "camp of Dan;" cf. Judg. xviii. 12). Kirjath-jearim was also, and probably before the Israelitish conquests exclusively, called Baalah and Kirjath-baal (cf. xv. 9 and 60), names which seem to point

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had [a] promised them. [a] ver. 15.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall [†] none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. [†] Heb. *not be cut off from you.*

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to its early sanctity as a special seat of Baal-worship. To this place also the ark was brought from Beth-shemesh after it was sent back by the Philistines, and here it remained for twenty years (1 Sam. vi. 20, 21, vii. 2). It was fetched thence by David and deposited in the house of Obed-edom (2 Sam. vi. 2). Hence the allusion, Ps. cxxxii. 6, where David is said to have found the ark "in the fields of the wood."

21. *Let them be.*] Render "**they shall be.**" There is a sudden transition from the direct to the oblique style of speech. This decision was, no doubt, as is intimated by the words, "as the princes had promised them," added when first the princes pleaded with the people, as described in verse 20. It is omitted there in order to introduce the emphatic imperative, "let them live," which the princes finally uttered, and is resumed again somewhat irregularly towards the close of this verse, out of its proper place.

hewers of wood and drawers of water.] Menial duties belonging to the lowest classes only (cf. Deut. xxix. 10). The curse of Noah (Gen. ix. 25) on the children of Ham was thus fulfilled to the letter in the case of these Hivites.

22. *Wherefore have ye beguiled us?*] Commentators have discussed at much length the questions of casuistry arising out of this transaction. Were the Israelites bound to respect an oath thus procured by fraud? Were they right in doing so? Bp. Sanderson, 'De Juramenti Oblig.,' Præl. ii. and iv. ('Works,' vol. iv. pp. 269, 300, Oxf. edit.), determines these questions in the affirmative; and rightly, since the oath, though unlawfully taken ("illicitum respectu actus jurandi"), was not an oath taken to do an unlawful thing, *i.e.* a thing in itself unlawful. In such a case the maxim applies, "Fieri non debet, factum valet." It was the carelessness of the Israelites themselves which betrayed them into this league. They were not at liberty to take advantage of their own remissness and throw off the obligation, unless it bound them over to something always and absolutely forbidden. But to spare the Canaanites, though ordinarily forbidden by God, was only so *sub modo*, *i.e.* lest they should seduce the Israelites into idolatry (cf. Deut. vii. 2, sqq.). The duty of the Israelites then, when they found themselves entrapped into this unlawful covenant, was to devise means by which they might respect both their own oath and God's purposes as intimated in his injunctions against sparing the Canaanites. This was accomplished by granting their lives to the Gibeonites, but reducing them to a servile condition, which might be expected to disable them from influencing the Israelites to wrong. It may be added, that had the Israelites broken their oath, taken solemnly in the name of the Lord, they would have brought that name into contempt amongst the heathen; and, whilst punishing perfidy in others, would have themselves, the Lord's people, incurred the reproach of perjury. The result showed that Joshua and the princes judged rightly in this matter. God gave to Israel a notable victory, crowned with special miracles, over the kings who were confederated against Gibeon, because of the treaty made with Israel (x. 4, 8, 13); and God punished as a national act of blood-guiltiness the slaughter of the Gibeonites by Saul, which was a distinct violation of the covenant here before us (cf. 1 Sam. xxi. 1). The decision of some commentators, therefore (Masius, Munsterus, &c.), that the Israelites were not bound by their oath, and that of Calvin that they sinned in keeping their oath, seem clearly wrong. This sparing of the Gibeonites, as well as the previous sparing of Rahab and her household, must be borne in mind when the massacre of the Canaanites by Joshua and the Jews is dis-

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD [b] Deut. 7. 1. thy God [b] commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

CHAPTER X.

1 *Five kings war against Gibeon.* 6 *Joshua rescueth it.* 10 *God fighteth against them with hailstones.* 12 *The sun and moon stand still at the word of Joshua.* 16 *The five kings are mured in a cave.* 23 *They are brought forth,* 24 *scornfully used,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joshua returneth to Gilgal.*

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; [c] as he had done to Jericho and her king, so he had done to [d] Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; [c] ch. 6. 15. [d] ch. 8. 3.

2 That they feared greatly, because Gibeon *was* a great city, as one of the [†] royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty. [†] Heb. *cities of the kingdom.*

3 Wherefore Adoni-zedec king of

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cussed. Others, doubtless, might have been spared likewise, had they sought for mercy in the right way (cf. Introd. §. 7).

24. *We were sore afraid.*] It was mere fear which drove the Gibeonites to act as they did. They sought for union with God's people, not for its own sake, but to save their lives. Rahab's motives were higher. She did not wait for the coming of Joshua, but believed in the word of God before its promises began to be accomplished (cf. ii. 9, sqq.). Hence she was adopted into Israel; the Gibeonites remained for ever bondsmen of Israel.

27. *In the place which he should choose.*] Cf. on Deut. xii. 5.

CHAP. X.—1-27. GREAT VICTORY AT GIBEON.

1. *Adoni-zedec.*] *I.e.* "Lord of righteousness" (cf. Melchizedek, "King of righteousness"); probably an official title of the Jebusite kings.

Jerusalem.] On the meaning and derivation of this name, see Note at end of chapter, and cf. on Gen. xiv. 18. The city belonged to the inheritance of Benjamin, xviii. 28, but was on the very edge of the territory of Judah (xv. 8). Hence it was the strong and warlike tribe of Judah which eventually captured the lower part of the city, most likely in the days of Joshua's later conquests (see on Judg. i. 8), and after the warlike strength of the Jebusites had been weakened by the defeat in the open field, recorded in this chapter. The upper town, more especially the fortified hill of Sion, remained in the hands of the Jebusites, who accordingly kept a footing in the place, along with the men of Judah and Benjamin, even after the conquest (cf. xv. 63; Judg. i. 21); and would seem, indeed, to have so far, and no doubt gradually, regained possession of the whole, that Jerusalem was spoken of in the days of the Judges as a Jebusite city. David finally stormed "the stronghold of Zion," and called it "the City of David" (2 Sam. v. 6-9). It was, probably, only after this conquest and the adoption by David of the city as the religious and political metropolis of the whole nation, that the name Jerusalem came into use (cf. 2 Sam. v. 5) in substitution for Jebus.

2. *As one of the royal cities.*] See on ix. 3.

3. *Hebron.*] See on Gen. xiii. 18, and xxiii. 2.

Jarmuth.] Cf. xii. 11; Neh. xi. 29. Afterwards one of the cities of Judah (xv. 35). It is probably identified by Robinson, 'B. R.' ii. 17, with the modern *Yarmuk*. Here are remains of ancient walls and cisterns. The ruins are situated on a hill called *Tell Armuth*. The word Jarmuth itself is derived from a word (*ramah*) signifying "to be high."

Lachish.] Cf. xii. 11. Also a city of Judah (xv. 39), and, like Jarmuth, occupied by

Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

Jews after the captivity (Neh. xi. 30). It was fortified by Rehoboam after the revolt of the Ten Tribes (2 Chr. xi. 9), and seems to have been regarded as one of the safest places of refuge, since Amaziah took refuge there from conspiracy (2 Kings xiv. 19). It was besieged and taken by Sennacherib (2 Kings xviii. 14-17, and xix. 8); and the sculptured monuments of Nineveh still exhibit its captive citizens, stripped and prostrate before the Assyrian conqueror, in order to be flayed alive (Layard, 'Nineveh,' p. 150). From Micah i. 13, it would seem that through Lachish the idolatry of Israel was imported into Judah, and of this sin the capture of the city by Sennacherib was the punishment. Lachish is by most authorities (Ritter, Von Raumer, Van de Velde, &c.) identified with *Um Lakis*, lying some twenty miles west of Eleutheropolis, on the road to Gaza, and described as a low round hill covered with heaps of stones and with relics of marble columns. The arguments of Robinson, 'B. R.' ii. 47, against identifying Lachish with *Um Lakis* are not satisfactory.

Eglon.] Also in the lowlands of Judah (xv. 39; cf. xii. 12): doubtless to be found in the modern *Ajlân* (Robinson, 'B. R.' ii. 49), situated less than three miles west of *Um Lakis*.

6. *Slack not thy hand.*] The language reflects the urgency of the crisis: "Slack not thy hand—come up quickly—save us—help us." Accordingly Joshua made a forced march, accompanied only by his soldiers (verse 7), and accomplished in a single night the distance from Gilgal to Gibeon (about fifteen miles in a direct line), which on a former occasion had been a three days' journey (cf. ix. 17). He burst upon the Amorite host in the early morning, no doubt before they had heard of his having left his camp near the Jordan (verse 9).

8. *Fear them not.*] The host in front was by far the largest body of men Joshua had yet encountered. God, therefore, renews at this crisis the assurance of special help (cf. viii. 1, vi. 2).

10. *Along the way that goeth up to Beth-horon.*] There were two places of this name, distinguished as the Upper and the Nether Beth-horon (cf. xvi. 3, 5), which are identified by Robinson, 'B. R.' ii. 250-253, and Stanley, 'S. and P.' 208, with the villages now known as *Beit-ur el Foka* (the upper) and *Beit-ur et Tahta* (the lower). The name *Beit-ur*, though differently explained by the natives, is probably a corruption of the ancient Beth-horon. The name itself ("house of caves") points to the exceedingly rocky character of the district. Upper Beth-horon, the one mentioned in this verse, was between six and seven miles west of Gibeon; and "the way that goeth up to Beth-horon" must accordingly be the hilly road, broken by more than one steep ascent and descent, which leads from Gibeon to it. Between the two Beth-horons is a steep pass, still very rocky and rough, though the rock has been cut away in many places, and the path formed into steps. This pass was scaled by Robinson, on horseback apparently, in one hour. This is "the going down to Beth-

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [e]Sun, [†]stand thou still

[e] Is. 28. 21 Ecclus. 46. 4.
[†] Heb. *be silent.*

horon" (cf. verse 11); and here the Amorites, having outstripped Joshua and his warriors, were overtaken in their headlong flight and crushed by the hailstones. The main road from Jerusalem and the Jordan valley to the sea-coast lay through the pass of Beth-horon; and, accordingly, both the Beth-horons were secured by Solomon with strong fortifications (2 Chr. viii. 5). It was in this pass that Judas Maccabæus fell suddenly upon the Syrians, under Seron, and routed them. (1 Macc. iii. 13 sqq.). Here, too, the Roman army under Cestius Gallus, after being driven from its position before Gibeon by an impetuous attack of the Jews from Jerusalem, sustained severe losses in men and baggage from the insurgents, who hung on its flanks and rear (Joseph. 'B. J.' ii. 19). According to Jewish traditions, it was in this pass, too, that the destruction of the host of Sennacherib took place (Lightf. ii. 18).

Azekah.] This town, which has not been as yet certainly identified, was in the hill-country, between the mountains around Gibeon and the plain (cf. on xv. 33, sqq.). It was in the neighbourhood of Shochoh or Socoh, that the Philistines were mustered before David's victory over Goliath (cf. xv. 35, and 1 Sam. xvii. 1). It was fortified by Rehoboam (2 Chr. xi. 9) and besieged by the Babylonians (Jer. xxxiv. 7) shortly before the captivity. It was an inhabited city after the return from the exile (Neh. xi. 30).

Makkedah.] The exact site of this town is uncertain. It is enumerated in xv. 41, along with other towns, which were situated in the plain between the mountains and the line of sea-coast which the Philistines held. Van de Velde identifies it with *Summeil*, seven miles north-west of Eleutheropolis, where he found a large cave ('Mem.,' p. 332). Porter ('Handbook for S. and P.' p. 239) conjectures that it was the modern *el Klediah*, not far from Jarmuth, where are many caves in the hill-sides. It was evidently to the southward of the lower Beth-horon. The defeated Amorites, after rushing down the pass, would of course endeavour to make good their escape to their fortified cities (cf. verse 19), which lay to the southward and westward. The first of these which they reached seems to have been Makkedah; and beyond it lay Libnah (verse 29); and further on Lachish (verse 31). Makkedah, therefore, was no great way north-east of Libnah. The order of the towns in xii. 15, 16, confirms this.

11. *Great stones from heaven.*] *I.e.* hail-stones, as appears from the following clause: LXX., λίθους χαλάζης. Cf. Ecclus. xlvi. 6. Frightful storms occasionally sweep over the hills of Judæa; but this was evidently a miraculous occurrence, like the hail which smote Egypt (Ex. ix. 24) and the tempest which fell on the Philistines at Ebenezer (1 Sam. vii. 10). The stones were of extraordinary size, and the storm seems to have burst on the Canaanites only, not on the Israelites also.

12-15. These verses are a quotation in which is embedded an extract from the Book of Jasher. See Note at end of chapter. They describe the prayer of Joshua, and record how, by the miraculous providence of God, the day was prolonged till it sufficed for the people to "avenge themselves upon their enemies."

12. *In the sight of Israel.*] Literally, "before the eyes of Israel," *i.e.* in the sight or presence of Israel, so that the people were witnesses of his words. (Cf. Deut. xxxi. 7.)

Sun, stand thou still.] Literally, as marg., "be silent" (cf. Lev. x. 3); or rather, perhaps, "wait," as in 1 Sam. xiv. 9.

thou moon.] The words addressed to the moon as well as to the sun, indicate that both were visible as Joshua spoke. But it does not therefore follow that the day was declining when he uttered the words, the sun verging towards setting and the moon having already risen. The expression in verse 13, "the sun stood still in the midst of heaven," is inconsistent with such a supposition; as is also the locality assigned by Joshua to the heavenly bodies. For he undoubtedly spoke the words before us after the route of the Amoritish army, and when the pursuit had passed far away to the west of Gibeon, and he was most likely indeed standing with outstretched hand and spear at the summit of the pass of Beth-horon. Below and before him, westward, was "the broad green vale of Ajalon unfolding in the distance into the open plain with the yet wider expanse of the Mediterranean sea beyond" (Stanley, 'S. and P.' p. 210); behind him, eastward, were the hills around Gibeon. Some hours had, doubtless, passed, since in the early dawn he had

upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of ‖Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

‖ Or, *The upright?*

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and †smite the hindmost of them: suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

† Heb. *cut off the tail.*

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in

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fallen upon the host of the enemy, and the expression "in the midst of heaven" seems to import that it was now drawing towards midday, though the moon was still faintly visible in the west. 'The Christian Year' reflects our text both beautifully and accurately in its stanzas for the first Sunday after Christmas:

"'Tis true of old th' unchanging sun
His daily course refused to run
The pale moon hurrying to the west
Paused at a mortal's call."

As Joshua looked upon the vast multitudes rushing away below towards their strongholds, he might well fear lest the daylight should prove too short to secure the full reward of his victory; and therefore he prays that the sun might remain stationary, where then it seemed to be, over Gibeon, and the waning moon hang still over Ajalon. If the time had been near sunset, Joshua would have seen the sun, not, as he did, eastward of him, but westward, sinking in the sea.

in the valley of Ajalon.] *I.e.* "the valley of the gazelles." This is the modern *Merj Ibn Omeir*, described by Robinson, 'B. R.' ii. 253, 254, as "a broad and beautiful valley" running in a westerly direction from the mountains towards the great western plain. The ancient name is still preserved in *Yalo*, a village situated on the hill which skirts the south side of the valley. The town of Ajalo was, after the conquest, in the territory of Dan (see xix. 42); and was assigned to the Levites (xxi. 24; 1 Chr. vi. 54). It witnessed in later days a rout of the Philistines by Saul and Jonathan (1 Sam. xiv. 31), and seems to have figured conspicuously in the wars with that people (cf. 1 Chr. viii. 13; 2 Chr. xxviii. 18). It was one of the cities fortified by Rehoboam after the revolt of the Ten Tribes (2 Chr. xi. 10).

13. *Book of Jasher.*] *I.e.* as marg., "of the upright" or "righteous" (LXX., βιβλίον τοῦ εὐθοῦς), a poetical appellation of the covenant people (cf. "Jeshurun" in Deut. xxxii. 15, and note; and cf. Num. xxiii. 10 and 21; Ps. cxi. 1). On this book, which was probably a collection of national odes celebrating the heroes of the theocracy and their achievements, and which is referred to again (2 Sam. i. 18) as containing the dirge composed by David over Saul and Jonathan, see Note at end of chapter. It is cited here, not so much to confirm by testimony the stupendous facts narrated in the text, as to illustrate the impression produced upon the eye-witnesses of them.

about a whole day.] *I.e.* about twelve hours; the average space between a sunrise and sunset.

15. *And Joshua returned.*] Cf. verse 43, from which it is clear that Joshua's return to Gilgal was not until after he had, by the storm and capture of the principal cities of south Canaan, completed the conquest of which the victory at Gibeon was only the beginning. The verse then is evidently the close of the extract from an older work, which connected the rescue of Gibeon immediately with the return to Gilgal, and omitted the encampment at Makkedah, verse 21; and also the details given in verses 28-42.

16. The thread of the narrative, broken by the four intermediate verses, 12-15, is now resumed from verse 11.

21. *To the camp to Joshua at Makkedah.*] It

peace: none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they [a]took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day. [a] Deu. 21 23. ch. 8. 29.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah [b]as he did unto the king of Jericho. [b] ch. 6. 21.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

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would seem that Joshua himself remained at Makkedah with the guards set before the cave. The other warriors would not return from the pursuit until the evening of the long and eventful day which witnessed the overthrow of the Amorites; and the execution of the kings and the capture of Makkedah itself belong, no doubt, to the day following (cf. verses 27, 28).

none moved his tongue.] Cf. Ex. xi. 7.

24. *Put your feet upon the necks of these kings.*] A symbol of complete subjugation (cf. Ps. cx. 1; 1 Cor. xv. 25) customary in the Byzantine empire (cf. Const. Porphyrog. 'De Cærimoniis Aulæ Byzant.' ii. 19). Joshua's purpose in ordering it is indicated by verse 25.

26. *Hanged them on five trees.*] *I.e.* suspended their bodies after death upon trees or crosses as an aggravation of punishment. Cf. on Deut. xxi. 23, and cf. viii. 29.

27-43. CONQUEST OF SOUTHERN CANAAN.

29. *Libnah.*] The name occurs, Num. xxxiii. 20, but must there refer to some other place. The word means "white" or "distinct," and undoubtedly points to some natural feature of the spot. Hence Stanley ('S. and P.' pp. 207, 257, 258) identifies it with the "Garde Blanche" of the Crusaders, a castle which stood on or near the white cliffs which bound the plain of Philistia to the east opposite to Ascalon. The fact that it was one of the first cities reached by Joshua after he left the mountains, and was besieged by Sennacherib next after the capture of Lachish, and apparently whilst on his route towards Jerusalem (2 Kings xix. 8), accord well with this site. Van de Velde and Dr. W. Smith ('Ancient Atlas') identify Libnah with *Arak el Menshiyeh*, a conspicuous isolated hill crowned with ruins about five miles west of Eleutheropolis; and the 'Onomasticon' (s. v. *Lebna*) also speaks of it as "villa in regione Eleutheropolitana." It was in the southern part of the hill-country of Judah (xv. 42), and was one of the cities afterwards assigned to the priests (xxi. 13). It revolted from Jehoram (2 Kings viii. 2), perhaps to the Philistines, who were then in insurrection (2 Chr. xxi. 16), but was again subdued, and probably very quickly, as we hear of it afterwards only as a city belonging to the kingdom of Judah (2 Kings xix. 8; Is. xxxvii. 8). The mother of Jehoahaz and of Zedekiah was a native of this city (2 Kings xxiii. 31, xxiv. 18; Jer. lii. 1).

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [c]commanded.

41 And Joshua smote them from

[c] Deu. 20. 16, 17.

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31. *Lachish.*] See on verse 3.

33. *Horam king of Gezer.*] This city lies on the southern border of the tribe of Ephraim (see on xvi. 3). It was considerably to the northward of Joshua's present line of operations, and does not appear to have been captured at this time. He contented himself for the present with repulsing the attack made upon him, slew Horam (cf. xii. 12), inflicting a severe defeat upon his people, and then continued to pursue his conquests over the confederated kings and their allies in south Canaan.

34. *Eglon.*] See on verse 3.

36. *Hebron.*] See on Gen. xiii. 18. Joshua is said to have "gone up" to Hebron because, in order to reach it, he had to march from the plain to the hill country.

37. *The king thereof.*] No doubt the successor of the king slain at Makkedah (verse 23).

all the cities thereof.] *I.e.* the smaller towns dependent upon Hebron. The expression marks Hebron as the metropolis of other subject towns.

38. *Joshua returned.*] The words mark a change in the direction of the march. Joshua from Hebron turned to the south-west, and attacked Debir or Kirjath-sepher and its dependencies (see on xv. 15).

40-43. SUMMARY OF THE RESULTS OF THE CAMPAIGN IN SOUTH CANAAN.

40. *The hills.*] *I.e.* the mountain district of Judah and of south Canaan generally (cf. ix. 1 and xv. 48).

the south.] The Negeb (cf. on xv. 21-32, and on Num. xiii. 17).

the lowlands.] The "valley" (*shephelah*). (Cf. ix. 1, xv. 33, where see notes.)

the springs.] Render "slopes," and cf. on Deut. iii. 17. The word here means the district of undulating ground between "the lowlands" (or *shephelah*) last named and "the hills" or mountain. The LXX. here and xii. 8 treats the word as a proper name ('Ασηδώθ); so also does A. V. in xii. 3 and Deut. iii. 17).

all that breathed.] *I.e.* every human being. See on Deut. xx. 16.

41. *From Kadesh-barnea.*] On Kadesh see on Num. xiii. 26.

even unto Gaza.] This limits Joshua's

Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

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conquests on the west, as the other line, "all the country of Goshen unto Gibeon," does on the east. The statement is that the whole district south of Gaza on the one side, and Gibeon on the other down to the frontier of Canaan, was now subdued.

all the country of Goshen.] The city which thus gave its name to a surrounding district is mentioned again xv. 51, but has not been identified. It was in the southern part of the territory of Judah, and is, of course, quite distinct from the Goshen of Gen. xlvi. 28.

42. *At one time.*] *I.e.* in one campaign or expedition, which no doubt lasted some days, or perhaps weeks (cf. xi. 18). The words following, "because the Lord God of Israel fought for Israel," explain the rapidity and completeness of Joshua's success.

43. *Joshua returned . . . unto the camp to Gilgal.*] Cf. on verse 15.

ADDITIONAL NOTES on verses 1, 13, 12-15.

NOTE A, on verse 1.

1. *Jerusalem.*] The name of this city is usually written ירושלם and pointed as here; but in five places it is found, as on most Maccabean coins and in modern Hebrew in the fuller form ירושלים, viz. in Jer. xxvi. 18; Esth. ii. 6; 1 Chr. iii. 5; 2 Chr. xxv. 1, and xxxii. 9. In the Chaldee form, used by Ezra and Daniel, it is written יְרוּשְׁלֶם. The LXX. writes always Ἱερουσαλήμ, the N T. sometimes Ἱερουσαλήμ, sometimes Ἱεροσόλυμα. The form Σόλυμα (Joseph. 'Ant.' i. 10; Paus. viii. 16-3) corresponds to the Salem of Gen. xiv. 18. Jerusalem is certainly meant by Salem in Ps. lxxvi. 2; and is probably the Salem of Gen. xiv. 18, where see note. It is the Ariel ("Lion of God"?) of Is. xxix. 1, where see note; and is possibly to be identified with the Cadytis of Herod. ii. 159; cf. the modern name of the city El Kods (see however Rawlinson's 'Herod.' 11 p. 208). It is sometimes called after its original inhabitants, Jebus (Judg. xix. 10, 11; 1 Chr. xi. 4), or "the city of the Jebusites" (Judg. xix. 11) or Jebusi (Josh. xviii. 16, 28). In xv. 8, and 2 Sam. v. 8, the word in the original is Jebusi, though the A. V. gives "the Jebusite" and "the Jebusites." It is once called "the city of Judah," 2 Chr. xxv. 28. The name given to it by Hadrian, Ælia Capitolina, never obtained wide currency. Very varying derivations of the word Jerusalem have been suggested. The latter portion of it (שלם) appears as a complete name in Gen. xiv. 18 and Ps. lxxvi. 2, and means "peace," not (as Fürst explains, 'Lex.' s. v.) "hill-place," "summit," cf. Heb. vii. 2. It seems evident that the original and proper pointing is יְרוּשָׁלֵם. The pointing יְרוּשָׁלַם and the form ירושלים belong to the silver age of the Hebrew language. Possibly this dual form was originally adopted only by way of honour; as out of the older שֹׁמְרוֹן the later שֹׁמְרַיִן was formed (cf. Ewald 'Lehrb. der Heb. Spr.' p. 470); and the explanation of the form as referring to the upper and lower city might suggest itself afterwards. The first half of the word (ירו) is best derived with Gesen., Fürst, Keil, &c., from ירה, "fundamenta jecit;" and thus Jerusalem will be equivalent to "foundation of peace." The other proposed derivations from ירא ("timens Jovam;" the latter half of the word being taken as an appellation of the Deity); or from ראה ("videbunt pacem"); or from ירש ("possessio pacis") are on various grounds distinctly less satisfactory.

NOTE B, on verse 13. "The Book of Jasher."

1. "The Book of Jasher" is again cited 2 Sam. i. 18: "Also he bade them teach the children of Judah *the use of* the bow: behold it is written in the book of Jasher." The A. V., in that passage, needs to be corrected. What is really meant is that the Song of the Bow, called, after the Hebrew mode, simply "The Bow," because it celebrated the skill of Saul and Jonathan in archery (cf. "the Bush," St. Mark xii. 26, and "in Elias," Rom. xi. 1), was to be found in the Book of Jasher (see note on 2 Sam. l. c.). Thus we have before us two quotations from this book—the one in Joshua x., the other the elegy of David over Saul and Jonathan in 1 Sam. i. 19-27.

2. From these passages (and no other are extant which can be proved to be extracted from it) the general character of the book as to contents seems apparent. Both passages

are unquestionably rhythmical in structure and poetical in diction.

3. The word Jasher itself, more properly written *Jashar*, is most probably an appellation of the theocracy,—of the people of Israel considered as the covenant people, and will have much the same force as "Jeshurun" (see on Deut. xxxii. 15), a word with which it is in fact closely connected in etymology. Thus the Book of Jasher will be equivalent, as the Margin gives it, to "the book of the Upright." No doubt the book, as a whole, illustrated "by historical songs how an upright man in Israel, a Joshua or a Jonathan, should live, what glorious victories he could achieve, what glory he would gain." Ewald: 'Geschichte,' i. 74 (Martineau's Trans.). It was evidently compiled by degrees (as was also "the book of the wars of the Lord," Num. xxi. 14 where see note), any ode or song thought worthy of such honour being added to it when produced; so that the quotation of it here is no proof at all that the Book of Joshua was composed after the date of the reference to the Book of Jasher in 2 Sam. 1; and as little is the quotation in 2 Sam. 1 a proof that the Book of Jasher was not extant until, at any rate, the time of David. There were heroes of the theocracy before Joshua, or at any rate contemporary with him; and others also whose praises would be placed on record in this national anthology between Joshua and David. It is possible that the Song of Miriam and the Song of Deborah were also enshrined in the Book of Jasher, though we have no evidence of the fact.

4. The above explanation of the terms "Book of Jasher" is accepted by Gesen., Fürst, Keil, Davidson, Donaldson, and many other leading critics. It is also supported by LXX.: βιβλίον τοῦ εὐθοῦς, and Vulg. "liber justorum." In spite, however, of its antiquity and intrinsic probability, many other and very varying explanations have been offered by critics. Ilgen compares the Arabic حماسة (*Hamasa*) the title of a famous collection celebrating the achievements of warriors, and proposes to render "*liber dexteritatis sive virtutis*," and is followed by Landerer ('Das Buch des Wackern') in Herzog's 'Encycl.' vii. 244; but no example can be found of ישר being used to signify warlike valour. Bp. Lowth ('De Sacr. Poesi Heb.' pp. 241, 242) refers to the Jewish practice of naming books after the initial word, and conjectures that the ode here cited and many others in the collection began with the word ישר. But the plan of nomenclature in question can hardly have been adopted by the Jews until the books of Scripture had been collected and divided as they now stand in their Bible, which was long after the days when the Book of Jasher was first extant. The Syr. Version, which gives "liber canticorum" had probably a different reading שיר for ישר; see Rosenm. in loc.). The Targum of Jonathan gives "liber legis," thus identifying the Book of Jasher with the Pentateuch, as does also Rashi; and most of the Rabbins (in Talmud 'Abodah Sarah,' ii. 1) explain the reference as an allusion to Genesis xlviii. 19, regarding the prophecy there given of the future greatness of the tribe of Ephraim as receiving its crowning accomplishment here in Joshua. Jerome on Isai. xliv. 2 follows this view. Other Rabbins again identified this book with Deuteronomy. It is at any rate obvious from these opinions that no separate book bearing the title Book of Jasher' was extant amongst the Jews after the Christian era. The closing portion of Ecclus., however, may be referred to as illustrating the Hebrew mode of treating such themes as those contained in 'The Book of the Righteous.' Probably, indeed, chapters xlv.-l. contain imitations or paraphrases of odes from that ancient book; cf. especially xliv. 1 sqq., "Let us now praise famous men," &c.

5. Two Rabbinical works under this title are extant, one belonging to the twelfth the other to the seventeenth century; (see Dr. S. Davidson in Kitto's 'Encycl.,' Art. *Jasher*, edit. Alexander). In 1854 appeared Dr. Donaldson's work, entitled 'Jashar: Fragmenta archetypa carminum Hebræorum in Masoretico V.T. textu passim tesselata.' The author maintains that the Book of Jasher is a compilation of the age of Solomon, and was intended to embody the teaching—theological, historical, and didactic—of the Schools of the Prophets. He regards this book as containing the marrow of what is at present contained in all the historical books ordinarily attributed to the times preceding Solomon, and as supplying also materials and examples for the later prophets. The present text of the historical books he regards as neither old nor authentic, but as constructed out of the Book of Jasher, along with other and inferior materials. His work is an attempt to disengage the ancient fragments out of the later matter supposed to be incorporated with them in our present Bible, and thus to reconstruct the Book of Jashar. The attempt has been universally condemned as a failure needing no refutation.

Note C, on verses 12-15.

These four verses seem to be a fragment or extract taken from some other and independent source and inserted into the thread of the narrative after it had been completed, and inserted most probably by another hand than that of the author of the Book of Joshua. That the passage contains a quotation is clear enough from verse 13; whilst,

as is pointed out in the footnotes, verse 16 resumes and carries on the story from verse 11; and again, verse 15, which follows up the prayer of Joshua and the consequent complete success of Israel on the day of battle at Gibeon, by recording the return to the camp at Gilgal, cannot have been placed where it is by the writer of verses 28-42. The unsuitableness of verse 15 to its present position is so manifest that many MSS. and editt. of LXX. omit it altogether: whilst several commentators (*e.g.* Masius, Drusius, a Lapide) have recourse to the expedient of rendering "proposed to return." The original writer of verses 12-15, whoever he may have been, did not include in his record the various conquests enumerated in the closing part of the chapter. He supplied, however, to the composer of this chapter, or more probably to some late reviser, a fragment complete in itself and finished in verse 15,—a fragment which is intruded, somewhat roughly and without adjustment to its context, into the narrative of the chapter before us.

2. Was the whole passage, verses 12-15, taken out of the Book of Jasher? Before this question can be answered another must be settled, viz.: Are the four verses poetry throughout, or partly prose and partly poetry? For all existing information and all intrinsic probability lead us to regard the Book of Jasher as one of poetry (see last Note); and, accordingly, the words which precede the formula of citation ("Is not this written, &c."), and which all allow to be taken from that Book are poetical. It seems most probable that even the opening words of verse 12 are so (cf. Ex. xv. 1), though they may have been added by the writer of verse 14 by way of introduction, as was verse 15 by way of conclusion. On the main point at any rate the rhythmical character and cadence of the passage, which are noted by all commentators; its grammatical characteristics (such as the omission of the article before שמש and ירח, which ordinarily, when used in the vocative would have the article in prose: see Ewald, 'Lehrb.,' p. 796; and cf. the use of ארץ in Job xvi. 18); the primitive word דום; and the use of בני without the article for the children of Israel—are decisive.

But the words following the formula of citation, no less than that formula itself, are, in the judgment of several critics and commentators, of a different character, and are clearly prose. They are words of remark upon the contents of the poetical extract, and confirm and carry on the statements of it. The parallelism so remarkable in the words preceding is dropped here, no further mention is made of the moon, the matter of fact statement is added that "the sun stood still," &c., and the whole passage is wound up by verse 15. It is indeed still maintained by Hengstenberg, Keil, &c. that the citation from the Book of Jasher is carried on to the end of verse 15; but even if the style and character of verses 14 and 15 permitted us to accept such a view, the fact that the "formula citandi" would thus occur in the middle of the quotation instead of at the beginning or end, as is always the case elsewhere, is alleged as absolutely fatal to it.

It must, therefore, be conceded as probable that verse 12 and the first half of verse 13 alone belong to the Book of Jasher, and that the quotation from that book terminates with the "formula citandi," as in 2 Kings xv. 21; xx. 20, &c. Maurer ('Comment. *in* V. T., in loc.) has neatly summed up this view of the question: "quæ ante formulam citandi leguntur sunt poesis; quæ post, pura puta prosa." So also Eichhorn, Hasse, Fay, Kamphausen (in 'Stud. und Krit.' for 1863, p. 806), &c.

3. What conception ought we to form of the transaction set forth in the verses before us?

It cannot fairly be denied, in the first place, that the writer of this fragment, he to whom we are first indebted for the quotation from the lost Book of Jasher, seems to have understood the words of the ancient song literally, and believed that an astronomical miracle really took place, by which the motion of the heavenly bodies was for some hours suspended. So likewise believed the writer of Ecclus. xlvi. 4, where, speaking of Joshua, he says "Did not the sun go back by his means? And was not one day as long as two?" So also the older Jewish authorities generally, cf. Joseph. 'Ant.' v. 1, 17; and see the diverse opinions as to the length of this miraculous day in the Talmud, 'Abodah Sarah,' ii. 1: and the Christian Fathers, *e.g.* Justin M., 'Dial. cum Tryph.' 113; Tertullian 'De Jejunio,' i. 10; Hieron. 'contr. Jovin.' I. ii.; Augustin, 'De Civ. Dei,' xvi. 8, &c. This opinion was adopted also by a Lapide, Calvin, Osiander, &c.; and especially by Calmet in a very elaborate dissertation: see 'Dissertationes in V. et N. Test.' (Wiceburgi, 1789) vol. i. pp. 391-407. It will not be forgotten that it was this passage which in particular was pressed against Galileo (note especially the Vulgate version of verse 12, "Sol contra Gabaon ne movearis"): see Dean Stanley's 'Lectures on the Jewish Church,' pp. 247 sqq.; first series. Subsequently to the spread of the Copernican theory, which was much quickened after the condemnation of Galileo by the Pope in 1633, those who still upheld the view that an astronomical miracle was wrought by the prayer of Joshua modified their hypothesis so far as concerns the means by which the prolongation was effected: they now taught that the motion of the earth on its own axis was temporarily suspended; so Zimmermann, Lilienthal, Mosheim, &c. Nor has this view been without its advocates in our own days: see, *e.g.* Baum-

garten, in Herzog's 'Encycl.,' art. *Josua:* also a remarkable essay by the Rev. E. Greswell, on "The Two Miracles affecting the Sun," in a work entitled 'The Three Witnesses and the Threefold Cord' (London, 1862), which maintains that the relations of mean and actual nocti-diurnal time, disturbed, of course, by the miracle in the days of Joshua, were again adjusted by the miracle in the days of Hezekiah; and see also Cowie's Hulsean Lectures for 1853, Lecture VII. Starke quotes a French theologian, Jean d'Espagne, as teaching that this miracle occurred Anno Mundi 2555; (*i.e.* 365 × 7) after 365 weeks of years (cf. on Dan. ix. 24.) Thus the sun, having completed a sevenfold cycle, is supposed to have kept a day of rest.

It must be allowed, indeed, that some of the objections which have been urged against this view on scientific grounds are easily answered, as, *e.g.* that a stoppage of the diurnal rotation would project all animals, &c., from the earth's surface with the velocity of a cannon-ball, and cause a convulsion of the solar system. The interference, if such there were, with the earth's motion was not an act of blind power *ab extra* and nothing more. The Agent here concerned is omnipotent and omniscient, and could, of course, as well arrest the regular consequences of such a suspension of nature's ordinary working as He could suspend that working itself. It is, however, obvious, that any such stupendous phenomenon would affect the chronological calculations of all races of men over the whole earth and do so in a similarly striking and very intelligible manner. Yet no record of any such perturbation is anywhere to be found;—for the Egyptian tradition recorded by Herod. ii. 142, though sometimes compared with the passage before us, really mentions something quite different (cf. also Plato, 'Polit.,' § 12). Still more important is it to notice that no marked and unquestionable reference is made to such a miracle by any of the subsequent writers in the Old or New Testament; even when their theme itself seems to solicit mention of it, as *e.g.* in Heb. xi., where the great deeds of Joshua and the Judges that followed him are celebrated, in verses 30 sqq. There is indeed but one passage in any canonical book which can be quoted as possibly referring to it—Hab. iii. There verses 10 and 11 run thus: "The mountains saw thee and trembled: the overflowing of the water passed by; the deep uttered his voice and lifted up his hands on high. The sun and the moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear." It is obvious that the prophet is celebrating generally the extraordinary interferences of God on behalf of His people; and when he names the sun and moon it may be that he alludes to the incidents of the battle of Bethhoron, though even this cannot be taken for certain, since the sense of the words is disputed, and many commentators (*e.g.* Hengst. Keil, Hitzig) understand him to be speaking of an eclipse (see note in loc.). But no inferences of a historical kind can be drawn from a passage conceived in a highly poetical and completely figurative strain. The prophet, indeed, was probably copying his phraseology from that selfsame Book of Jasher which is quoted in the passage before us. Isaiah (xxviii. 21) alludes to the victory at Gibeon, but without naming the standing still of the sun.

For reasons like these, many commentators have explained the miracle as merely an optical one: some (Spinoza, 'Tract. Theol. Pol.' 6: Grotius, Clericus, &c.) having recourse to an extraordinary refraction of the sunlight; others (Whiston, &c.) to a parhelion; others (J. D. Michaelis, Hess, &c.) to continuous lightning lasting through the night.

These numerous explanations, so varying and, it must be added, as to some, so forced, show how strongly the difficulties which arise out of the passage have been felt. Accordingly stress has been laid by recent commentators on the admitted fact that the words out of which the difficulty springs are an extract from a poetical book. They must consequently, it is argued, be taken in a popular and poetical, and not in a literal sense. Joshua feared lest the sun should set before the people had fully "avenged themselves of their enemies." In his anxiety he prayed to God; God hearkened to the voice of Joshua; gave miraculous help by the hailstorm, and perhaps also by other unrecorded means. He delivered the Amorites into the hands of Joshua; and thus the victory was completed before nightfall. This is boldly and strikingly expressed in the words of the ancient book, which describes Joshua as praying that the day might be prolonged, or, in poetical diction, that the sun might be stayed, until the work was done. Thus Agamemnon, 'Il.' ii. 412, sqq., prays that the sun may not go down till he has sacked Troy (cf. 'Odyss.' xxiii. 241 sqq.; 'Il.' xviii. 232 sqq.; Callim. 'Hymn to Diana,' 181 sqq.). The language of Deborah: "The stars in their courses fought against Sisera" (Judg. v. 20) is brought forward from the Bible as parallel; and that of David: "He bowed the heavens also and came down. . . . He sent from above, he took me, he drew me out of many waters" (Ps. xviii. 9, 16). No one construes such passages as describing actual occurrences. They set forth only internal, although most sincere and, in a spiritual sense, real and true convictions. This explanation is adopted by Maurer, Ewald, Von Lengerke, &c.; and, what is more important,

commends itself also to such men as Hengstenberg, Keil, and Kurtz—theologians whose orthodoxy upon the plenary inspiration and authority of Holy Scripture is well known and undoubted.

4. It must, however, if we allow ourselves to be convinced by the argument of Maurer, Fay, Kamphausen, &c., exhibited in the earlier part of this note, be observed that the historical writer, whoever he may be, who wrote the fragment contained in verses 12-15, and who is the person actually making the citation from the Book of Jasher, appears to have believed in the actual occurrence of the astronomical prodigy in question. Remarking, in the end of verse 13 and in verse 14, upon the words which he quotes in verses 12 and 13, he says: "So the sun stood still," &c.; "And there was no day like that," &c. These words, if deemed to be (as Maurer insists they are) in prose and of a historical character, seem distinctly to reassert the fact, and add a comment upon it.

Are we bound by his belief if it was such? Is the Book of Joshua committed to the upholding of this marvel in the heavens as having actually taken place? Answer may perhaps reasonably be given in the negative. The whole passage may, and even ought, on critical grounds, to be taken as a fragment, of unknown date and uncertain authorship, interpolated into the text of the narrative, the continuity of which is broken by the intrusion. It may fairly be suspected to be a gloss upon the words of the Book of Jasher, written originally, perhaps, along with the text in this place by way of parallel and illustration. If such a view of its character and origin be correct, the judgment of the writer need not necessarily determine ours. We may claim liberty to think that the poet who wrote in the Book of Jasher the ode, of which a few words have come down to us, did not dream of a literal standing still of the heavenly bodies, and to side with him rather than with the later writer who quotes him.

CHAPTER XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burnt.* 16 *All the country taken by Joshua.* 21 *The Anakims cut off.*

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and

CHAP. XI. 1-15. DEFEAT OF THE CONFEDERATED KINGS OF NORTHERN CANAAN.

Cf. note at beginning of Chap. X.

1. *Jabin.*] Probably the hereditary and official title of the kings of Hazor. The word means literally "he shall understand," and is equivalent to "the wise" or "intelligent." Hence is to be explained the fact that we meet at a considerably later date (see Judg. iv. 2) with another King Jabin of Hazor; just as we read of successive Pharaohs or Cæsars. In Judges, however, the supremacy of this potentate is more distinctly marked than here: he is styled "Jabin king of Canaan that reigned in Hazor."

Hazor.] This name, which means "enclosed" or "fortified," belonged also to two other towns in the south of Judah (cf. xv. 23, 25). The Hazor here in question, the head of the principalities of Northern Canaan (cf. verse 10), is described by Josephus ('Ant.' v. 5, 1) as overlooking the lake of Merom, and was afterwards assigned to the tribe of Naphtali (xix. 36). It doubtless was one of the strongest fortresses in the north, both by nature and art. Hence Joshua burnt it, not only to strike terror into the confederacy of which it was the head, but also to secure his own rear when the armies of the Israelites had marched southwards again to their homes. It had fallen again into the hands of the Canaanites in the days of the Judges, and was no doubt again taken and destroyed by Barak, though this is not expressly stated in Judg. iv. Hazor is mentioned in Egyptian inscriptions of an early date. It was taken by Tothmosis III., and was again a flourishing place under Rameses II. See Chabas 'Voyage d'un Egypt.' p. 183. Its situation in the midst of a plain, though itself on a hill, rendered it peculiarly suitable as a stronghold for people whose main reliance was on horses and chariots (cf. verse 4, and Judg. iv. 3). Its position on the northern frontier led to its being fortified by Solomon: 1 Kings ix. 15. Its people were carried away captive, with those of the other cities of Naphtali, by Tiglath-Pileser (2 K. xv. 29). By the "plain of Nasor," where (1 Macc. xi. 67) Jonathan gained a victory over the Syrians, is doubtless to be understood "the plain of Asor" (*i.e.* Hazor); the last letter of the preceding Greek word having been erroneously attached to the proper name. Joseph. ('Ant.' xiii. 5, 7)

in the valley, and in the borders of Dor on the west,

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.

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writes the word correctly. Hazor is conjecturally identified by Robinson with the modern *Tell Kuraibeh* ('B. R.' iii. 365).

had heard those things.] *I.e.* of the defeat of the Southern Canaanites at Bethhoron and of the conquest of their country.

Madon.] Mentioned again only in xii. 19. Its site is unknown.

Shimron.] Called Shimron-meron in xii. 20,—perhaps because situated on the Lake of Merom; afterwards in the territory of Zebulon (xix. 15). Its site, as well as that of Achshaph, is unknown.

Achshaph.] Afterwards a city of Asher (xix. 25).

2. *On the north of the mountains.*] Rather, "northwards in the mountains." The reference is to the mountain district of Galilee, called (xx. 7) "mount Naphtali."

on the plains south of Chinneroth.] Literally "in the arabah south of Chinneroth." The words describe the northern portion of the "arabah" (cf. on Deut. i. 1), or depressed tract, which extends along the Jordan from the lake of Gennesaret southwards.

Chinneroth.] Identical with the later Gennesaret (see on Num. xxxiv. 10). The lake derived its name from a town on its banks (cf. xix. 35).

in the valley.] The northern part of the same flat district mentioned in ix. 1. This "valley" is the level plain adjacent to the sea and extending from Carmel southwards.

borders of Dor.] Render "**highlands of Dor.**" Dor was a royal city, and gave its name to the district around it (cf. xii. 23; 1 K. iv. 11). It lay within the territory of Asher, but appears to have been assigned in fact to Manasseh (xvii. 11), and, since the Manassites proved unable to expel the Canaanites, was, with Taanach and Megiddo, actually taken possession of by Ephraim (1 Chr. vii. 29). Here Solomon established one of his twelve officers "which provided victuals for the king and his household" (1 K. iv. 7, 11). It figures as a fortified town in the Maccabæan times (1 Macc. xv. 11); and also subsequently under the Romans (see Joseph. 'Ant.' xiv. 5, 3, where it is called Δῶρα). It is described as "nunc deserta" by Jerome ('Onom.'), who gives the name there as *Dornapheth*, the Hebrew word rendered "borders" in A.V. being taken as part of the proper name (cf. the LXX. in this place, Ναφεδδώρ). Its ruins, in the fourth century, were extensive: cf. Jer. 'Ep.' cviii. ('Epitaph. Paulæ'): "mirata ruinas Dor urbis quondam potentissimæ." Pliny 'H. N.' v. 17 and Steph. Byz. s. v. Δῶρος speak of the place as a Phœnician settlement. It was, indeed, probably the most southerly of the Phœnician towns. Several coins of the date of Vespasian and other later emperors, bearing its name (Δῶρα ἱερά), are still extant. In early Christian times it was the see of a Bishop, who was, in the days of the Crusades, a suffragan in the province of Cæsarea. Its importance was derived from its having an excellent and well-sheltered haven, and from the abundance amidst its rocks of the shell-fish (*murex trunculus*) which furnished the famous Tyrian purple. The site of Dor is identified by travellers as the modern *Tantura* or *Dandora*,—a name which is itself only a corruption of the ancient Dor. It lies near the foot of Carmel some six miles north of Cæsarea. The village itself now contains but few houses; the site, however, abounds in massive ruins, amongst which is an ancient tower still some 30 feet high: cf. Rel. 'Palest. pp. 738 sqq.; Ritter, 'Geogr. of Pal.' iv. 278 (Clark's Transl.); Tristram, 'Land of Is.,' p. 106. Endor (*i. e.* "spring of Dor;" cf. xvii. 11) memorable as the spot where the flying host of Sisera was slaughtered by Barak (Ps. lxxxiii. 10), and where Saul visited the witch (1 Sam. xxviii.), no doubt received its name from its being within the territory of this town.

3. *To the Canaanite, &c.*] Cf. on iii. 10.

Hermon.] See on Deut. iii. 9.

the land of Mizpeh.] More accurately here *Mizpah*. The name means "prospect" or "watch-tower," and is here (and also in xiii. 26; xv. 38, and elsewhere) used with the article "the land of the watch-tower." The locality is no doubt identical with that spoken of in verse 8 as "the valley of Mizpeh," and, is probably identified as a plain stretching at the foot of Hermon south-westwards from *Hasbeya*, towards the *Bahr el Huleh*. In this plain is a hill called *el Mutalleh* (*i.e.* "the look out" or "look down"), commanding a fine view over lake Huleh and the surrounding district: Robinson 'B. R.,' iii. 373. In a

5 And when all these kings were †met together, they came and pitched together at the waters of Merom, to fight against Israel.

† Heb. *assembled by appointment.*

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto ‖great Zidon, and unto ‖†Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

‖ Or, *Zidon-rabbah.*
‖ Or, *salt pits.*
† Heb. *burning of waters.*

land abounding in striking points of view like Palestine, the name Mizpah was naturally, like "Belle Vue" amongst ourselves, bestowed on many places. The Mizpeh here mentioned must not be confounded with the Mizpeh of Gilead, xiii. 26, and Judg. xi. 29; nor with the Mizpeh of Judah, xv. 38; nor yet with that of Moab, 1 Sam. xxii. 3.

5. *Waters of Merom.*] *I.e.* "the upper waters." The name only occurs here, but is referred by general consent to the modern *Bahr el Huleh*, the lake Semechonitis, or Samochonitis of Josephus (see 'Ant.' v. 5, 1; 'Bell. Jud.' iii. 9, 7). This lake occupies the southern half of the *Ard el Huleh*, a depressed basin some fifteen miles long and three or four broad lying between the hills of Galilee on the west and the lower spurs of Hermon on the east. The size of the lake varies with the season, and the northern side of it ends in a large swamp. The shape of the lake is triangular, the point being at the south where the Jordan, which enters it on the north, again quits it. There is a considerable space of table land along the south-western shore, and here probably the troops of Jabin and his confederates were encamped, preparing to move southwards when Joshua and his army fell suddenly upon them. Josephus ('Ant.' v. 1, 18) describes their camp as at "Beroth, a city of the Upper Galilee not far from Kadesh which is also a place in Galilee."

6. *Be not afraid of them.*] Cf. x. 8. Josephus ('Ant.' v. 1, 18) the terror of the Israelites at the numerous host before them, which he reckons at 300,000 foot, 10,000 horse and 20,000 chariots. These figures seem incredible, and are, so far as we know, without authority; but it was at any rate the largest army which Joshua had yet encountered, and hence the special encouragement here recorded.

to morrow about this time.] The promise seems to have been made when Joshua having marched from Gilgal to meet the mustering hosts of his enemies, first reached their neighbourhood, and became aware of their vast strength.

hough their horses.] *I.e.* cut the sinews of the hinder hoofs. This sinew once severed cannot be healed, and the horses would thus be irreparably lamed (cf. Deut. xvii. 16, and note). This is the first appearance of horses in the wars with the Canaanites.

7. *Suddenly.*] As before, at Gibeon (cf. x. 9), so now Joshua anticipates his enemies. Perhaps before they had well ascertained that he had left Gilgal, he and his warriors burst on them through the valleys. Taken thus by surprise, and hemmed in between the mountains and the lake, the chariots and horses would have no time to deploy and no room to act effectively; and thus, in all probability, the unwieldy host of the Canaanites fell at once into hopeless confusion.

8. *Unto great Zidon and Misrephoth-maim.*] One portion of the defeated host fled north-westwards towards Zidon; the other north-eastwards up the *Ard el Huleh*, towards what was, in later times, the site of Cæsarea Philippi.

Zidon, called here and xix. 28, "great Zidon," as the metropolis of various subject towns and territories, appears (see xix. 28) to have been afterwards assigned to Asher, but was not, in fact, conquered by that tribe (cf. Judg. i. 31). It is mentioned in Egyptian papyri of great antiquity: see Chabas 'Voy. d'un Egypt.' p. 161. It is frequently mentioned by Homer (*e.g.* 'Il.' vi. 289; 'Od.' xv. 425), and was in the most ancient times the capital of Phœnicia. In later times it was eclipsed by Tyre which, in the days of David, appears as the chief city (cf. 2 Sam. v. 11). The prophets frequently couple Tyre and Sidon together, as does also the New Test. (cf. Is. xxiii. 2, 4, 12; Jer. xxvii. 3; xlvii. 4; St. Matt. xi. 22; xv. 21, &c.). On the present state of Sidon and its neighbourhood, see Rob. 'B. R.' ii. 476 sqq.

Misrephoth-maim.] *I. e.* "burnings of waters." Both the site and the signification of the name are uncertain. From xiii. 6, it would seem that the place must have been connected with Zidon. From this fact, and from the similarity of name, Mr. Grove ('B.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not †any left to breathe: and he burnt Hazor with fire.

† Heb. *any breath.*

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, [a] as Moses the servant of the LORD commanded.

[a] Num. 33. 52. Deu. 7. 2. & 20. 16, 17.

13 But *as for* the cities that stood still †in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

† Heb. *on their heap.*

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

[b] Ex. 34. 11. [c] Deu. 7. 2.

15 ¶ [b] As the LORD commanded Moses his servant, so [c] did Moses command Joshua, and so did Joshua; †he left nothing undone of all that the LORD commanded Moses.

† Heb. *he removed nothing.*

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

‖ Or, *the smooth mountain.*

17 *Even* from ‖the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

Dict.'s. v.) and Mr. Clark ('B. Atlas,' p. 103) conjecture that Misrephoth-maim is identical with "Zarephath that belongeth to Zidon" (1 K. xvii. 9), the Sarepta of the New Test. The name is explained by some as meaning hot-springs, by others as salt-pits; *i.e.* pits where the sea-water was evaporated for the sake of its salt. Gesen. explains it as "smelting factories near the waters." Knobel, tracing the word to quite another root, renders it "heights of waters," and refers the name to the copious springs called *Ain Mesherfi* or *Musheirifeh*, at the foot of the hills up which is the great pass called "scala Tyriorum" from the interior to the coast; so also Keil and Dr. Thomson ('Land and Book,' p. 303).

13. *But as for the cities that stood still in their strength.*] Render: "**But the cities standing each on its own hill**" (cf. Jer. xxx. 18). The meaning is simply that, with the exception of Hazor, Joshua did not burn the cities, but left them standing, each on its former site. This site is spoken of as a hill, because such was the ordinary site chosen for cities in Canaan (cf. St. Matt. v. 14).

16. *Goshen.*] Cf. on x. 41.

17. *The mount Halak.*] *I.e.* (as marg.) "the smooth (or bald) mountain." The name occurs again only in xii. 7, and there, as here, serves to mark the southern limit of Joshua's conquests. It suits equally well several of the ranges near the south border of Palestine, and it is uncertain which of them is the one here indicated. Mr. Clark, ('Bible Atlas,' p. 15), identifies it with the modern *Jebel el-Mukreh*, sixty miles south of the Dead Sea; Knobel with the mountain *Madurah* or *Maderah*, on which see Num. xxxiii. 30; Fay and others with the range of white cliffs which stretches obliquely across the lower grounds about eight miles south of the Dead Sea. This range may well be "the smooth mountains" in question. It forms a conspicuous feature in the geography of that district. The valley south of it is called the Arabah, north of it El-Ghor. Up its cliffs is the pass which Robinson regards as the ancient *Maaleh-Akrabbim* (see on Num. xxxiv. 3-5).

Baal-gad.] This town (mentioned again xii. 7, and xiii. 5—passages parallel to the one before us) is probably Paneas, the Cæsarea Philippi of later times. So Robinson, Von Raumer, Keil, &c. The name means "troop or city of Baal" (Keil), or a place where Baal was worshipped as the giver of "good luck" (Gesen., Fürst): cf. Is. lxv. 5. It was probably the same as the *Baal-Hermon* of Judg. iii. 3, and 1 Chr. v. 23. There were many sanctuaries of Baal on and near Mount Hermon: see on Deut. iii. 9. *Baalbek*, which some,

19 There was not a city that made peace with the children of Israel, save [d] the Hivites the inhabitants of Gibeon: all *other* they took in battle.

[d] ch. 9. 3.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel [e] according to their divisions by their tribes. And the land rested from war.

[e] Num. 26. 53.

CHAPTER XII.

1 *The two kings whose countries Moses took and disposed of.* 7 *The one and thirty kings on the other side Jordan which Joshua smote.*

NOW these *are* the kings of the land, which the children of

(*e.g.* Kitto, 'Encycl.' s. v. Baal-gad) have identified as the spot in question, is too far to the north, and could not be described as under mount Hermon. Moreover, it seems certain that the conquests of Joshua never extended over the whole of the fastnesses around mount Lebanon, as must have been the case had he reached Baalbek.

18. *Joshua made war a long time.*] At least five years; according to others, seven years (see on xiv. 10, and Introduction, § 4). It is evident from this verse that this and the preceding chapter contain a very condensed account of the wars of Joshua, giving particulars about leading events only.

20. *It was of the Lord to harden their hearts.*] Cf. Deut. ii. 30, and Ex. iv. 21, vii. 3, and notes; and the Scholiast on Soph. 'Antig.' 616:—

> Ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ
> τὸν νοῦν ἔβλαψε πρῶτον, ᾧ βουλεύεται:

and the Proverb: "Quem Deus vult perdere prius dementat."

21-23. SUPPLEMENTARY NOTICE OF THE EXTERMINATION OF THE ANAKIMS, AND COMPLETION OF THE NARRATIVE OF JOSHUA'S CONQUESTS.

21. *At that time.*] *I. e.* in course of the "long time" mentioned in verse 18.

the Anakims.] The special mention of this portion of Joshua's conquests is suggested by the narrative of Num. xiii. 21 sqq. (where see notes). As it was the report of the spies respecting the Anakims which, above all, struck terror into the Israelites in the wilderness (cf. Num. xiii. 33), and caused their faithless murmuring and revolt (cf. Num. xiv. 1-4), so the sacred writer goes back here in his story to record pointedly the overthrow of this gigantic and formidable race. On the Anakims, see note on Num. xiii. 22. They had their chief settlements in the mountains around Hebron.

Hebron.] See on x. 3.

Debir.] See on xv. 15.

Anab.] A city in the mountain district of Judah, lying some distance south of Hebron. It still bears its ancient name (see Rob. 'B. R.' i. 494, 495).

destroyed them utterly with their cities.] Joshua defeated them, captured their cities, and expelled those that escaped the sword from the land occupied by his armies. This remnant took refuge (see the next verse) in the neighbouring Philistine towns; from which they appear (see xv. 13 sqq.) to have returned to the neighbourhood of Hebron, probably whilst Joshua was pushing his successes in the north, and had to be again driven out, as it appears from Judg. i. 9 sqq. after the death of Joshua, and therefore many years after the time here before us, by Caleb and Othniel.

22. *Gaza, Gath, Ashdod.*] Cf. on xiii. 3.

23. *Joshua took the whole land.*] These words import that Joshua had marched up and down the country in all directions, and had overcome all overt resistance. There were, however, many districts by no means thoroughly and finally subdued. This appears clearly in xiii. 1-6.

CHAP. XII. CATALOGUE OF ALL THE KINGS CONQUERED BY MOSES AND JOSHUA.

1-6. The kings and country conquered by Moses on the east of Jordan

1. *From the river Arnon.*] This river, on

Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 [f] Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from [h] the south, under [i] Ashdoth-pisgah:

4 ¶ And the coast of Og king of Bashan, *which was* of [k] the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and [l] Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto [m] the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the

[f] Num. 21. 24. Deu. 8. 6.

[h] Or, *Teman.*

[i] Or, *The springs of Pisgah, or, the hill.*

[g] Deu. 3. 17. & 4. 49.

[k] Deu. 3. 11. ch. 13. 12.

[l] Num. 32. 29. Deu. 3. 12. ch. 13. 8.

[m] ch. 11. 17.

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which see Num. xxi. 13, and notes, formed the boundary of the Amoritish territory on the south, and consequently of the conquests of the Israelites in this direction. They were forbidden to invade the Moabitish land which lay on the south of the Arnon.

mount Hermon.] See on Deut. iii. 8, 9.

all the plain on the east.] *I.e.* the arabah or depressed tract along the east bank of Jordan, the modern El-Ghor (see on Num. xxii. 1).

2. *Heshbon.*] See on Num. xxi. 25.

Aroer.] See on Deut. ii. 36.

from the middle of the river.] *I.e.* as appears from xiii. 9, 16, "from the city that is in the midst of the river;" viz., Ar Moab (see on Num. xxi. 15, 28, and Deut. ii. 36).

half Gilead.] Gilead is here used as a general name for the whole district east of Jordan: so in Deut. xxxiv. 1; 1 Kings, iv. 19; cf. on Num. xxvi. 29. On the kingdom of Sihon, which extended from the Jabbok to the Arnon (see on Num. xxxii. 1).

the river Jabbok.] See on Num. xxi. 24.

3. *From the plain.*] Render "**over the plain;**" for the words describe not one of the boundaries of Sihon's kingdom, but part of the territory included in it, *i.e.* the eastern portion of the Ghor (see on verse 1), between the Sea of Tiberias and the Dead Sea.

Beth-jeshimoth.] *I.e.* "house of the wastes:" see Num. xxxiii. 48, xxxiii. 28, and note.

Ashdoth-pisgah.] See on Deut. iii. 17.

4. *Ashtaroth.*] Cf. Gen. xiv. 5, and note.

Edrei.] See on Num. xxi. 33.

5. *Salcah.*] See on Deut. iii. 10.

the Geshurites and the Maachathites.] Cf. Deut. iii. 14, and notes.

half Gilead.] *I.e.* unto the "half Gilead" of verse 2, which was in the domains of Sihon, and formed the boundary of Og's kingdom on the south.

6. *Moses . . . gave it for a possession.*] *I.e.* gave orders that this trans-jordanic district should be allotted to the two tribes and a half. These directions were actually executed by Joshua after the death of Moses (see on Num. xxxii. 28).

7-24. Kings and country conquered by Joshua on the west of Jordan. The names of the kings are given in the order of their actual encounter with Joshua. Those enumerated in verses 10-18 either belonged to the league of the southern Canaanites mentioned in x. 1 sqq. the power of which was broken in the battle of Bethhoron, or were at any rate conquered in the campaign following that battle. Those mentioned in verses 19-24 were in like manner connected with the northern confederates, xi. 1 sqq., who were defeated at the Waters of Merom.

springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ¶ [l]The king of Jericho, one; [m]the king of Ai, which *is* beside Beth-el, one;

10 [n]The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; [o]the king of Gezer, one;

13 [p]The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 [q]The king of Libnah, one; the king of Adullam, one;

16 [r]The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of ‖Lasharon, one;

19 The king of Madon, one; [s]the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Megiddo, one;

[l] ch. 6. 2.
[m] ch. 8. 29.
[n] ch. 10. 23.
[o] ch. 10. 33.
[p] ch. 10. 38.
[q] ch. 10. 29.
[r] ch. 10. 28.
‖ Or, *Sharon.*
[s] ch. 11. 10.

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13. *Geder.*] The Gedor of xv. 58, a city in the mountain district in the south of the territory of Judah mentioned again, 1 Chr. xii. 7. It is no doubt the modern *Jedur*, "a place with ruins on the brow of a high mountain ridge." Rob. 'B. R.' ii. 13.

14. *Hormah . . . Arad.*] See on Num. xiv. 45, and xxi. 1.

15. *Adullam.*] Cf. Gen. xxxviii. 1. This place is not certainly identified. It was situated, as appears from xv. 35, between Jarmuth and Socoh, in the "valley" of the tribe of Judah (see on ix. 1). The town is called after the LXX. "Odollam" in 2 Macc. xii. 38. It was one of those fortified by Rehoboam (2 Chr. xi. 7). The famous "cave of Adullam" (1 Sam. xxii. 1; 2 Sam. xxiii. 13) was probably in quite another part of the country near the modern *Khureitun*, not far from Bethlehem. See Robinson, 'B. R.,' i. 481, 482; Kitto, 'Encycl.,' s. v. Adullam.

16. *Bethel.*] See on vii. 2.

17. *Tappuah.*] This place is omitted in the account given (x. 28-39) of the captures which ensued on the victory at Bethhoron, as are also Bethel, Hepher, Aphek, and Lasharon, here mentioned in verses 16-18. They all no doubt were cities which cast in their lot with the king of Jerusalem and his allies. Tappuah appears from xv. 34 to have been in the same district as Adullam and Jarmuth.

Hepher.] An unknown place, probably the town which gave its name to "the land of Hepher" of 1 K. iv. 10, and doubtless within the territory of Judah. It must be distinguished from the Gath-Hepher of Zebulon, named in xix. 13.

18. *Aphek.*] Probably the Aphekah of xv. 53, a town in the neighbourhood of Hebron. The name (= "strength") was applied to several places, and these, perhaps, not in all cases towns, in various parts of Palestine. The Aphek of 1 Sam. iv. 1 (see note) must apparently have been situated rather northwestward of Jerusalem than near Hebron; that of 1 Sam. xxix. 1, where Saul encamped before his last battle with the Philistines, was not far from Jezreel; that of xiii. 4, and xix. 30, was in the territory of Asher, and probably not far from Sidon; that of 1 K. xx. 26 (see note), was again on the eastern side of Jordan.

Lasharon.] This place is nowhere else named. Rosenmüller conjectures that it is Sharon, the town which gave its name to the celebrated plain. But this would be situated somewhat too far towards the north.

20. *Shimron-meron.*] Perhaps equivalent to Shimron near the waters of Meron (see on xi. 1).

21. *Taanach.*] A Levitical town (xxi. 25) in the territory of Issachar, but assigned to the Manassites (xvii. 11; cf. 1 Chr. vii. 29), though they did not expel the native inhabitants (Judg. i. 27). It is identified by Robinson, 'B. R.' i. 316, as the modern *Taanuk*, now a small village, but having ruins near it in the plain of Esdraelon. It was here that Barak encountered the host of Sisera (Judg. v. 19).

Megiddo.] See vol. i. p. 457: and cf. xvii. 11; Judg. i. 27; where, as also in 1 K. iv. 12, Megiddo is grouped with Taanach. Here Ahaziah, king of Judah, fled after he had been wounded by the servants of Jehu, and died (2 K. ix. 27); and there Josiah encountered Pharaoh Necho, and was slain in battle (2 K. xxiii. 29; cf. Zech. xii. 1). "The waters of Megiddo" (cf. Judg. v. 19, see note), are probably the pools formed near Megiddo by

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

Gen. 14. 1.

the Kishon. Megiddo is probably the present *el Lejjun*, the Roman Legio (cf. Robinson, 'B. R.' i. 316, 328 sqq.).

22. *Kedesh.*] *I.e.* Kedesh Naphtali, cf. xix. 37; a city of refuge, xix. 7; and a Levitical city, xxi. 32. The home of Barak, Judg. iv. 6, 10. It was taken, and its inhabitants deported by Tiglath-Pileser (2 K. xv. 29). The "Cades which is in Galilee," of 1 Macc. xi. 63, is of course the same place. It is still called *Kedes* (Robinson, 'B. R.' iii. 366). On the name, see Note at end of Num. xiii.

Jokneam.] A Levitical city (xxi. 34) in the territory of Zebulon, xix. 11. It is called Jokmeam in the Hebrew of 1 K. iv. 12; and through this, which is probably a later corruption of the name, may have originated the modern *Kaimon*, where Robinson places the ancient Jokneam ('B. R.,' 114, 115). *Tell Kaimon* is a conspicuous and important position, commanding the main pass across the ridge of Carmel from Phœnicia to Egypt.

Carmel.] Given in xix. 26, as the southern limit of Asher. The word means "a fruitful field," as opposed to "wilderness" (*midbar*). Cf. Is. xxxii. 16; Jer. iv. 26. It is not always obvious whether the word is used as a common noun or a proper name, cf. (*e.g.*) 2 K. xix. 23. The famous mountain range which is named here and in xix. 26, no doubt received the name Carmel as descriptive of its character, and thus the name became an emblem of beauty and luxuriance (cf. Is. xxxv. 2; Cant. vii. 4, &c.). Though shorn of much of its ancient richness, Carmel still deserves its name. The ridge is about fifteen miles long, and branching off from the northern end of the mountains of Ephraim near *Tell Kaimon* (see last note) extends in a north-westerly direction until it terminates in a bold promontory towering over the Mediterranean. Its highest part, about 4 miles from Tell Kaimon, is nearly 1750 feet above the sea. Its modern name, *Jebel Mar Elias*, preserves still that association with the great deeds of Elijah, from which Carmel derives its chief biblical interest. Mount Carmel was probably, like Lebanon, from very ancient Canaanitish times, regarded as specially sacred; and since the altar of the Lord repaired by Elijah (1 K. xviii. 30) was an old one which had been broken down, Carmel was probably no less esteemed by the Israelites also. Vespasian (Tac. 'Hist.' II, 78; Suet. 'Vesp.' 5) consulted "the oracle of Carmel" ("Carmeli Dei oraculum"); and in later times the caves which abound towards the western bluffs of the range have been frequented by Christian, Jewish, and Mussulman anchorites. The order of Carmelite or barefooted friars took its rise from the convent founded by St. Louis, which still crowns the western headland. See on Carmel, its history, present condition, &c.; Stanley, 'S. and P.,' p. 352; Tristram, 'Land of Israel,' p. 99 sqq.; Porter, 'Handbook for S. and P.,' pp. 370 sqq.; Robinson, 'B. R.,' ii. 336, 337; and especially Ritter, 'Geog. of Pal.' iv. 352 sqq. (Clark's Transl.).

23. *Dor.*] See on xi. 2.

coast of Dor.] Render "**highlands of Dor**," and cf. xi. 2, and note.

the king of the nations of Gilgal.] On the expression, "king of the nations," cf. Gen. xiv. 1, and note. It means king of certain mixed and probably nomadic tribes, which regarded Gilgal as their centre and capital. On Gilgal see Deut. xi. 30, and note. The Gilgal here meant is however a different place from the one referred to as a landmark there, and is perhaps the *Jiljuleh* or *Jiljulieh* of Robinson, 'B. R.' ii. 243, iii. 138, 139; the Gilgoul of Ritter, 'Pal.,' iv. 268 (Clark's Transl.). It is situated on the main road from Egypt to Phœnicia, and in the plain of Sharon. Over this level and fertile district the wandering "nations of Gilgal" probably spread themselves. The word rendered "nations" here (*goyeem*) is regarded by Keil and others as a proper name.

24. *Tirzah.*] This place, the capital of Jeroboam and his successors until the days of Omri (1 K. xiv. 17, xv. 21, &c.) is probably identified by Robinson, 'B. R.' iii. 302, 303, with the modern *Tulluzah*, a town of some size about three miles north-east of Nablus. Tulluzah has, like the ancient Tirzah, a fine situation: cf. Cant. vi. 4, "beautiful as Tirzah." Tirzah is mentioned once again as the headquarters of the conspiracy of Menahem against Shallum (2 K. xv. 14, 16).

CHAPTER XIII.

1 *The bounds of the land not yet conquered.* 8 *The inheritance of the two tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam slain.* 24 *The bounds of the inheritance of Gad,* 29 *and of the half tribe of Manasseh.*

NOW Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land †to be possessed.

† Heb. *to possess it*

2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Phi-

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CHAP. XIII. Here commences the second portion of the book, which records in twelve chapters the division of the conquered territory amongst the tribes (cf. note on i. 1). It is apparent from the character of the statements brought forward that they were drawn from pre-existing documentary records, and indeed we are expressly told (xviii. 8, 9) that Joshua caused a written description of a considerable portion of the territory west of Jordan to be made by men sent through the land for that purpose. For further remarks on the characteristics of these chapters, see Introd. §§ 5, 6. The whole of this part of the history is introduced by a command of God to Joshua to proceed to allot the land amongst the tribes.

1-7. Command of God to Joshua, and description of the still unconquered territory. Verse 1 contains the commencement only of the Divine command; verse 2 and the verses following to the middle of verse 6 are parenthetic; the words "them will I drive out" resume the command from verse 1, and verse 7 completes it.

1. *Joshua was old.*] And hence could not expect to finish the subjugation of the land.

there remaineth yet very much land to be possessed.] See note on xi. 21 sqq. Joshua had overcome all opposition in the field, and traversed the land in every direction with his armies. But the Canaanites still held various towns and strong positions up and down the country, and the Israelites themselves had been slack in taking possession (cf. xviii. 3). Joshua however is here bidden to allot the whole of the promised land out amongst the Twelve Tribes in faith that God would perfect in due time that expulsion of the Canaanites which Joshua himself could not carry further.

2. This and the next verse name the still unconquered districts in the southern half of the land, verses 4, 5, and 6 those in the north.

all the borders of the Philistines.] Vulg. and Luther, "all the Galilee of the Philistines." The Hebrew word (*Geliloth*), from a root (*galal*), signifying "to roll," or "to be round," is employed in various proper names, *e.g.* Gilgal, Geliloth (xviii. 17), as well as in the familiar Galilee. It is hardly, however, a proper name here, but is equivalent to "circuits" or "districts;" LXX. correctly ὅρια.

all Geshuri.] A district on the south of Philistia, the inhabitants of which are again named, 1 Sam. xxvii. 8; not to be confounded with the land of the Geshurites mentioned in verse 13, and in xii. 5.

3. *Sihor which is before Egypt.*] The word Sihor (more correctly written *Shihor*) is derived from a root signifying "to be black," and is suitable enough as an appellative of the Nile, as it is actually employed in Is. xxiii. 3; Jer. ii. 18 (cf. Virg. 'Georg.' iv. 291, where the Nile "viridem Egyptum nigra fœcundat arena"). The name Sihor occurs again, xix. 26, as belonging to a river which formed one of the boundaries of Asher. Here it most probably stands for "the river of Egypt" (cf. xv. 4, and Num. xxxiv. 5, where see note), the Ῥινοκοροῦρα of the Greeks, the modern *Wady el Arish.* Some commentators understand the Nile to be alluded to here; but the Nile is not "before Egypt," it flows through the midst of Egypt.

Ekron.] This town, which gives its name to the most northerly of the five Lordships of the Philistines here mentioned, is no doubt the modern *Akir:* see Robinson, 'B. R.,' ii. 227-229. It lay on the northern boundary of Judah (xv. 11), and was actually conquered by the men of that tribe (Judg. i. 18), though assigned in the allotment of the land to Dan (xix. 43). It seems to have fallen again into the hands of the Philistines in the days of the Judges, and was reconquered by Samuel (cf. 1 Sam. v. 10, and vii. 14). It figures however in subsequent times only as a Philistine city (cf. 1 Sam. xvii. 52; 2 K. i. 2, 16, Jer. xxv. 20; Amos, i. 8; Zeph. ii. 4; Zech. ix. 5). It is known in the sacred history as the last place at which the ark was deposited during its captivity amongst the Philistines, 1 Sam. v. 10, and as the seat of a sanctuary of Baal-Zebub (cf. 2 K. i. 2, and note).

five lords.] The Hebrew word (*seren*) means "an axle," and is applied as a title

listines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

peculiarly to the chiefs of the Philistines (cf. Judg. iii. 3; xvi. 5, &c.).

the Philistines.] On the origin and early history of this people, an invading race of Egyptian origin, see on Gen. x. 14.

the Gazathites.] Gaza (Hebr. *Azzah, i.e.* "strong," cf. Deut. ii. 23) which gave its name to this "lordship," was the most southern of the Philistine cities (cf. x. 41, xi. 22). It was allotted to the tribe of Judah (xv. 37), and was, with its territory, taken by the warriors of that tribe, as were also Ekron and Ashkalon (cf. Judg. i. 18). It was however soon re-occupied by the Philistines (Judg. iii. 3), and subsequently is always mentioned as a Philistine city (cf. Judg. xvi. 1 sqq.; 1 Sam. vi. 17; 2 K. xviii. 8). It lay on the direct route of the Egyptian armies in their invasions of Syria; was captured, apparently during the wanderings of the Israelites in the Desert, by Thotmes III., after a regular siege of twelve months, or thereabouts, as a preliminary to his further and most important operations in Western Asia (see 'Essay on the Bearings of Egyptian History,' &c., vol. i. p. 457), and appears to have been again taken by the Egyptians in the days next preceding the exile (cf. Jer. xlvii. 1). It is repeatedly mentioned as a fortress in the Maccabæan wars (cf. 1 Macc. ix. 52, xi. 61, &c.; Joseph. 'Ant.' xiii. 13, 3), and had previously undergone a siege from Alexander the Great, as it did afterwards from the Jewish king Alexander Jannæus (cf. Q. Curt. iv. 6, 7; Joseph. 'Ant.' xiii. 13, 3). Special judgments are denounced against Gaza for the cruelty of its people towards the Jews in the time of their humiliation (Amos, i. 6, 7; cf. Zeph. ii. 4; Zech. ix. 5). St. Jerome ('Onom.,' s. v.) raises the question how these prophecies can be reconciled with the flourishing condition of the city in his day? He replies, that the ancient city was indeed a ruin of which the foundations could hardly be traced, and the then existing town was built on another site. Gaza was in later times an episcopal see (Euseb. 'Hist. Eccl.' viii. 13). It is now a thriving place containing some 15,000 inhabitants, a larger population than that of Jerusalem (Robinson, 'B. R.' ii. 36 sqq.).

the Ashdothites.] Ashdod, the Azotus of the New Test. (cf. Acts, viii. 40), and the Maccabæan times (cf. 1 Macc. iv. 15), was like Gaza allotted to Judah (see xv. 46, 47). If taken by the warriors of this tribe at the time of the conquest it was soon regained by the Philistines, and became a principal seat of their Dagon worship. Hither the ark of God was taken after its capture by the Philistines (cf. 1 Sam. v. 1 sqq.). Ashdod was no doubt made tributary in the days of David and Solomon, but seems to have rebelled in the time of the later kings, for Uzziah reconquered it (2 Chr. xxvi. 6). It was taken by the Assyrians under Sargon (Is. xxi.) in the course of their campaign against Egypt, and again after a siege of twenty-nine years, the longest siege on record, by the Egyptian king Psammetichus (Herod. ii. 157). It is alluded to as only "a remnant" by Jer. xxv. 20, but was strong enough to give trouble to the Jews under Nehemiah (see Neh. iv. 7-18, xiii. 24). Its name (= "fortress," "castle"), no less than its history indicates its importance as a stronghold; it seems indeed, from 1 Sam. v., to have been the principal one of the Philistines. Like Gaza it was doomed by the Jewish prophets to desolation, and it was utterly destroyed by the Maccabees (1 Macc. x. 77-84, xi. 4). It was, however, rebuilt by the Romans under Gabinius (Joseph. 'Ant.' xiv. 5, 3), and figures in Christian times as an episcopal city. Its bishop was at Nice, and at other subsequent councils. It is the present *Esdud*, a small and poor Moslem village, about eighteen miles north of Gaza, see Ritter, 'Pal.' iii. 220 sqq. (Clark's Transl.).

the Eshkalonites.] Inhabitants of the famous Askelon. This city is not recorded in xv. to have been made over, as Ekron, Gaza, and Ashdod were to Judah, nor is it elsewhere named in this book. It was however taken by the men of Judah (Judg. i. 18), but must soon have regained independence (cf. Judg. xiv. 19; 1 Sam. vi. 17). Herod the Great was born here: Euseb. 'H. E.' i. 6. It figures as an important town and seaport in the history of the Crusades, and very massive ruins still attest the ancient strength and grandeur of the place, see Ritter, 'Pal., iii. 213 sqq. (Clark's Transl.). It is situated about midway between Gaza and Ashdod.

the Gittites.] Inhabitants of Gath. This town seems to have been first taken by David (1 Chr. xviii. 1). It is not named again in the book of Joshua. It was the town of Goliath (1 Sam. xvii. 4), and is mentioned in David's elegy over Saul as a leading Philistine city (2 Sam. i. 20). It seems to have always remained in the hands of the Philistines, though no doubt made tributary in the days when the Jewish monarchs were powerful (cf. 1 K. ii. 39). It was one of the cities fortified by Rehoboam (2 Chr. xi. 8), was taken by Hazael in the time of Joash (2 K. xii. 17), and again taken by Uzziah (2 Chr. xxvi. 6). Gath appears from the 'Onomasticon,' s. v. *Geth*, to have been the

4 From the south, all the land of the Canaanites, and ‖Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

Or, *the cave.*

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and

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nearest of the Philistine cities to Jerusalem, but both the name and the city have perished, and its site has not been ascertained.

also the Avites.] No doubt the Avims of Deut. ii. 23, where see note. Probably a Canaanitish tribe conquered by the invading Philistines, and dependent on them.

4. *From the south.*] Read "**on the south,**" and connect the words with the verse preceding (so LXX., Vulg., Syr., Keil, Knobel, &c.). They indicate the southern limit of the still unconquered territory in this neighbourhood, as verse 3 gives the northern one. Moreover the districts named in the rest of this verse belong to north Canaan, not to the quarter referred to in verses 2 and 3.

all the land of the Canaanites.] *I.e.* of those Canaanites who dwelt in the locality to which the writer now passes. The Phœnicians on the coast are here meant.

Mearah.] This place is not mentioned elsewhere. The word means "cave" (cf. *e.g.* x. 18), and has been referred to *Mugr Jezzin* ("cave of Jezzin"), between Tyre and Sidon, where a number of grottoes exist hewn out of the limestone rocks of Lebanon. This spot was a stronghold of the Crusaders, and is now a hiding-place of the Druses (see Robinson, 'B. R.,' ii. 474). Ritter conjectures that the name points to a district characterized by deep cave-like ravines near Sidon and Dan-Laish: cf. 'Pal.,' ii. 178, 179 (Clark's Transl.).

Aphek.] A city of Asher (xix. 30), to be distinguished from the place of the same name in xii. 18, where see note. This Aphek is no doubt the *Afka* described by Robinson, 'B. R.,' iii. 606, 607, famous for a temple of Venus which was destroyed by Constantine (Euseb. 'Vit. Const.,' iii. 55).

to the borders of the Amorites.] *I.e.* as far as the borders of the former kingdom of Og.

5. *The land of the Giblites.*] *I.e.* "the land of the people of Gebal." The word is rendered by "stone-squarers" in 1 K. v. 18. The people of Gebal seem from this passage to have been skilful builders in stone, and from Ezek. xxvii. 9, of ships also. Gebal possessed a fleet in the time of Alexander the Great (cf. Arrian: 'Exp. Alex.,' ii. 20). It was the seat of a famous temple of Adonis, Strabo, xvi. 755. The place was called by the Greeks Βίβλος or Βύβλος; hence in 1 K. v. 18, and Ez. xxvii. 9, the LXX. gives Βίβλιος. Gebal is the modern *Jebail*, about 22 miles north of Beyrout. At Jebail and in other ancient Phœnician cities there are traces of the same large bevelled stones clamped with iron, which appear in the foundations of Solomon's temple. These are probably the work of the Giblites, cf. Ritter, 'Pal.,' ii. 214, 215 (Clark's Transl.). The Gebal of Ps. lxxxiii. 7, is generally understood to be another place situated in Idumæa.

Baal-gad.] See on xi. 17.

the entering into Hamath.] See on Num. xiii. 21.

6. *Misrephoth-maim.*] See on xi. 8.

them will I drive out.] These words begin a new clause, which is connected in sense with verse 1: so Vulg., Masius, Dathe, Michaelis, &c. The A. V. would exhibit the sense more clearly if the words from the beginning of verse 2 to the words "the Sidonians" in this verse were placed in a parenthesis, and the order of the words before us changed thus: "I will drive them out." The "them," which is not at all emphatic, is used somewhat irregularly, but not obscurely, and means the inhabitants of the "very much land to be possessed," which is spoken of in verse 1.

only divide thou it.] *I.e.* "although thou hast not yet conquered it, yet rely on my promises, and divide it as though already in thy power."

8-33. The writer appends to the command of God, above narrated, a statement that the other two tribes and a half had already had their inheritance marked out for them by Moses in the land east of Jordan. The boundaries of this territory as a whole are first set forth (verses 8-14), and afterwards the portions assigned within it to the two tribes and a half are severally described (verses 15-33).

8. *With whom.*] Rather "**with which,**"

the Gadites have received their inheritance, [a] which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of [b] the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon, and ‖ Bamoth-baal, and Beth-baal-meon,

[a] Num. 32. 33. Deu. 3. 13. ch. 22. 4.

[b] Deu. 3. 11. ch. 12. 14.

‖ Or, *The high places of Baal, and house of Baal-meon.*

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i.e. with which half tribe. But the half tribe on the east of Jordan is meant, as the sequel of the verse shows; not that with which the pronoun is placed in grammatical connexion, the half tribe on the west of Jordan.

even as Moses the servant of the Lord gave them.] *I.e.* the arrangements made in general terms by Moses were carried out by Joshua. In fact Moses had assigned the Trans-Jordanic territory to the two tribes and a half; the exact limits of their several portions were now determined, and the destined proprietors put in possession of their inheritance; for they had now fulfilled the conditions on which that inheritance had been promised, and helped their brethren "until the land was subdued before them" (Num. xxxii. 28, 29, where see note).

9. *The city that is in the midst of the river.*] See on xii. 2.

Medeba . . . Dibon.] See on Num. xxi. 30.

11. *Gilead.*] See on Num. xxxii. 1.

the Geshurites and Maachathites.] See on xii. 5.

12. *Ashtaroth and Edrei.*] See on xii. 4.

14. *Unto the tribe of Levi he gave none inheritance.*] This statement respecting the tribe of Levi is emphatically repeated at the end of the statement respecting the two tribes and a half in verse 33; and again, when the portions of the other nine and a half tribes are about to be described, in xiv. 3, 4. On the portion of the Levites, see on Deut. x. 8, 9, and especially Deut. xviii. 3: Note at end of chapter.

15-24. Inheritance of the tribe of Reuben. This territory was the most southerly of the Trans-Jordanic possessions of Israel, and adjoined Moab, which lay only on the other side of the Arnon. Hence the Reubenites became in after times much intermixed with the Moabites, who in fact eventually acquired much of the land, and several, if not all, of the cities here named as belonging to Reuben. This acquisition was probably assisted by the fact that the territory north of Arnon had formerly belonged to the Moabites, from whom it was wrested by the Amorites (see on Num. xxi. 26 sqq. and notes). It is not likely that the Amorite conquerors had completely extirpated the Moabite inhabitants. Hence, in the days when the Reubenites became engrossed in their pastoral pursuits, and probably not very long after the days of Joshua, the Moabites easily encroached on their inheritance, and in the end probably reoccupied nearly the whole of the ancient kingdom of Sihon (see on Deut. xxxiii. 6).

17. *Heshbon.*] See on Num. xxxii. 37. This city became eventually a Levitical city, and was reckoned to the tribe of Gad (cf. xxi. 39; 1 Chr. vi. 81).

Bamoth-baal.] The "Bamoth" of Num. xxi. 19, where see note.

Beth-baal-meon.] Called "Baal-meon," Num. xxxii. 38, where see note.

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and [c] ‖Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote [d] with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ Balaam also the son of Beor, the ‖soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

[c] Deu. 3. 17.
‖ Or, *Springs of Pisgah, or, the hill.*
[d] Num. 31. 3.
‖ Or, *diviner*

18. *Jahaza.*] Written *Jahazah*, xxi. 36, where it is enumerated amongst the Levitical cities. It is the "Jahaz" of Num. xxi. 23 (see note), famous as the spot where Sihon was defeated by Moses.

Kedemoth.] See on Deut. ii. 26.

Mephaath.] Like Kedemoth a Levitical city (cf. xxi. 37; 1 Chr. vi. 79). It appears from Jer. xlviii. 21, that the Moabites eventually regained this as they did other Reubenite cities. The site of Mephaath is uncertain, but since it was in later times (see Jerome, 'Onom.' s. v. *Mephath*) a Roman military post established to keep in check the tribes of the desert, it must no doubt be looked for amongst the easternmost of the then settled localities.

19. *Kirjathaim and Sibmah.*] See on Num. xxxii. 37, 38.

Zareth-shahar.] *I.e.* "light of the dawn." This place is nowhere else mentioned, and its site is wholly unknown. From verse 27 it would seem that the "valley" here mentioned is that of the Jordan.

20. *Beth-peor.*] Cf. Num. xxiii. 28, and note.

Ashdoth-pisgah.] See on Deut. iii. 17.

Beth-jeshimoth.] See on Num. xxii. 1 and note; and cf. Num. xxxiii. 49.

21. *The princes of Midian, Evi, &c.*] Cf. on Num. xxxi. 8.

dukes of Sihon.] So Vulg. ("duces") and Syr. But render rather "vassals of Sihon." The word used is derived from a root (*nasach*) signifying "to pour out," as a libation, and hence "to dedicate" or "appoint" with a libation: so Fürst. Keil, Hengstenberg, and others prefer the sense of "moulded," *i.e* enfeoffed with power by Sihon, which seems far-fetched. The sense "anointed" (Gesen.) is without a clear example. The import of the word, in spite of the various explanations offered of it, is clear.

22. *Balaam.*] On Balaam and the title of "soothsayer" (*Kosem*) here given to him, a title always in the Bible used in a bad sense, see Note at the end of Num. xxii.

23. *The border of the children of Reuben was Jordan and the border thereof.*] *I.e.* the Jordan and the border which it makes; the Jordan and its territory; cf. the similar expression in Num. xxxiv. 6, and Deut. iii. 16. The portion of the tribe of Reuben at its northern extremity touched the Jordan; the main part of his inheritance lay on the east of the Dead Sea.

24-28. Inheritance of Gad.

25. *Jazer.*] Cf. Num. xxi. 32, and note.

all the cities of Gilead.] *I.e.* of Gilead in the narrower sense, included in the territory of Sihon, and distinct from Bashan; so also in Deut. iii. 10.

half the land of the children of Ammon.] *I.e.* that half of the Ammonite territory which had been conquered by the Amorites. This, after the overthrow of Sihon, the Israelites took for their own. The land which the Ammonites still held in the days of Moses, the Israelites were not permitted to attack (cf. Deut. ii. 19, and iii. 16).

25. *Aroer that is before Rabbah.*] So called to distinguish it from the other Aroer on the Arnon, which was within the borders of Reuben, verse 16 (cf. on Num. xxxii. 34). It is named again only in Judg. xi. 33, and 2 Sam. xxiv. 5, where it appears as one of

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the [e]children of Machir by their families. [e] Num. 32. 39.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 [f]But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, [g]as he said unto them. [f] ch. 18. 7. [g] Num. 18. 20.

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the frontier places of David's kingdom. Its site is not yet discovered.

Rabbah.] The "Rabbath of the children of Ammon" of Deut. iii. 11; and perhaps the Ham of Gen. xiv. 5, where see note. Rabbah was a border fortress, the principal stronghold of the Ammonites (cf. on Num. xxi. 24), and the residence of their king (2 Sam. xii. 26). It was attacked by Joab to avenge an insult offered to the Jewish ambassadors, and, after a long resistance, taken (cf. 2 Sam. xi. xii.; 1 Chr. xx. 1 sqq.). It appears, however, in later times again as an Ammonitish city (Jer. xlix. 3, Ezek. xxv. 5; Amos, i. 13-15). In the third century B.C. it received from Ptolemy Philadelphus the name of Philadelphia (cf. Jerome on Ez. xxv. 1), by which it is known amongst the Greek and Roman writers (cf. Plin. 'N. H.' v. 16; Joseph. 'B. J.,' i. 6, 3). It was taken after a long siege by Antiochus the Great (Polyb. v. 16). It was in later times the seat of a Christian bishop; but has now for many centuries been in ruins, remarkable for their grandeur and extent. These are described by Burckhardt, 'Syria,' p. 357 sqq.; and by Tristram, 'Land of Is.,' p. 549 sqq. It is situated on the banks of the *Wady Zerka*, the ancient Jabbok, a small affluent of which, called *Moiet-Amman*, or water of Amman, rises amidst the ruins of the lower town; cf. the expression "city of waters," 2 Sam. xii. 27, and note. Amman lies about 22 miles distant from the Jordan.

26. *Ramath-mizpeh.*] The Ramoth-gilead of xx. 8, where see note.

Betonim.] Called *Bothnia* by Jerome in the 'Onomasticon,' but otherwise quite unknown.

Mahanaim.] See on Gen. xxxii. 2, 3.

unto the border of Debir.] Rather perhaps (as Keil) "unto the border of Lidbir;" the second preposition assumed by A. V. being superfluous, and the letter (*lamed*) which forms it being probably the initial one of the proper name. Knobel and Michaelis regard the place as identical with the Lo-debar of 2 Sam. ix. 4, and xvii. 27, one of the towns from which provisions were brought to David at Mahanaim.

27. *In the valley.*] *I.e.* the valley of the Jordan.

Beth-aram and Beth-nimrah.] See on Num. xxxii. 36.

Succoth.] See on Gen. xxxiii. 17.

29-33. Inheritance of the half tribe of Manasseh. On the conquest of Bashan, see especially Num. xxxii. 39-42, and notes.

33. The statement respecting the Levites is repeated from verse 14, and appended as a conclusion to the whole account of the allotment made of the Trans-Jordanic conquests.

CHAPTER XIV.

1 *The nine tribes and a half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

AND these *are the countries* which the children of Israel inherited in the land of Canaan, [h] which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

h Num. 34. 17.

2 [i] By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

i Num. 26. 55. & 33. 54.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 [k] As the LORD commanded Moses, so the children of Israel did, and they divided the land.

k Num. 35. 2. ch. 21. 2.

6 ¶ Then the children of Judah

CHAP. XIV. This chapter begins the account of the division of the cis-Jordanic territory amongst the nine tribes and half-tribe of Manasseh; an account which is brought to a close in xix. 51. Verses 1-5 of this chapter form a sort of preface to the whole.

1. *Eleazar the priest, and Joshua the son of Nun, &c.*] See on Num. xxxiv. 16-29, where the instructions given by God to Moses and now carried out by Joshua are more fully given.

2. *By lot.*] Cf. Num. xxvi. 56 and note. We are not told in what manner the lot was cast. Perhaps two urns were employed, one containing a description of the several districts to be allotted, the other the names of the tribes; and the portion of each tribe would then be determined by a simultaneous drawing from the two urns. Or a drawing might be made by some appointed person, or by a delegate of each tribe from one urn containing the descriptions of the ten inheritances. As has been already observed (see Num. xxvi. 56, and xxxiv. 16-29), the lot only determined in a general way the position in the country of the particular tribe concerned, whether north or south, &c.; the dimensions of each territory being left to be adjusted subsequently, according to the numbers and wants of the tribe to be provided for. The relative geographical position of the tribes is certainly reflected, though in the broadest outline, by the blessing of Moses (cf. note at end of Deut. xxxiii.), perhaps by prophetic foresight, perhaps by virtue of some understanding already arrived at, which should be sanctioned and governed as to details by the lot, overruled for that end by God's special providence. Since the predilections and habits of the two tribes and a half were certainly consulted in the apportionment to them of the trans-Jordanic territory (cf. Num. xxxii. 1 sqq.), there is no objection to the supposition that something of the same kind may have taken place, subject to the Divine approval, in the distribution of the other conquered lands; and the lot would thus be appealed to as finally deciding the matter and foreclosing jealousies and disputes.

It is apparent that the casting of the ten lots did not take place simultaneously. The tribe of Judah had precedence, whether by express appointment or because its lot "came up" first, does not appear. It was, as it seems, only after this tribe had settled upon its domains that further lots were drawn for Ephraim and the half tribe of Manasseh. After this a pause, perhaps of some duration, appears to have occurred; the camp was moved from Gilgal to Shiloh; and the further casting of lots for the other seven tribes was proceeded with at the instigation of Joshua (see xviii. 3).

The distribution of land by lot amongst colonists or conquerors was customary amongst the Greeks (cf. Herod. v. 77; vi. 100; Thucyd. iii. 50) and Romans (cf. Cicero, 'Epist.' xi. 20). It does not appear, however, that the lot was resorted to by the Israelites in order to parcel out the inheritance of the tribes amongst their different families.

4. *For the children of Joseph were two tribes.*] This is added by way of explanation of the statement in verse 2, that there were nine tribes and a half to be provided for. Excluding the two tribes and a half and the Levites, there would remain only eight tribes and a half out of the twelve. But on the other hand, as we are here reminded, the tribe of Joseph had now branched out into two tribes.

therefore they gave.] Render "**and they did not give**," or, "**nor did they give.**"

6-15. Caleb's inheritance.

The children of Judah.] No doubt, in par-

came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly [l]followed the LORD my God.

[l] Num. 14. 24.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel [†]wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

[†] Heb. *walked.*

11 [m]As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

[m] Ecclus. 46. 9.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 [a]Hebron therefore became the inheritance of Caleb the son of Je-

[a] ch. 21. 12. 1 Mac. 2. 56.

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ticular, the kinsmen of Caleb, and perhaps other leading men of the tribe. These came before Joshua, with Caleb, in order to make it manifest that they supported his claim, to be secured in the possessions promised him by Moses before the general allotment should be made to the tribes.

Caleb the son of Jephunneh the Kenezite.] See on Num. xiii. 6.

the thing that the Lord said concerning me and thee.] Cf. Num. xiv. 24 and 30. It is strange that Knobel should argue in the face of this verse, that Joshua himself was not, according to our narrative, one of the spies.

8. *My brethren.*] The other spies: Joshua of course excepted, to whom Caleb was appealing.

Moses sware.] *I.e.* God sware; and His promise, confirmed by an oath, was communicated, of course, through Moses (cf. Num. xiv. 23, 24, and 30; Deut. i. 34-36). There seems nothing to require us to suppose (with Keil) that some oath of Moses, promising Hebron to Caleb, and not recorded in Numbers, is here spoken of.

10. *These forty and five years, even since the Lord spake this word unto Moses.*] The word of God to Moses was spoken after the return of the spies in the autumn of the second year after the exodus (see on Num. xiii. 20); subsequently thirty-eight years elapsed before the people reached the Jordan (see on Num. xx. 1); after the passage of the Jordan seven more years had passed, when Caleb claimed Hebron, before the partition of the land amongst the nine tribes and a half. These seven years then correspond to the "long time" (cf. xi. 17) during which Joshua was making war with the Canaanites (cf. Introd. § 4). They are in the sequel of this verse added by Caleb to the years of wandering, since during them the people had no settled abodes.

11. *Both to go out and to come in.*] On this expression, see note on Deut. xxxi. 2.

12. *This mountain.*] *I.e.* the mountain country round Hebron, in which the spies reported themselves to have seen the Anakims (Num. xiii. 28, 33).

then I shall be able to drive them out.] The Anakims had in the course of Joshua's campaigns in the south been expelled from the neighbourhood of Hebron, but they had only withdrawn to the neighbouring cities of Philistia (see on xi. 21 sqq.). Thence they had, as must be inferred from the text here, returned and re-occupied Hebron, probably when Joshua and the main force of the Israelites had marched northward to deal with Jabin and his confederates. Caleb finally drove out this formidable race and occupied Hebron and its dependent towns and district permanently. See on xv. 13 sqq.: and Introd. § 6.

phunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And [b] the name of Hebron before *was* Kirjath-arba; *which* Arba *was* a great man among the Anakims. And the land had rest from war.

[b] ch. 15. 13.

CHAPTER XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel, for his valour, hath Achsah, Caleb's daughter, to wife.* 18 *She obtaineth a blessing of her father.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was the lot of the tribe of the children of Judah by their families; [c] *even* to the border [d] of Edom the [d] wilderness of Zin southward *was* the uttermost part of the south coast.

[c] Num. 34. 3. [d] Num. 33. 36.

2 And their south border was from the shore of the salt sea, from the [†] bay that looketh southward:

3 And it went out to the south side to [‖] Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border

[†] Heb. *tongue.*

[‖] Or, *The going up to Acrabbim*

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15. *The name of Hebron before was Kirjath-arba.*] See on Gen. xxiii. 2. Caleb only restored the original name, Hebron. "Kirjath-arba" came in with the conquest of Hebron by the Anakims (probably a tribe of the Hyksos, see on Num. xiii. 22), and fell again into disuse after they were exterminated.

a great man.] Literally the great man; *i.e.* the renowned ancestor of the tribe, regarded as the founder of its greatness (cf. xv. 13).

and the land had rest from war.] Cf. xi. 23, from which the statement is repeated, as an intimation that the remaining Canaanites did not molest the Israelites in the process of partitioning the conquered territory, which process the writer now goes on to describe.

CHAP. XV. Inheritance of the tribe of Judah. This is described first by its general boundaries on all four sides (verses 1-12); then reference is again made, for the sake of completeness, to the special inheritance of Caleb which lay within these boundaries (verses 13-20); and lastly a list of the towns is given (verses 21-63).

1-12. Boundaries of Judah.

1. *Even to the border of Edom.*] See on Num. xxxiv. 3. The south border of Judah was identical with that of the whole of the Promised Land, which is there described.

the wilderness of Zin.] See on Num. x. 12.

2. *The bay.*] Literally 'the tongue." The southern end of the salt sea is meant, which grows gradually narrower and more shallow, terminating in a marsh. Cf. the expression "tongue of the Egyptian Sea" in Isa. xi. 15.

3. *Maaleh-acrabbim, Kadesh-barnea, Hezron, Adar.*] For these places see on Num. xxxiv. 3.

Karkaa.] This place is not mentioned in the parallel passage of Numbers, nor anywhere else in the Bible. It appears as a village in the 'Onomasticon.' The word means "a low lying flat," and perhaps may belong to some district in the border land between Adar and Azmon, rather than to any town. The LXX. renders κατὰ δυσμὰς Κάδης.

5. *The salt sea, even unto the end of Jordan.*] *I.e.* the Dead Sea in all its length up to the mouth of the Jordan.

from the bay of the sea.] *I.e.* the northern end (or "tongue") of the Dead Sea. The northern frontier of Judah described in this and the next six verses is identical with the south boundary of Benjamin as given in xviii. 15-19, except that the order of the places is reversed.

6. *Beth-hogla.*] Probably identical with "the threshing-floor of Atad." See on Gen. l. 10, 11.

by the north of Beth-arabah.] Some rectification of the frontier would seem afterwards to have taken place; for this town, though again mentioned in verse 61 as in the

went up to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at [e] En-rogel:

[e] 1 Kin. 1. 9.

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the

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wilderness of Judah, is yet in xviii. 22 counted as a Benjamite city. It is named in xviii. 19 simply *arabah;* and was doubtless situated in the lower ground not far from the Jordan, and called the arabah or "plain." See on Deut. i. 1.

the stone of Bohan the son of Reuben.] This stone perhaps commemorated some deed of valour belonging to the wars of Joshua (cf. 1 Sam. vii. 12). From the parallel passage, xviii. 17, it appears that the stone was erected on the slope of a hill, no doubt one of the range which bounds the Jordan valley on the west. But its exact site is wholly uncertain.

7. *Toward Debir.*] This place, to be distinguished from the Debir of verse 15, is perhaps to be sought for in the *Wady Dabir*, about half-way between Jerusalem and Jericho.

valley of Achor.] See on vii. 26.

Gilgal.] Most likely the Gilgal of iv. 19, where the Israelites were now encamped, not (as Keil) the Geliloth of xviii. 17.

that is before the going up to Adummim.] Rather "**the ascent** or **pass of Adummim.**" Cf. "the ascent of Akrabbim," Num. xxxiv. 4. It is described by Jerome ('Onom.' s. v. "Adommim") as on the road from Jerusalem to Jericho, and as called in his day still *Maledomim*, an obvious abbreviation of the Hebrew *Maaleh-adummim*. Its name signifies "red": and is explained by Jerome as given because of the frequent blood there shed by robbers. This road is the scene of the parable of the Good Samaritan; and has to this day an ill name for the same reason as it had in the days of our Lord (cf. Trench 'On the Parables,' p. 307, 308), and in those of the Crusaders (cf. Stanley 'S. and P.,' p. 424), and in those of Jerome, who speaks of a fortress being placed there for the succour of travellers. Possibly the name may (cf. Stanley 'S. and P.,' l. c.) be due to some aboriginal tribe of "red men," who held their ground in these fastnesses after the invaders had driven them from the face of the country elsewhere. It is not to be connected, as it is by Keil, with the ruddy tints of the rocks (cf. the name of Edom, derived from the same root), since the rocks hereabouts are of limestone: cf. Porter, 'Handbook for Syria,' p. 183.

on the south side of the river.] Probably the *Wady Kelt* (cf. Robinson 'B. R.' i. 555 sqq.). On the south side of the gorge of this stream, *i.e.* the "water of Jericho" (cf. xvi. 1), is a spot on the road from Jerusalem to Jericho which Robinson identifies as *Maaleh-adummim.*

En-shemesh.] *I.e.* "fountain of the sun;" no doubt that now called "the fountain of the apostles," about two miles from Jerusalem, and the only well on the road to Jericho. (Seetzen, ii. 273; Porter, 'Handbook for Syria,' p. 181.)

En-rogel.] *I.e.* "fountain of the Fullers" (not as some, "of the spies"). This spot was on a low level (cf. the "descended to En-rogel" of xviii. 16), and was near the walls of Jerusalem. It was here that Jonathan and Ahimaaz concealed themselves after the rebellion of Absalom, in order to procure tidings for David (2 Sam. xvii. 17), and here Adonijah gave a feast to his adherents preparatory to making an attempt on the crown (1 K. i. 9). En-rogel is probably the modern "Fountain of the Virgin," the only real spring near Jerusalem, from which the Pool of Siloam is supplied (cf. Bonar's 'Land of Promise,' App. v.). Others identify it, less probably, with the "Well of Job," situated where the valleys of Kedron and Hinnom unite. (Robinson 'B. R.,' i. 331-333.)

8. *The valley of the son of Hinnom.*] This valley, otherwise called "the valley of the sons" or "children of Hinnom" (2 Kings xxiii. 10; Jer. xix. 2, &c., and compendiously "the valley of Hinnom," Neh. xi. 30) begins on the west of Jerusalem at the road to Joppa, and turning south eastward round the foot of Mount Zion joins the deeper valley of Kedron on the south of the city (see Robinson, 'B. R.,' i. 239, 273). It was in this ravine, more particularly perhaps in the more wild and precipitous part of it towards the east, that the later kings of Judah offered the sacrifices of children to Molech (cf. 2 Chr. xxviii. 3; xxxiii. 6, &c.). Tophet, which was more especially the spot where these horrid rites were enacted, was in this valley near its eastern end (cf. on 2 Kings xxiii. 10). "The hill that is before Jerusalem" (1 Kings xi. 7) where the first high places of Molech were built by Solomon, was probably the slope of Mount Olivet,

same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim:

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

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which looks up the valley of Hinnom north westwards (see on 1 K. xi. l. c.) After these places had been defiled by Josiah, Tophet and the whole valley of Hinnom were held in abomination by the Jews, and the name of the latter was used to denote the place of eternal torment (cf. on St. Matt. v. 22). The Greek term Gehenna (γεέννα) is in fact formed from the Hebrew *gay-hinnom*, "valley of Hinnom." Hinnom is usually regarded as the name of some ancient hero, who perhaps encamped in this valley (see Stanley 'S. and P.', p. 172); but Böttcher and Hitzig regard the term as an appellative (="groaning" or "moaning"), bestowed on the spot because of the cries of the victims here offered to Moloch, and of the drums with which those cries were drowned. Cf. on this whole subject Milton 'P. L.,' i. 392 sqq.

"First Moloch, horrid king, besmeared with blood
Of human sacrifice and parents' tears,
Thouhg for the noise of drums and timbrels loud
Their children's cries unheard that passed through fire
To his grim idol . . . .
Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the Temple of God,
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of Hell."

to the top of the mountain that lieth before the valley of Hinnom westward.] *I.e.* the border line mounted from the valley of Hinnom to the summit of the hills on the west of it, at the spot where "the valley of the giants" running up from the south reached the same ridge on its other side.

the valley of the giants.] Rather "to the plain of Rephaim." This plain, named after an ancient and gigantic tribe of the land (see on Gen. xiv. 5), lies south-westward of Jerusalem, and is "terminated by a slight rocky ridge forming the brow of the valley of Hinnom" (Robinson, 'B. R.,' i. 219). The valley is fertile (cf. Is. xvii. 5) and broad, and has been on more than one occasion the camping ground for armies operating against Jerusalem (cf. 2 Sam. v. 18, 22; xxiii. 13).

9. *The fountain of the water of Nephtoah.*] The fountain is not mentioned again except in the parallel passage xviii. 15. It is probably the modern *Ain Lifta*, two miles and a half north-westward of Jerusalem.

the cities of mount Ephron.] "Mount Ephron" is not elsewhere mentioned. Robinson ('B. R.' i. 447) conjecturally connects it with the city Ephraim mentioned 2 Chr. xiii. 19 as one of the places taken by Abijah from Jeroboam, which is probably the town called Ophrah in xviii. 26.

Kirjath-jearim.] See on ix. 17.

10. *Mount Seir.*] Not to be confounded with the well-known range of Edom. The name (="shaggy mountain") is applicable to any rugged or well-wooded hill. Here it probably denotes the range which runs south-westward from Kirjath-jearim to the Wady Surar.

mount Jearim.] *I.e.* "woody mountain." This is through its other name, Chesalon, here given, identified with the modern *Kesla* (Robinson, 'B. R.' ii. 30).

Beth-shemesh.] *I.e.* "house of the sun," apparently identical with the "Ir-shemesh" or "city of the sun" mentioned xix. 41 (cf. with that passage 1 Kings iv. 9). In ch. xix. this place is assigned to Dan, and was no doubt one of the cities originally intended for Judah, but afterwards made over to Dan. It was one of the cities which fell by lot to the Levites (xxi. 16). Beth-shemesh was the first place at which the ark rested after its return from the hands of the Philistines (1 Sam. vi. 10). It was the residence of one of Solomon's purveyors (1 K. iv. 9), and was the spot where at a later date Amaziah was defeated and slain by Jehoash (2 K. xiv. 11 sqq.). It is no doubt the modern *Ain Shems* (see Robinson, 'B. R.,' ii. 223-225).

Timnah.] This city called also Timnath, and Timnathah, belonged likewise to Dan. (xix. 43). It was hence that Samson took a wife (Judg. xiv. 1). It is to be distinguished both from the Timnah of verse 57 in the

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [f] the city of [1] Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence [g] the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it; and he

[f] ch. 14. 15.
[1] Or, *Kirjath-arba.*
[g] Judg. 1 10.

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mountains of Judah (cf. on Gen. xxxviii. 12), and also from Timnath-serah in mount Ephraim, the inheritance and burial-place of Joshua (xix. 50, xxiv. 30). The Timnah of 1 Macc. ix. 50 is probably another place still. The name Timnah (= "portion") was evidently, like Gilgal, Ramah, Kirjath, and several other towns, of frequent use in Canaanitish topography.

11. *Ekron.*] See on xiii. 3.

Shicron.] Perhaps (Knobel after Tobler) the modern *Sugheir*, about three miles south of Jabneel or Yebna.

mount Baalah.] This name which must have belonged to one of the ranges near the coast in the neighbourhood of Yebna has not been traced in modern times.

Jabneel.] The modern *Yebna*, about three miles from the coast and twelve miles south of Joppa. It is called Jabneh in 2 Chr. xxvi. 6, where Uzziah is recorded to have taken it from the Philistines and destroyed its fortifications. The town is repeatedly mentioned with its haven in the wars of the Maccabees (cf. *e. g.* 1 Macc. iv. 15; 2 Macc. xii. 8), and by Josephus under the name of Jamnia. It is described by Philo ('Op.' ii. 575) as a very populous town; and after the destruction of Jerusalem was for a long time the seat of the Sanhedrim, and was a famous school of Jewish learning. Its ruins, which are still considerable, stand on the brink of the *Wady Rubin*, along which, no doubt, the border line of Judah and Benjamin ran until it reached the sea (cf. Robinson, 'B. R.' ii. 227).

13-20. Inheritance of Caleb. (Cf. on xiv. 6-15.)

14. *The three sons of Anak, Sheshai, and Ahiman, and Talmai.*] These are most probably names not of individuals but of three families of Anakim (see on Num. xiii. 22). The account which follows is repeated with slight variations, Judg. i. 10-15.

15. *The name of Debir before was Kirjath-sepher.*] The name Debir belonged to two other places; viz., that named in verse 7, between Jerusalem and Jericho, and the Gadite town mentioned in xiii. 26. The Debir here meant appears from the place which it occupies in the list of the towns of Judah in verse 49, to have been situated in the mountain district south of Hebron; but its site has not been yet ascertained. It was one of the towns afterwards assigned to the Levites. It was also called (cf. verse 49) *Kirjath-sanna, i.e.* perhaps, "city of palm branches," though Bochart renders it "city of law, or sacred learning." Thus this name, no less than the two given in the text, would indicate that Debir was an ancient seat of Canaanitish learning, for Debir probably is equivalent to "oracle," and Kirjath-sepher means "city of books" (LXX. πόλις γραμμάτων). This plurality of names marks the importance of the town, as the inducement held out in verse 16, by Caleb, to secure its capture (cf. 1 Sam. xvii. 25, xviii. 17), points to its strength.

17. *Othniel, the son of Kenaz, the brother of Caleb.*] The word "brother," here, may be connected either with Othniel or with Kenaz; and thus it is not clear whether Othniel is described as Caleb's younger brother or his nephew. The usual pointing of the Hebrew text favours the former view, as does the Vulgate. The LXX., and the Arabic and Syriac take the latter view, though the LXX. adopts the other in Judg. i. 13, and iii. 9. On the whole, it seems more probable that Othniel was Caleb's younger brother; the expression "son of Kenaz" being only an equivalent for the "Kenezite" of xiv. 6. To marry a niece was not forbidden by the Mosaic law,—indeed, was by the Rabbins

gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

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rather considered meritorious (cf. Talmud, 'Jebamoth' 62 *a*, 63 *b*). On Othniel's later exploits, see Judg. iii. 9 sqq.

18. *A field.*] In Judg. i. 14, "the field," *i.e.* the well-known field asked by Achsah and given by Caleb on this occasion, which when the Book of Judges was written had become historical. The "field" in question was doubtless in the neighbourhood of Debir, and was specially valuable because of its copious springs. It was hardly, however, the land belonging to the town of Debir, since that would of course go with the town itself, and not need to be asked for by Othniel as a special grant.

she lighted off her ass.] Rather, perhaps, "leaped off." The Hebrew word is a rare one. See Note at end of chapter. The dismounting was a sign of reverence (cf. Gen. xxiv. 64; 1 Sam. xxv. 25).

19. *A blessing.*] *I.e.* a gift as a token of goodwill (cf. Gen. xxxiii. 11).

a south land.] This term (*negeb*) which is often equivalent to a proper name, as in verse 21, importing the well-defined district which formed the south of the Promised Land (see on Num. xiii. 17), seems here used in its more general sense, as in Ps. cxxvi. 4, for "a dry or barren land" (Vulg. "terram australem et arentem"). The rendering of this passage adopted by LXX., several versions, Michaelis, Ewald, Knobel, &c., "thou hast given me into a south land," *i.e.* "hast given me in marriage into a south land," is forced; the construction of the verb "to give," with two accusatives, is natural and common to many languages.

springs of water.] The Hebrew word here used is found only once more in this form, viz. in the parallel passage, Judg i. 15. The LXX., followed by Fürst, takes it as a proper name, "Gulloth-maim," which like Beth-horon (cf. xvi. 3, 5), was applied to two distinct but adjoining places—distinguished as "the upper" and "the lower." The tract in question was no doubt a mountain slope which had springs both on its higher and lower ground; possibly the modern *Kurmul*. See Mr. Wilton, 'The Negeb,' p. 16.

21-63. List of the towns of the tribe of Judah. These are arranged in four divisions, according to the natural features of the district; viz., those of the Negeb or south country (verses 21-32); of "the valley," or more properly "the plain" (*Shephēlāh*, verses 33-47); of "the mountains" (verses 48-60); and of "the wilderness" (verses 61, 62).

21-32. Names of the towns in the Negeb. On the character and extent of this district, see note and references in Num. xiii. 17. It was for the most part rocky and arid, and cannot have been at any time very thickly peopled. Many of the towns here named can hardly have been either large or important. They are given in four groups, the names belonging to each group being connected by the copula.

21-23. First group of nine towns. *Kabzeel* was the native place of Benaiah (2 Sam. xxiii. 20), who was famous as a slayer of lions. The Negeb was a principal haunt of these beasts (cf. Wilton, 'Negeb,' pp. 42 sqq.). The other names, though Mr. Wilton, pp. 72-85, makes ingenious attempts to identify them, remain still uncertain or unknown. Dimonah may be the Dibon of Neh. xi. 25 (the letters m and b being, as often, interchanged), and the *Eb-dheib* of Robinson, 'B. R.' ii. 102, and Kedesh, is most likely, Kadesh-barnea, on which see note at end of Num. xiii. It is probable that the last two, Hazor and Ithnan, ought to be written Hazor-Ithnan, as (after some editions of the LXX.), Mr Wilton suggests, and regarded as one name.

24-25. Second group of towns. Of these, the first, Ziph, is omitted in some editions of the LXX., and may have been interpolated from verse 55, where it again occurs as the name of a place in the mountain district. Telem may be the Telaim of 1 Sam. xv. 4, where Saul mustered his army for the expe-

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,
26 Amam, and Shema, and Moladah,
27 And Hazar-gaddah, and Heshmon, and Beth-palet,
28 And Hazar-shual, and Beersheba, and Bizjothjah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Chesil, and Hormah,

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dition against the Amalekites, who "dwelt in the land of the south" (Num. xiii. 29). It is possibly to be looked for at *El-Kuseir*, a spot where the various routes towards different parts of the Negeb converge, and which is occupied by the Arab tribe the *Dhullam*, a word identical with Telem in its consonants. See Wilton, 'Negeb,' pp. 85-89. Bealoth is probably the "Baalath-beer —Ramath of the south," mentioned in xix. 8, and was one of the towns afterwards assigned to the Simeonites. It is called "South Ramath" in 1 Sam. xxx. 27; and simply Baal in 1 Chr. iv. 33. It is identified by Knobel and Mr. Wilton with the modern *Kurnub*. See 'Negeb,' pp. 91, 92.

25. *And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor.*] The omission of the copula before the words "Hadattah" and "Hezron" (for the "and" inserted in the latter place in A.V. is merely an interpolation of our translators) points to the fact that we have the names of two towns only in this verse, not of four. The word "Hadattah," is regarded by Fürst as an adjective. We should probably therefore render, **"And New Hazor and Kerioth Hezron, which is Hazor."** Two places bearing the common topographical appellation, Hazor (="inclosure," cf. on Num. xi. 35) are here mentioned and distinguished as "New Hazor" and "Kerioth-Hezron," otherwise termed Hazor, simply. So Targum Jonathan, Keil, Fay, Wilton, &c., and in part LXX. and Vulg. Hazor-hadattah has been identified by some with *El-Hudhera* (Robinson, 'B. R.' i. 151). Kerioth-Hezron is probably the modern *El-Kuryetein* (Robinson, 'B. R.' ii. 101; Wilton, 'Negeb,' pp. 100-106). Kerioth, prefixed to a name, bespeaks military occupation, as Hazor points to pastoral pursuits. The place before us would therefore seem to be an ancient pastoral settlement which had been fortified by the Anakims, and called accordingly Kerioth (cf. the Welsh *Caer*, and see Wilton, p. 99, and Hengstenberg, 'Egypt,' p. 76); to which name the men of Judah, after they had captured it, added that of Hezron, in honour of one of their leading ancestors (cf. Gen. xlvi. 12; Ruth iv. 18). Perhaps some warrior of this name had distinguished himself at the taking of Kerioth. "Huge ruins" were seen by De Saulcy at *El-Kuryetein:* see Wilton, l.c. Kerioth was the home of Judas the traitor, if the ordinary derivation of Iscariot (=*ish K'rioth, i.e.* man of Kerioth) be accepted: see on St. Matt. x. 4.

26-28. Third group of towns. Of these, Amam is quite unknown. Mr. Wilton connects the word with the Hazor of the preceding verse, and considers "Hazor-Amam" like "Hazor-Hadattah," as the name of one place Thus the second group would be continued in this verse, and the four groups be reduced to three. But no ancient authorities support this. Shema is by some identified with the Sheba of xix. 2, which afterwards became a Simeonite town, and which stands before Moladah, just as here. It is supposed by Knobel to be the present *Saawe* or *Saweh*. Mr. Wilton adopts the reading given by some editions of the LXX., "Salmaa," and traces the name in the modern *Rujeim Selameh* (Robinson, 'B. R.,' ii. 102). But the text of the LXX. is here too uncertain to be trusted in such a matter. Moladah is probably the modern *El-Milh* (Robinson, 'B. R.,' ii. 201, 202; Wilton, pp. 109 sqq.). The town is in xix. 2, and 1 Chr. iv. 28, named as belonging to Simeon. It was peopled by Jews after the captivity (Neh. xi. 26), and is spoken of by Josephus as an Idumæan fortress ('Ant.' xviii. 6, 2). Hazar-gaddah (="inclosure of the kid"), Heshmon, and Beth-palet are quite unknown. The second of them is perhaps the Hashmonah of Num. xxxiii. 29, where see note. Conjectures as to the identification of these places may be found in Wilton, pp. 114-137. Hazar-shual (="inclosure of foxes") occurs again xix. 3; 1 Chr. iv. 28, as a town belonging to Simeon, and again, Neh. xi. 27, as a place occupied by Jews after the captivity. The name is by Mr. Wilton, pp. 137-141, connected with that of Shual (1 Sam. xiii. 17) and Shalim (1 Sam. ix. 4); and the town before us regarded as now represented by the village of *Berrishail*, near Gaza. On Beer-sheba, see on Gen. xxi. 31. Bizjothjah is unknown: this name is, by Mr. Wilton, p. 149, connected, against all ancient authority, with Baalah, which follows in the next verse.

29-32. Fourth group of towns. Baalah is ascribed to the Simeonites in xix. 3, where it is called Balah, and 1 Chr. iv. 29, where it is written Bilhah. It is by Knobel, Wilton, and others, found in the modern *Deir-el-Belah*, near Gaza. Iim, *i.e.* "ruinous heaps" or "conical hills" (cf. Num. xxxiii. 44, 45, and xxi. 10, 11, and note) is some-

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities

what arbitrarily connected by Mr. Wilton, pp. 156 sqq., with the following Azem; and the compound name, *Ije Azem*, is traced in the modern El-Aujeh, an important site covered with ruins near the Wady-el-Ain, in the country of the Azazimeh Arabs, in whose name the ancient Azem may perhaps be traced. Eltolad (called Tolad, 1 Chr. iv. 29) is connected by Mr. Wilton with the *Wady-el-Thoula*, which lies in the extreme south of the Negeb, not far from the western extremity of the Jebel-el-Mukreh. Chesil appears, from a comparison of this passage with xix. 4, to be the town there called Bethul, and in 1 Chr. iv. 30, Bethuel. It is probably the Bethel of 1 Sam. xxx. 27, which shows that it must have been situated not far from Ziklag. The name Chesil (="fool") was most likely bestowed by the Jews as by way of opprobrium, because the city was a seat of idolatry. Cf. the change of the name of the other Bethel into Bethaven by Hosea iv. 15; *i.e.* "house of God" into "house of naught." As Chesil signifies the group of stars known as Orion (cf. Job xxxviii. 31; Amos v. 8), probably it was the worship of the heavenly bodies in particular that was carried on here. Bethel may have been, as Mr. Wilton conjectures, the ancient name, and the spot was perhaps the very one near Beer-sheba where Abraham planted a tamarisk tree (cf. on Gen. xxi. 33, where the A. V. has "in Beer-sheba," *i.e.* in the territory of Beer-sheba). The name Chesil will then have arisen in later times, and perhaps was introduced into the text after the date of the LXX., which here in some MSS. and editions reads Βαιθήλ, as in xix. 4. The place is probably *El Khulasah*, the Elusa of ecclesiastical writers (cf. Robinson, 'B. R.,' i. 202), situated some fifteen miles south-west of Beer-sheba. Jerome testifies to the fact, that the worship of Venus as the morning star was practised here ('Vita Hil.,' xxv.); Sozomen appears to be speaking of this place, when (v. 15, 16; cf. vi. 32, 5) he mentions a Bethel (Βηθελία) in the territory of Gaza, populous and famous for an ancient and splendid temple, which he conjectures gave to the place the name of Bethel, *i.e.* house of God. El Khulasah belongs to Gaza to this day. On Hormah, see on Num. xiv. 45. Ziklag was eventually allotted to Simeon (xix. 5). Its principal fame is due to its connection with David, to whom it was presented as a gift by Achish, king of Gath (1 Sam. xxvii. 6). It was apparently then a dependency on Gath, having been reconquered by the Philistines from the Simeonites. It was the head-quarters of David and his band for some considerable time during the latter part of the reign of Saul (cf. 1 Sam. xxx. 1, 14, 26; 2 Sam. i. 1, 4, 10), and remained as a possession of the royal house of David (Joseph. 'Ant.,' vi. 13, 10). It was inhabited by Jews after the return from the exile (Neh. xi. 28). Its site is uncertain. Mr. Rowlands and Mr. Wilton, indeed, identify it with *Asluj* or *Kasluj*, about nine miles east of Sebata. But this site seems too far south to suit what is said of Ziklag in the Books of Samuel; and the resemblance in the names is apparent only (see Smith's 'Dict. of B.,' s. v. Ziklag). Madmannah and Sansannah correspond to Beth-marcaboth (="house of chariots") and Hazar-susah (="horse inclosure") in xix. 5 (cf. 1 Chr. iv. 31). The latter names are appellatives and point to "two stations of passage like those which are now to be seen on the great line of Indian transit between Cairo and Suez" (Stanley, 'S. and P.,' 160). They were no doubt on or near the high road between Egypt and Palestine, and Mr. Wilton is probably right in regarding them as represented by the modern *Minyay* and *Wady-es-Suny*, on the caravan route south of Gaza. Lebaoth appears in xix. 6 as Beth-lebaoth (="house of lionesses"); in 1 Chr. iv. 31, under the perhaps corrupted form of Beth-birei. The site is uncertain: Wilton places it at *El Beyudh*, far away to the east, near Masada on the Dead Sea; whilst others find traces of the name at *Lebben*, the first stage, and that a short one, on the journey from Gaza to Egypt. Shilhim is called Sharuchen in xix. 6, and Shaaraim in 1 Chr. iv. 31. It is traced by Van de Velde and others in the *Wady-es-Sheriah*, between Gaza and Beer-sheba, but by Mr. Wilton in *Khirbet-es-Seram*, near El Aujeh. Ain and Rimmon are again enumerated separately in xix. 7 and 1 Chr. iv. 32, according to the A. V., but should probably be connected and regarded as one name, as they certainly are in Neh. xi. 29. Possibly they were originally two towns, but in process of time became so connected as to be treated, as is the case sometimes in modern topography (*e.g.* Mezières-Charleville), as one name in practice, which would mean "fountain of pomegranates." The place is named again, Zech. xiv. 10, and is probably the present *Um-er-Rummamim*, *i.e.* "mother of pomegranates," a place about ten miles north of Beer-sheba.

32. *All the cities are twenty and nine.*] The A. V., however, gives no less than thirty-four names. Probably there is here an error in the text, arising from the confusion by an

are twenty and nine, with their villages:

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, ‖and Gederothaim; fourteen cities with their villages:

‖ Or, *or*.

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

---

early copyist of letters similar in form which were used as numerals; so again in xix. 15 and 38. The cities, however, were not so many as thirty-four, since we ought in verse 25 to count only two cities (Hazor-hadattah and Kerioth-hezron) instead of four, and in verse 32, Ain-rimmon again as one place, and not two. This would reduce the total to thirty-one. Mr. Wilton gets rid of two more by counting Jagur and Kinah in verses 21, 22 as one name, and Iim Azem in verse 29 as another.

33-47. Names of the towns in "the valley." The district here described is bounded on the south by the Negeb, on the west by the Mediterranean, on the north by the plain of Sharon, on the east by "the mountains," or district described in verses 48-60. It is a well-defined district, of an undulating surface and highly fertile character, thickly dotted, even at the present time, with villages, which are for the most part situated on the different hills. In 1 Macc. xii. 38, the Hebrew word which is constantly used to denote it (*shephēlāh*), is treated as a proper name, as might conveniently be done here and elsewhere *e.g.* Jer. xxxii. 44, xxxiii. 13; Obad. 19, where it is so given in the LXX. The towns in this district, like those in the Negeb, are classed in four groups.

33-36. First group of fourteen towns; these belong to the north-eastern portion of the *shephēlāh*. Eshtaol and Zoreah (or Zorah) were (xix. 41) afterwards assigned to the tribe of Dan, and inhabited by Danites (cf. Judg. xiii. 25, xviii. 2, 8, 11). The latter place was the home of Samson (Judg. xiii. 2). It was one of the cities fortified by Rehoboam (2 Chr. xi. 10), and was re-occupied by the Jews after the captivity (Neh. xi. 29). It is probably the modern *Surah* (Robinson, 'B. R.,' ii. 14, 16, 31), not far from *Beit-jibrin*. Eshtaol has not yet been identified, but both places were (cf. Judg. xiii. 25 with Judg. xviii. 12) "behind" Kirjath-jearim (see on ix. 17); and indeed from 1 Chr. ii. 53, iv. 2, it would seem that they were in later times partly peopled by Judahites from Kirjath-jearim; perhaps after the departure of the colony of Danites for Dan-Laish (cf. Judg. xviii.) Ashnah is unknown. Zanoah, re-inhabited after the exile, is the present *Zanna*, not far from Surah (Robinson, 'B. R.,' ii. 16). The other Zanoah, verse 56, in the mountain district is unknown, as are also En-gannim ("fountain of gardens") and Tappuah ("apple," or "apple tree"). For Enam, see on Gen. xxxviii. 14; for Jarmuth, x. 3; Adullam, xii. 15. Socoh is written Shochoh in 1 Sam. xvii. 1, where it is mentioned as the place where the Philistines were mustered previous to the combat of David with Goliath. It was fortified by Rehoboam (2 Chr. xi. 7), but was in the reign of Ahaz taken by the Philistines (2 Chr. xxviii. 18). It is the modern *Shuweikah* (Robinson, 'B. R.,' ii. 20, 21). On Azekah, see x. 10. Sharaim is named again (1 Sam. xvii. 52) in connection with the rout of the Philistines which ensued on the death of Goliath. It must have lain westward of Socoh, and is perhaps (with Knobel and Keil) to be sought in the modern *Zakariya* (see Robinson, 'B. R.,' ii. 16 sqq.). Adithaim is unknown. Gederah, which means "wall" or "fortress," was a name borne with various terminations by several places. A Geder is mentioned (xii. 13); possibly the place before us, as may also be the Gederoth taken by the Philistines from Ahaz (2 Chr. xxviii. 18). It is perhaps the Gedrus of Jerome ('Onom.') ten Roman miles south of Diospolis. Another Gederoth is named (verse 41), and the name occurs also 2 Chr. ii. 51, and iv. 23.

36. *And Gederothaim.*] This name, which is probably only a synonym for Gederah, as it is exhibited in the margin, is omitted altogether by LXX., followed by Winer, Knobel, &c. Thus the number of cities will be fourteen, as is stated in this verse, not fifteen as it appears in A. V.

37-41. Second group of towns, containing those in the middle portion of the *Shephēlāh*.

37. *Zenan*] Is probably the Zaanan of Micah i. 11, and is by Knobel identified with *Kirbetes-Senat*, a little north of *Beit-jibrin*. The three next names are unknown, as are also Joktheel, Bozkath, in verse 39, Kithlish, in verse 40, and Naamah in verse 41.

38. *Mizpeh.*] On this common name, see on xi. 3. The Mizpeh here in question has been by some placed on the *Tell-es-Sufieh*, *i.e.* "the clear hill" (cf. Robinson, 'B. R.' ii.

39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:
42 Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:
45 Ekron, with her towns and her villages:
46 From Ekron even unto the sea, all that *lay* †near Ashdod, with their villages: † Heb. *by the place of.*
47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof:*
48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

---

29 sqq.), an admirable spot for a watch-tower, and crowned in ancient times by a castle, of which the foundations may still be traced.

39. *Lachish, Eglon.*] On these places see x. 3.

40. *Cabbon.*] Perhaps *El Kubeibeh*, not far from *Beit-jibrin* (Robinson, 'B. R.,' ii. 50 sqq.).

Lahmam.] This name is written Lamas (Λαμάς) by LXX.; Leheman by Vulg. Tobler discovered, a little south of *Beit-jibrin*, a ruined site called *El Lahem.*

41. *Gederoth.*] See on verse 35.

Beth-dagon.] The name has a reference to the well-known Philistine idol, and was given also to a city on the confines of Asher, and perhaps to other places (cf. Robinson, 'B. R.,' ii. 232 and 280). The Beth-dagon before us was perhaps *Beth-dedshan*, visited by Tobler in his fourth journey, between Joppa and Lydda.

Makkedah.] See x. 10.

42-44. Third group; towns in the south of the *Shephēlāh.*

42. *Libnah.*] See on x. 29.

Ether and Ashan.] These were afterwards made over to the Simeonites (xix. 7), and are no doubt therefore on the border of the Negeb, in proximity to the other Simeonite towns. Their sites are uncertain. Ashan was one of the cities of the priests (1 Chr. vi. 59); it appears to be identical with Ain in xxi. 16.

43. The three cities here named have not yet been traced.

44. *Keilah.*] This place was rescued by David from the Philistines (1 Sam. xxiii.), and must therefore have been near their borders. It is mentioned again after the captivity (Neh. iii. 17), but its site is unknown.

Achzib.] Perhaps the Chezib of Gen. xxxviii. 5, and Micah i. 14.

Mareshah.] This city was fortified by Rehoboam (2 Chr. xi. 8), and was the scene of the defeat of the Ethiopians by Asa (2 Chr. xiv. 9 sqq.). It is named by Micah i. 15, and figures in the Maccabæan wars (1 Macc. v. 65 sqq.); and is mentioned as an important city by Josephus, but was destroyed by the Parthians in the time of Herod (Josephus, 'Ant.,' xiv. 5, 3, xiv. 13, 9). Robinson, 'B. R.,' ii. 67, 68, believes himself to have discovered its ruins near *Beit-jibrin*, which would accord with the statements made as to the position of the town in the 'Onomasticon,' s. v. *Masera*, provided we accept the very probable identification of *Beit-jibrin* as the ancient *Eleutheropolis.* Tobler and Van de Velde also mention a *Marash* near *Beit-jibrin*, and regard it as the ancient Mareshah.

45-47. Fourth group: the towns of the Philistine sea-coast. For Ekron, Ashdod, and Gaza, see on xiii. 3. The description of the towns in this district does not go into details, no doubt because they were not actually in the hands of the men of Judah at the time when the book was written. Gath and Askelon are no doubt included within the territory assigned here.

46. *Ekron, with her towns and villages.*] Literally, "with her daughters and inclosures," *i.e.* pastoral villages.

47. *the river of Egypt.*] See on verse 4.

48-60. The towns in the highland (Heb., "in the mountain"). This district extends from the Negeb on the south to Jerusalem, and is bounded by the *Shephēlāh* on the west, and the "Wilderness" (verses 61, 62) on the east. The mountains, which are of limestone, rise to a height of near 3000 feet. At present, the highlands of Judah present a somewhat dreary and monotonous aspect. The peaks are for the most part barren, though crowned almost everywhere with the

49 And Dannah, and Kirjath-sannah, which *is* Debir,
50 And Anab, and Eshtemoh, and Anim,
51 And Goshen, and Holon, and Giloh; eleven cities with their villages.
52 Arab, and Dumah, and Eshean,
53 And ‖Janum, and Beth-tappuah, and Aphekah,
54 And Humtah, and [a]Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:
55 Maon, Carmel, and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoah,

‖ Or, *Janus.*
[a] ch. 14. 15.

ruins of ancient towns, and bearing on their sides marks of former cultivation. Many of the valleys, especially towards the south are, however, still very productive (cf. Stanley, 'S. and P.,' p. 161 sqq.; Mr. Clark, 'Bible Atlas,' p. 12). The towns here enumerated are given in six groups.

48-51. First group: towns on the south-west. Of the towns here named, Shamir, verse 48, Dannah, verse 49, are unknown, and not elsewhere mentioned. Jattir was a priestly city (xxi. 14; 1 Chr. vi. 57), and was one of the places to which David, after routing the Amalekites, sent presents (see 1 Sam. xxx. 27). It is probably the present *Attir*, which together with Socoh and other of the places here grouped together, was seen by Robinson in the neighbourhood of Hebron (see 'B. R.,' i. 494, 495). Socoh is the modern *Suweikeh*.

49. *Kirjath-sannah.*] See on x. 38.

50. *Anab.*] See on xi. 21.

Eshtemoh.] Or Eshtemon, a priestly city (xxi. 14; 1 Chr. vi. 57), the present *Semua* (Robinson, 'B. R.,' i. 494), was like Jattir, favoured by David on the occasion mentioned in 1 Sam. xxx. 27. It is described by Robinson ('B. R.,' ii. 204, 205) as still "a considerable village situated on a low hill with broad valleys round about, not susceptible of much tillage, but full of flocks and herds all in fine order . . ." He found in several places "remains of walls built of very large stones, bevelled, but left rough in the middle." Several of these stones were more than ten feet in length.

Anim.] Not elsewhere mentioned, but identified by Dr. Wilson and Dr. Robinson as the present *El-Ghuwein* (see 'B. R.,' ii. 204).

51. The three towns named in this verse have not yet been discovered. On Goshen (cf. x. 41). Holon, called Hilen (1 Chr. vi. 58), was assigned to the priests (xxi. 15). Giloh is only known as the birth-place of Ahithophel (2 Sam. xv. 12).

52-54. Second group of nine towns, situated somewhat to the north of the last mentioned. Of these places, Arab, Janum, Humtah, and Zior remain unknown, and are not elsewhere named.

52. *Dumah.*] This is perhaps the ruined village *Ed Daumeh*, in the neighbourhood of Hebron (Robinson, 'B. R.' i. 212).

Eshean.] Here some editions of the LXX. read Soma, and the place is conjecturally identified by Knobel with the Shema of 1 Chr. ii. 43, a town dependent on Hebron. The site is unknown.

53. *Beth-Tappuah.*] *I.e.* "house of apples." The modern *Teffuh* (Robinson, 'B. R.,' ii. 71), a place which has still a good number of inhabitants, is conspicuous for its olive groves and vineyards, and bears on every side the traces of industry and thrift.

Aphekah.] See on xii. 18. The site of this place is unknown.

54. *Kirjath-Arba.*] See on x. 4.

55-57. Third group; lying eastward of the towns named in the last two, and next to "the wilderness."

55. The four towns mentioned in this verse still retain their ancient names with but little change. Their site is described by Robinson, 'B. R.,' ii. 493-495. Maon, which gave its name to "the wilderness of Maon," was known in the history of Saul and David (cf. 1 Sam. xxiii. 24, xxv. 2), and was the home of Nabal, is to be looked for in the conical hill, *Main*, the top of which is covered with ruins. It lies eight or nine miles south-east of Hebron. Carmel, the modern *Kurmul*, a little to the north of *Main*. The name belongs to more than one place (cf. on xii. 22). The Carmel before us is again mentioned in connection with Nabal (cf. 1 Sam. xxv. 2) and Abigail (1 Sam. xxvii. 2), and as a place where king Uzziah kept his flocks and herds (2 Chr. xxvi. 10). Ziph gave its name to "the wilderness" into which David fled from Saul (1 Sam. xxiii. and xxiv.). It was fortified by Rehoboam (2 Chr. xi. 8).

56. *Jezreel.*] This place, not to be confounded with the more famous Jezreel of Samaria, has not been discovered. It was the native place of Ahinoam, one of David's

57 Cain, Gibeah, and Timnah; ten cities with their villages:
58 Halhul, Beth-zur, and Gedor,
59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:
60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:
61 In the wilderness, Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.

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wives (1 Sam. xxv. 43). Its site, as also that of Jokdeam and Zanoah, here mentioned with it, and of Cain (= "the lance," or possibly, "the nest"), mentioned in the next verse, must be looked for on the south-east of Hebron.

57. *Gibeah.*] This is a name of frequent occurrence in various forms (cf. Gibeah, xviii. 28, xxiv. 33; Gaba, xviii. 24; Gibeon, x. 2; Gabbatha, St. John, xix. 13). The root means "to be high" or "arched." Robinson identifies the place as the modern *Jebah* ('B. R.,' ii. 6), which however seems out of the way to the north-west.

Timnah.] Unknown: to be distinguished from the Timnah of verse 10.

58, 59. Fourth group. Towns north of the last mentioned.

58. *Halhul.*] This place, a little to the north of Hebron, still retains its name (cf. Robinson, 'B. R.,' i. 216). Beth-zur is the modern *Beit Sur* (cf. Robinson, iii. 276, 277). The town was fortified by Rehoboam (2 Chr. xi. 7), and is mentioned Neh. iii. 17; and again repeatedly in the annals of the Maccabees (cf. 1 Macc. iv. 29; 2 Macc. xi. 5).

Gedor.] Identified as *Jedur* (Robinson, 'B. R.,' ii. 13; cf. 1 Chr. xii. 7), on the way from Jerusalem to Gaza.

59. *Maarath, and Beth-anoth, and Eltekon.*] The first and last of these places are quite unknown. Beth-anoth may be *Beit Ainun*, mentioned by Robinson, 'B. R.,' ii. 489, about three miles north-east of Hebron.

After this verse follows in the LXX. a fifth group of eleven towns, which is altogether wanting in the Hebrew text. The names run thus: "Tekoa and Ephrata, which is Bethlehem, and Phagor, and Aetan, and Kulon, and Tatum, and Thobes (or Sores), and Carem, and Galem, and Thethir (or Bether), and Manocho: eleven cities with their villages." This list of names appears to have dropped out of the Hebrew text, probably because some transcriber passed unawares from the word "villages" at the end of verse 59, to the same word at the end of the missing passage (so Clericus, Capellus, Keil, Fay, &c.). Others indeed (Buxtorf, Rosenm., Hengstenb., Maurer, Bunsen, &c.) are of opinion that the LXX. interpolated this section into the text; but their arguments are of little weight. It is plain that the omission of these names would leave a conspicuous imperfection in the catalogue, which is evidently intended to be a complete one; and would oblige us to suppose that an important well-known and populous district, lying immediately south of Jerusalem, had either no towns at all in the days of Joshua, or none worth naming. The omission, whatever may have been its cause, is certainly of very ancient date. The eleven towns are not found in any of the ancient versions, except the LXX.; and St. Jerome, on Micah v. 2, notes, in his day, the variation here betwixt the Hebrew and the Greek text; stating that it is uncertain whether the passage was suppressed by the Jews, in order to get rid of the mention of the Saviour's birth-place, or interpolated by the LXX.

Of these eleven towns, Tekoah is repeatedly mentioned in subsequent books (cf. 2 Sam. xiv. 2; 2 Chr. xi. 6; Neh. iii. 5, 27; Amos i. 1). Bethlehem is one of the most famous places in Palestine as the native town of David and of Christ. (See on Gen. xxxv. 19.) Aetan is a grecised form of Etam (2 Chr. xi. 6). Manocho is probably the Manahath of 1 Chr. viii. 6. Phagor, Kulon, Sores, and Karem, have all been traced in the district immediately south of Jerusalem by modern travellers.

60. Two towns lying on the north-west border. On Kirjath-baal, see on ix. 17. Rabbah is unknown.

61, 62. Fourth and last division (see on verse 21) of the cities of Judah, including the towns in "the wilderness" (*midbar*). This district, the scene of David's wanderings (1 Sam. xxiii. 24; Ps. lxiii. 1), and of the preaching of the Baptist (St. Matt. iii. 1), and perhaps of our Lord's temptation (St. Matt. iv.), extended from the northern limit of Judah along the Dead Sea to the Negeb; it was bounded on the west by that part of "the mountains," or highlands of Judah, which adjoined Bethlehem and Maon. It abounds in limestone rocks, perforated by numerous caverns, and often of fantastic shapes. It is badly supplied with water, and hence is for the most part barren, though affording in many parts, now quite desolate,

63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

clear tokens of former cultivation. Only six cities are enumerated in it, and it would seem accordingly to have contained only a thin population in the days of Joshua. See Mr. Clark's 'Bible Atlas,' p. 12; Robinson, 'B. R.,' i. 499 sqq., ii. 103 sqq.

61. *Beth-arabah.*] See on verse 6.

Middin and Secacah.] These towns, as also Nibshan, next named, are unknown.

62. *The city of Salt.*] This city is not mentioned elsewhere, but was no doubt connected with "the valley of Salt," famous for repeated defeats of the Edomites (see on 2 Sam. viii. 13). The name itself and the mention of En-gedi next, suggest that its site must be looked for near the Dead Sea. Robinson, 'B. R.,' ii. 109, places "the valley of Salt" near Usdum.

En-gedi.] Otherwise called "Hazezon-tamar" (cf. 2 Chr. xx. 2; and see note on Gen. xiv. 7). An interesting description of the place and neighbourhood is given in Dr. Tristram's 'Land of Israel,' pp. 284 sqq.

63. Cf. on Judges i. 8.

ADDITIONAL NOTE on verse 18.

"She lighted off her ass." The Hebrew verb here used (צנח) is only found in the parallel passage of Judg. i. 14; and in Judg. iv. 21. In the latter place, A. V. renders it "fastened" ("she," *i.e.* Jael, "fastened it into the ground"); Gesenius "descendit clavus in terram." The verb is by Gesenius connected with צנע "deflexit, depressit;" by Fürst, more suitably with זנק "to press forward or leap forth." It is apparently used here to mark the eager impulse which actuated Achsah, and should perhaps be rendered "leaped or sprang down." The LXX., καὶ ἐβόησεν ἐκ τοῦ ὄνου, and Vulg., "Suspiravitque ut sedebat in asino," probably had another reading (תצעק).

CHAPTER XVI.

1 *The general borders of the sons of Joseph.*
5 *The border of the inheritance of Ephraim.*
10 *The Canaanites not conquered.*

AND the lot of the children of Joseph †fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that

† Heb. *went forth.*

CHAP. XVI. This and the next chapter are closely connected, and assign the boundaries of "the children of Joseph," *i.e.* of the kindred tribes of Ephraim and Manasseh. These two tribes, or more strictly speaking, the tribe of Ephraim and the half-tribe of Manasseh drew one lot only, no doubt, because it was all along intended that their inheritances should be adjacent. These chapters accordingly describe (1) the southern boundary of the whole territory of the children of Joseph (xvi. 1-4); (2) the limits of Ephraim in particular (xvi. 5-10); (3) those of Manasseh (xvii. 1-13); and (4) the discontent of the descendants of Joseph with their inheritance is recorded, together with Joshua's answer to their complaints (xvii. 14-18).

The territory allotted to these two powerful tribes comprises the central and, in every way, the choicest part of Canaan west of the Jordan. The hills of this district, making up what is called (xx. 7) "Mount Ephraim," are less high and far less barren than those of Judah; the water supply is much larger; and the very rich and fertile plains of Sharon and Esdraelon are left between the rocky fastnesses of Benjamin on the south and the high lands of Galilee belonging to Issachar on the north. On this district, see Stanley, 'S. and P.', pp. 229 sqq.

1-4. Territory of the children of Joseph.

1. *Fell.*] Literally "came forth," as the word is rendered xix. 1; *i. e.* from the urn.

from Jordan by Jericho.] Literally "from the Jordan of Jericho;" see on Num. xxii. 1.

the water of Jericho.] No doubt the present *Ain-es-Sultan*, the scene of Elisha's miracle. (Cf. Robinson, 'B. R.' i. 554.)

to the wilderness.] Strike out the preposition, and read "**the wilderness;**" for the

goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to [b] Luz, and passeth along unto the borders of Archi to Ataroth,

[b] Judg. 1. 26.

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about

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word is in apposition to "lot." The wilderness thus included in the territory of Joseph is that called (xviii. 12) "the wilderness of Bethaven." (Cf. on vii. 2.)

throughout Mount Bethel.] Render "**to Mount Bethel.**" The meaning is that the wilderness in question extended upwards from Jericho into the hilly district round Bethel. This desert is described by Robinson, 'B. R.' i. 572, 573.

Bethel.] See on vii. 2.

2. *And goeth out.*] Render "and it" (*i.e.* the border) "goeth out."

Luz.] See on Gen. xxviii. 19.

of Archi.] Read "**of the Archite.**" This term "occurs again as a designation of David's friend Hushai, who is five times styled "the Archite." (Cf. 2 Sam. xv. 32; xvi. 16, &c.) The word is derived from Erech, the name of a city in Mesopotamia, generally identified with Edessa. (See on Gen. x. 10.) But whether there was in the neighbourhood of Bethel a place bearing this Babylonian name, or whether a colony from the East had settled in this spot, and brought the name with them, is unknown. The term "Archevites" in Ezr. iv. 9 is but another equivalent form of Archite.

Ataroth.] Called (verses 5 and xviii. 13) Ataroth-adar (= "crowns of fame or greatness") perhaps to distinguish it from two other places bearing the same name but situated on the other side of Jordan, in the territory of Gad. (See on Num. xxxii. 34, 35.) The place is identified by Robinson, 'B. R.' ii. 265, with the modern village of Atara, lying some little way north of Jufna (or Gophna) near the road from Jerusalem to Nabulus.

3. *Coast of Japhleti.*] Rather "**of the Japhletite.**" But all history of the name is lost; nor have any traces of it been yet discovered in the district. A Japhlet is mentioned (1 Chr. vii. 32, 33) in the genealogy of the tribe of Asher.

Beth-horon the nether.] See on x. 10.

Gezer.] See on x. 33.

5-10. Inheritance of Ephraim. Ephraim takes precedence of Manasseh, according to the prophecy of Joseph, Gen. xlviii. 20 sqq.

5. This verse states concisely the southern boundary of the tribe which had been more minutely given in the verses preceding. It is remarkable that Upper Beth-horon is here mentioned instead of "Beth-horon the nether," found in verse 3; but the two places were near to each other. Perhaps the separate mention of the two serves to mark both expressly as belonging to Ephraim.

6-8. These verses describe the northern frontier of Ephraim. But from the abrupt manner in which the statement is introduced, as well as from the imperfect character of it, there is probability in the conjecture of Keil, Fay, and others, that some words have, in these verses, fallen out of the text. This may possibly have been the case also in verse 5.

6. As the text of this verse now stands, we must (with Keil and Knobel) suppose that a central point of the northern border is assumed, as in the case of Zebulun (xix. 10, 12), say at the watershed severing the waters that flow into the Mediterranean from those that run into the Jordan; and that from such point the boundary is traced first eastward (verses 6 and 7) and then westward (verse 8).

Went out toward the sea.] *I. e.* according to Keil "went out when regarded from the west." But the probable imperfection of the text, and our ignorance as to the site of the places mentioned in this verse, make the true sense here extremely uncertain.

to Michmethah on the north side.] Render "**northward of Michmethah.**" This place is described (xvii. 7) as "lying before Shechem," but is otherwise unknown.

eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 *The lot of Manasseh.* 7 *His coast.* 12 *The Canaanites not driven out.* 14 *The children of Joseph obtain another lot.*

THERE was also a lot for the tribe of Manasseh; for he *was* the [c] firstborn of Joseph; *to wit*, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

[c] Gen 41 51. & 46. 20. & 50. 23. Num. 32. 39.

Taanath-Shiloh.] This place has been traced by some in *Ain Tana*, some nine miles east of Neapolis, on the way to the Jordan. Robinson, however, does not concur, though he assigns no reasons. (See 'B. R.', iii. 295.)

Janohah.] Perhaps the present *Yanun*, three or four miles farther away to the eastward. (Cf. Robinson, 'B. R.', iii. 297.) Here Van de Velde notes extensive ruins of great antiquity.

7. *It went down from Janohah to Ataroth.*] The expression "went down" is due to the descent of the line along the slopes towards the Jordan valley; and in this valley, probably at the point where the border makes an angle in turning southwards, the Ataroth here mentioned is to be sought. It will, consequently, be a different place from the Ataroth of verses 3 and 5, which was in the southern frontier of Ephraim. Ataroth was evidently a topographical term of frequent use.

Naarath.] Probably the Naaran of 1 Chr vii. 28, described in the 'Onomasticon' as five miles distant from Jericho; and no doubt north of it. The place is not yet identified.

came to Jericho.] *I. e.* to the territory of Jericho, where the eastern border formed an angle with the southern. Jericho and its territory belonged to Benjamin.

8. Western half of the northern frontier.

Tappuah.] See on xii. 17. The site of the town here mentioned is, however, uncertain. It is the En-tappuah of xvii. 7.

river Kanah.] Rather "the brook of reeds." Probably the modern *Nahr el Kasab* is meant, which is called in Kiepert's map the *Nahr el Falik*. It reaches the sea about midway between Joppa and Cæsarea.

9. The verb "were," introduced by A.V. in this verse, should be omitted; and the full stop after verse 8 replaced by a colon. The purport of verse 9 is simply to add to this inheritance of Ephraim as defined by the preceding context, "the separate cities," or more properly "single cities" which were allotted to them in addition within the borders of Manasseh. The reasons for granting these additional cities to the Ephraimites can only be conjectured. Perhaps the territory assigned to this numerous tribe proved on experiment to be too small; and therefore some towns, which are named in 1 Chr. vii. 29, were given to them from the kindred Manassites, the latter being recompensed (cf. xvii. 11 and note) at the expense of Issachar and Asher.

10. Cf. xv. 63.

CHAP. XVII. 1-13. Territory of Manassch—the half of which tribe was placed adjoining Ephraim on the north. For the sake of completeness, statements are introduced respecting the other half of the tribe which had been provided for on the east of Jordan, and respecting the families of the Manassites.

1. *He was the firstborn of Joseph.*] And therefore was to receive not only the territory on the east of Jordan won, as the following clause points out, by the valour of the Machirites, but also a portion with the other tribes on the west of Jordan, the holy land of promise strictly so called (cf. on Num. xxxiv. 10 sqq.). Thus, though Ephraim took precedence of Manasseh, according to

[d] Num. 26. 29. 2 There was also *a lot* for [d] the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

[e] Num. 26. 33. & 27. 1. & 36. 2. 3 ¶ But [e] Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the [f] river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the

[f] Or, *brook of reeds.*

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the prediction of Joseph (Gen. xlviii. 20 sqq.), yet Manasseh received "the double portion" which was the peculiar privilege of the firstborn. (Cf. Deut. xxi. 15 sqq.)

because he was a man of war.] Cf. on Num. xxxii. 33.

2. *For the rest of the children of Manasseh.*] *I. e.* for those who were not settled on the east of Jordan.

Abiezer.] Called *Jezer*, Num. xxvi. 29, where the Manassite families are enumerated as here, except that Shemida stands before Hepher, and not *vice versâ*.

3. *Zelophehad.*] Cf. Num. xxvi. 33. and reff.

5. *Ten portions.*] *I. e.* five for the five families descended from the male children of Gilead, and five others for the five daughters of Zelophehad, who represented the sixth family, the Hepherites. No doubt the five portions of the daughters of Zelophehad jointly represented only the remaining one-sixth of the whole inheritance which belonged to the family of the Hepherites.

7-10. Southern boundary of Manasseh. This line is, of course, identical throughout with the northern boundary of Ephraim, as stated (xvi. 6-8), but is somewhat more particularly described.

7. *Asher.*] Not the tribe so called, but a place somewhere towards the eastern end of the boundary line here drawn. It is by some identified with the village called *Teyasir* by Robinson, 'B. R.,' iii. 306, 307, on the road from Sichem to Beth-shean.

Michmethah.] See on xvi. 6.

En-tappuah.] See xvi. 8.

8. *Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh belonged to the children of Ephraim.*] In other words, the city of Tappuah was one of those "single cities" mentioned xvi. 9, which were assigned to Ephraim, though territorially within the borders of Manasseh.

9. *River Kanah, southward of the river.*] *I. e.* the boundary line ran along the south bank of the river Kanah. On this river, see on xvi. 8.

these cities of Ephraim are among the cities of Manasseh, &c.] The sense is by no means clear. What cities are meant by "these cities"? Possibly the text is corrupt or imperfect. The intention seems to be to state that the cities lying south of the river, though within the limits of Manasseh, were in fact made over to Ephraim, and were amongst the "single cities" named xvi. 8. On the contrary, the north bank of the river, both land and towns, belonged to Manasseh exclusively; as is intended appa-

coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great

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rently to be intimated by the clause next following: "the coast of Manasseh also was on the north side of the river."

10. *Southward.*] *I. e.* of the river Kanah.

they met together in Asher.] Render rather "**they** (*i.e.* the two kindred tribes of Ephraim and Manasseh, the northern border being treated here as common to the two) **reached unto Asher.**" The northern border is only indicated in general terms, perhaps because the Israelites were not yet completely masters of this part of the country, and so had not precisely determined it. A glance at the map will show that the territory of Manasseh runs up between that of Asher which overlaps it on the north-west and that of Issachar which does so on the north-east.

11. *Manasseh had in Issachar and in Asher Beth-shean.*] Perhaps Beth-shean and the other five towns were given to the Manassites in compensation for towns in the Manassite territory allotted to the Ephraimites. (See on verse 9 and on xvi. 9.)

Beth-shean.] To the wall of Beth-shean, or Bethshan, the bodies of Saul and his sons were fastened by the Philistines after the battle on Mount Gilboa (1 Sam. xxxi. 8 sqq.; 2 Sam. xxi. 12). The town with its district, is again mentioned (1 Kings iv. 12) as allotted to one of Solomon's purveyors. After the exile it received the Greek name of Scythopolis (Judith, iii. 10; 2 Macc. xii. 29), perhaps because it was principally tenanted by a rude and heathen population, styled in contempt Scythians. (Cf. Joseph. 'Vita,' vi.) It was a border city of Galilee, and the chief town of the Decapolis. (Cf. Joseph. 'Bell. Jud.' iii. 3, 1 and 9, 7.) It figures in the 'Onomasticon' as "urbs nobilis:" and was in Christian times the see of a bishop, who is enumerated as present at Nice and other councils of the Church. The site and the massive ruins of several temples, an amphitheatre, &c., lying about 5 miles west of the Jordan, are described by Robinson ('B. R.' iii. 326-332). Beth-shean was in the district of Issachar: the other five towns in that of Asher.

Ibleam.] Called Bileam (1 Chr. vi. 70). It was a Levitical town, xxi. 25. Near this place Ahaziah was mortally wounded by Jehu (2 Kings, ix. 27), and fled to Megiddo, which was no doubt not far distant. Ibleam may perhaps be the *Jelameh* of Robinson ('B. R.' ii. 319).

Dor . . . . En-dor.] See on xi. 2.

Taanach . . . Megiddo.] See on xii. 2

even three countries.] Render, rather t three hills." The district belonging to last-mentioned three towns had a com name, derived no doubt from its natu features, and was called "the three hill cf. Decapolis, Tripolis, &c. Perhaps name served to contrast these three v the other three Manassite towns menti in this verse, which were situated on lc ground.

12, 13. Cf. xv. 63, xvi. 10. In the parallel passage of Judg. i. 27, Endor is omitted, perhaps is considered as included under Dor.

14-18. Complaint of the children of Joseph respecting the portion allotted to them.

14. *The children of Joseph.*] *I.e.* the Ephraimites and the half tribe of Manasseh. The two tribes are as in xvi. 1 (cf. Ps. lxxvii. 15, lxxviii. 67; Amos vi. 6), taken together.

seeing I am a great people.] The assertion can hardly have been warranted by facts, for at the census recorded in Num. xxvi. the two tribes of Manasseh and Ephraim together were not greatly more numerous than the single tribe of Judah; and now that half

people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the ‖giants, if mount Ephraim be too narrow for thee.

‖ Or, *Rephaims.*

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel.

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the Manassites were provided for on the eastern side of Jordan, the remaining children of Joseph could hardly be stronger than the Danites or the Issacharites (cf. on Num. xxvi. 5). The children of Joseph seem therefore to exhibit here that arrogant and jealous spirit which elsewhere characterises their conduct; see for instance Judg. viii. 1, xii. 1; 2 Sam. xix. 41 sqq.; 2 Chr. xxviii. 9 sqq. A glance at the map shows that their complaint was in itself unreasonable. Their territory, which measured about 55 miles by 70, was at least as large in proportion to their numbers as that of any other tribe, and moreover comprehended some of the most fertile of the whole promised land.

15. The answer of Joshua is noteworthy. He was himself of the tribe of Ephraim, but far from supporting the demands of his kinsmen he reproves them, and calls upon them to make good their great words by corresponding deeds of valour, and to enlarge their inheritance for themselves by driving out the Canaanites who still remained within it. The children of Joseph thus appear to be not only boastful and exacting, but slothful and perhaps even cowardly too: cf. Ps. lxxviii. 9, 10, and notes. Whilst demanding more territory from Joshua they had not expelled the native inhabitants from the portion which was already their own, and as appears from verse 16 were afraid to take this duty in hand.

Get thee up into the wood country and cut down for thyself there.] *I.e.* "clear the country of its woods and thus make room for settling thy people." The "wood country" to which the children of Joseph are bidden to "get up," and which is here distinguished from "mount Ephraim," means probably the range which runs along the northern border of Manasseh, and which connects the mountains of Gilboa with Carmel. The district is even yet well-wooded in parts (cf. Robinson, 'B. R.,' ii. 455 sqq.; Tristram, 'Land of Isr.,' 422), and in ancient times was much more so.

Perizzites.] See on Gen. xiii. 7.

of the giants.] Rather, as marg. "of the Rephaims." See on Gen. xiv. 5.

mount Ephraim.] The name is perhaps used by anticipation, though the district had already been assigned to the descendants of Joseph. It is called "the hill," as in the next verse, and in xi. 16, "the mountain of Israel." It is the eastern portion of the territory of Ephraim and Manasseh extending towards the Jordan. This was a hilly, though by no means barren district.

16. *Chariots of iron.*] The possession of these chariots by the Canaanites is named here by the children of Joseph as a reason why they could not possess themselves of the plains. They had established themselves in "mount Ephraim," but were deterred by the formidable chariots from venturing into the lower and level ground. By chariots of iron (cf. xi. 4) is to be understood chariots strengthened and tipped with iron, such as were used by the Egyptians (see on Ex. xiv. 7).

Jezreel.] The modern *Zerin*, "a lovely position for a capital city" (Tristram, 'Land of Isr.,' p. 131), but now almost desolate, though broken fragments, including many sarcophagi of marble, indicate still its ancient grandeur. The site is high, and the city must have been conspicuous from every side. Hence it naturally gives its name to the whole district round. "The valley of Jezreel" is the broad low valley which sweeps from *Zerin* between the mountains of Gilboa and the range of little Hermon down eastward to the Jordan. It was most likely in this valley that the host of the Midianites was encamped, when it was attacked in the night by Gideon (Judg. vii. 1, 8). The great plain of Jezreel, called the plain of Esdraelon (Judith, i. 8), extends from Carmel on the west to the hills of Gilboa, little Hermon, and Tabor on the east, a distance of full sixteen miles; and its breadth between the rocky mass of southern Palestine and the bolder mountains of Galilee on the north, is about twelve miles. Its position as well as its open area make it the natural battle-field of Palestine (cf. Stanley, 'S. and P.,' 337 sqq.). Jezreel itself belonged to Issachar (xix. 18), and is noted as forming part of the kingdom of Ishbosheth (2 Sam. ii. 8, 9). Its name is familiar in the history of Ahab (1 Kings, xviii.; 2 Kings, ix. and x.).

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only:*

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAPTER XVIII.

1 *The tabernacle is set up at Shiloh.* 2 *The remainder of the land is described, and divided into seven parts.* 10 *Joshua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which

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17, 18. Joshua, in spite of their objections, only reiterates his first answer to the children of Joseph, though somewhat more at length, and with reasons rendered.

17. *Thou shalt not have one lot only.*] *I.e.* by dispossessing the Canaanites, thou shalt double the portion of land at thy disposal. The "but" with which A.V. begins the next verse should be changed into "**for.**"

18. Explains how the children of Joseph were practically to acquire another portion.

CHAP. XVIII. This and the following chapter, like the two last, stand in close connexion, and describe the territories allotted to the remaining seven tribes. The whole account of the allotment of the land is wound up (xix. 49, 50), by a reference to the inheritance specially bestowed on Joshua.

The chapter before us narrates (1) the setting up of the tabernacle at Shiloh (verse 1); (2) the survey of the land still unappropriated (verses 2-10); (3) the inheritance of Benjamin (verses 11-28).

1. *Shiloh.*] After all overt resistance was overcome, the tabernacle with its sacred contents was removed from its place of safety at Gilgal, in a corner of the land near the Jordan, to a central place where it would be more easily accessible to all the tribes now settled, or shortly to be settled in their homes. The situation of Shiloh is somewhat minutely indicated in Judg. xxi. 19, and it is undoubtedly the modern *Seilun* (Robinson, ii. 269 sqq.), two or three miles east of the main road, and rather more than half way between Jerusalem and Nablous. Josephus ('Ant.' v. 1, 19) speaks of Shiloh as chosen by Joshua for the beauty of its site. Modern travellers, however, do not note any specially attractive features in its scenery at present. It is indeed a place without interest or history, except in connection with the ark and the tabernacle. Its choice as the national sanctuary may indeed have been determined by Joshua, no doubt under Divine direction (cf. Deut. xii. 11), because of its insignificance, in order to avoid local jealousies, as well as because of its position in the very centre of the whole land, and perhaps also because of its seclusion. Its very name (= "rest," see on Gen. xlix., note at end of chapter) was probably bestowed at this juncture when God had given the people rest from their enemies. The tabernacle with its contents continued at Shiloh during the whole period of the Judges, until in the latter days of Eli the ark was taken to the army to rouse the sinking spirits of the people after their defeat by the Philistines (1 Sam. iv. 3, 4), and was captured after their second and total defeat. It would appear from the notices of Shiloh in the early chapters of 1 Samuel, that a city had grown up round the sanctuary. This was probably after the battle of Ebenezer, taken and sacked by the Philistines (cf. Ps. lxxviii. 60-64). The tabernacle with the rest of the sacred furniture, except the ark, is next heard of at Nob (1 Sam. xxi. 1 sqq.). Shiloh is again mentioned as the home of Ahijah the prophet, and as a city in the kingdom of Jeroboam; but rejected by God it seems to have fallen into desolation at an early date (cf. Jer. vii. 12, xxvi. 6). Jerome speaks of only a few ruins as left there ("vix ruinarum parva vestigia," Comm. in Zeph. i. 14); and the accounts of modern travellers are similar.

2-10. Survey of the land.

2. *Seven tribes.*] The two tribes and a half, it will be remembered, had already received their portions on the east of Jordan; Judah, Ephraim, and the remaining half of Manasseh had also been provided for, as has been described in chapters xv.-xvii. Thus there remained still seven tribes out of the twelve to be settled in their homes.

had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that

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3. *How long are ye slack.*] This backwardness probably arose from the indisposition of the people to abandon the nomad life in which they had been born and bred, and to settle in fixed abodes, and perhaps also from a dislike of the exterminating warfare incidental to a complete dispossessing of the Canaanites.

4. *Three men for each tribe.*] *I. e.* twenty-one in all. Their duty would be not so much to measure the land as to describe it, especially with reference to the cities it contained (cf. verse 9), that Joshua might have the means of making a first apportionment amongst the tribes according to their varying numbers.

10. *Cast lots.*] On the manner in which this was probably done, see on xiv. 2.

11-28. Inheritance of Benjamin. In this description the boundaries of the tribe are first given (verses 11-20); then the cities are enumerated (verses 21-28).

12, 13. The northern boundary of Benjamin of course coincided, so far as it extended, with the southern boundary of Ephraim set out in xvi. 1 sqq. The points here named have been already mentioned there, except Bethaven, which is in the neighbourhood of Bethel. (See on vii. 2.)

14. *and compassed the corner of the sea southward.*] Render "**and turned on the west side southward.**" The meaning is, that at Lower Beth-horon the northern boundary-line of Benjamin curved round and ran southward,—Beth-horon being its extreme westerly point.

lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adum-
[a] ch. 15. 6. mim, and descended to [a]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against [‖]Arabah northward, and went down unto Arabah:
‖ Or, *The plain.*

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north [†]bay of the salt sea at the south end of Jordan: this *was* the south coast.
† Heb. *tongue.*

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz.

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and

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the goings out thereof were at Kirjath-baal, which is Kirjath-jearim.] *I. e.* Kirjath-baal, a city of Judah (see on ix. 17), was the point at which the western border of Benjamin terminated. Here indeed it formed an angle, and the line turned eastward again to form the southern boundary of the tribe between it and Judah.

15-19. South border of Benjamin, coinciding from the angle near Kirjath-jearim with the northern boundary of Judah, described xv. 5-9, except that the line is traced here from west to east.

21-28. Cities of Benjamin, in number twenty-six. These are divided into two groups,—the first (verses 21-24) containing twelve towns in the eastern district of the tribe; the other, fourteen towns in the western portion (verses 25-28). It is remarkable that the two priestly cities of Anathoth and Almon (cf. on xxi. 18) are omitted here. This can only be regarded as one amongst many indications found in this and the next chapter that the text is in great disorder.

21-24. Eastern towns of Benjamin.

21. On Jericho, see on ii. 1; Beth-hoglah, on xv. 6.

Valley of Keziz.] Write *Emek-Keziz*, as LXX., Luther, &c. A *Wady el Kaziz* is marked by Van de Velde no great distance east of Jerusalem.

22. *Beth-arabah.*] See on xv. 6.

Zemaraim.] *I. e.* "Two wooded hills." The name occurs elsewhere though not in the same neighbourhood. (Cf. 2 Chr. xiii. 4; cf. Gen. x. 18.) The place here mentioned is supposed to be the ruins called *Es-Sumrah* in Van de Velde's map, on the road from Jerusalem to Jericho.

Bethel.] See on vii. 2.

23. *Avim.*] *I. e.* ruins. The place is unknown.

Parah.] Perhaps the *Fara* marked in Van de Velde's map, about halfway between Jerusalem and Jericho.

Ophrah.] Apparently the Ophrah of 1 Sam. xiii. 17, but to be distinguished from the Ophrah of Judg. vi. 11, which, as pertaining to the family of Gideon, belonged to the tribe of Manasseh. It is probably the Ephrain of 2 Chr. xiii. 19, and the Ephraim of St. John xi. 54. Robinson ('B. R.' i. 447) conjecturally identifies it with *Et-Taiyibeh*, on the road from Jerusalem to Bethel.

24. *Chephar-haammonai and Ophni.*] These places are named here only, and are unknown.

Gaba.] This name, like Gibeah, Gibeon, &c. (cf. on ix. 3), indicates a town placed on a hill, and occurs repeatedly in various forms in the topography of Palestine. The town

Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAPTER XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Issachar,* 24 *of Asher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Israel give an inheritance to Joshua.*

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, and Sheba, and Moladah,

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before us is not to be confounded with the "Gibeah of Saul" (1 Sam. x. 26; xi. 4, &c.), the two places being distinguished in Is. x. 29, but is the Gibeah of 1 Sam. xiii. 15, 16; xiv. 5, 16, where, except in the last place, the Hebrew has Geba, which is undoubtedly the correct reading throughout. The city was one of those assigned to the Levites (xxi. 17), and lay on the northern border of Judah. (Cf. 2 K. xxiii. 8; Zech. xiv. 10.) It was fortified by King Asa (1 K. xv. 22; 2 Chr. xvi. 6), and is mentioned as inhabited after the captivity (Neh. vii. 30). It is identified by Robinson ('B. R.' i. 440) with the modern *Jeba*, lying on the side of a deep ravine opposite to Michmash, the modern *Mukhmas*. (Cf. 1 Sam. xiii. 3 with verse 23 of the same chapter.) The famous "Gibeah of Saul," or "Gibeah of Benjamin," is mentioned separately in verse 28. It lay at no great distance south-west of Geba, on the high road from Jerusalem to Bethel, and is probably to be looked for in the lofty and isolated *Tuleil-el-Ful*. (Cf. Robinson, 'B. R.' i. 577-579.)

25-28. Western group of Benjamite cities.

25. *Gibeon.*] See on ix. 3.

Ramah.] *I. e.* "lofty;" probably the native town and abode of Samuel (1 Sam. i. 19; xxv. 1). It is connected with Gibeah and Geba, Is. x. 29 (cf. Judg. xix. 13; 1 K. xv. 17 and 22; Ez. ii. 26). The exact site of Ramah is uncertain (see Robinson, 'B. R.' i. 459; ii. 8-10).

Beeroth.] Formerly one of the dependencies of Gibeon. (See on ix. 17.)

26. *Mizpeh.*] This is not to be confounded with the Mizpeh of xv. 38, which was in the lowland of Judah. The name is common (see on xi. 3). The Mizpeh here named is that where Samuel judged the people and called them together for the election of a king (cf. 1 Sam. vii. 5-16; x. 17 sqq.), and in the Chaldæan times was the residence of Gedaliah, the governor (1 K. xxv. 22 sqq.; Jer. xl. 41). It is the Maspha of 1 Macc. iii. 46, "over against Jerusalem," "where they prayed aforetime in Israel." Robinson ('B. R.' i. 460) identifies it with *Neby Samwil*, about five miles north-west of Jerusalem.

Mozah.] This place is unknown, as are also the three named in the next verse.

28. *Zelah.*] The burial-place of Saul and his family (2 Sam. xxi. 14), but otherwise unknown.

Eleph.] This place is also unknown.

Jebusi, which is Jerusalem.] Cf. xv. 8, and see on x. 1.

Gibeath.] Called also Gibeah and Gibeah of Benjamin, Judg. xix. 14, and Gibeah of Saul, 1 Sam. x. 26, &c. See on verse 23.

Kirjath.] Not to be confounded with Kirjath-jearim, which was a Judahite town (xv. 60), and is still undiscovered.

CHAP. XIX. 1-9. Inheritance of Simeon. This was taken (verse 9) out of the portion of Judah, which proved on experience to be larger than the numbers of that tribe required. The Simeonite territory is described by its towns, of which fourteen (or as verse 6 reckons them, thirteen) were in the Negeb, and four others, named in verse 7, partly in the Negeb, and partly in "the valley" (cf. xv. 32 and 42). The cities are again set forth in 1 Chr. iv. 28-32, with some unimportant differences in spelling, with the addition of one name (Tochen, 1 Chr. iv. 32) to the second group, making it five towns instead of four; and the omission of Sheba, which is mentioned here in verse 2 next to Beer-sheba. The omission, however, is probably accidental, some early copyist having overlooked the word Sheba, which corre-

3 And Hazar-shual, and Balah, and Azem,
4 And Eltolad, and Bethul, and Hormah,
5 And Ziklag, and Beth-marcaboth, and Hazar-susah,
6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:
7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:
8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.
9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.
10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:
11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;
12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then

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sponds with the termination of the name preceding, or perhaps regarded it as another shorter name of the same place. Sheba appears to be represented in xv. 26 by Shema, and is no doubt a different town from Beersheba.

2-7. The towns here enumerated have been spoken of in xv. 26-32, and 42.

6. *Thirteen cities.*] Fourteen names have been given. The error is probably due to the use of letters for numbers which has led to many similar mistakes in other places; the letters representing 13 differing but by a stroke from those which stand for 14 (see on xv. 32).

7. Of the four towns here mentioned, the first two were, like those enumerated above, in the Negeb, the two last in "the valley" (see on xv. 32 and 42). Ain and Rimmon are by some regarded as jointly forming the name of one city, a supposition at variance with the enumeration here given (see on xv. 32); but the numerals cannot be regarded as of decisive authority.

8. *And all the villages that were round about these cities.*] *I.e.* the Simeonites received not only the towns themselves, but all their dependencies also as far as Baalath-beer. This last place is the Bealoth of xv. 24, where see note. The "villages" and suburban territory would not necessarily go with the "cities" (cf. xvi. 8).

this is the inheritance of the tribe of the children of Simeon.] On the narrow confines here assigned to Simeon, and its insignificant position altogether amongst the Twelve Tribes, see on Deut. xxxiii. 6.

10-16. Inheritance of Zebulun.

10. *Sarid.*] This place has unfortunately not been identified. It was evidently a leading topographical point on the south frontier of Zebulun, for the boundary is traced westward from it as a central point in verse 11, and eastward in verses 12, 13. Knobel refers the name (= "the separated") to the mouth of a deep ravine about 3 miles southeast of Nazareth. This is wholly conjectural, and the other names here given are those of towns.

11. *Maralah.*] No traces of this name, or Dabbasheth, which follows, have yet been found. If Jokneam be rightly connected with the modern *Tell Kaimon* (see on xii. 22), "the river that is before Jokneam" may be the Kishon, as Robinson conjectures, 'B. R.' iii. 114, 115. It would thus seem that the boundary passed westward until it touched the Kishon, near *Tell Kaimon*, and thence turned northward, leaving Carmel, which belonged to Asher, on its west. The territory of Zebulun accordingly would not anywhere reach to the Mediterranean, though its eastern side abutted on the sea of Galilee, and gave the tribe those "outgoings" attributed to it in the Blessing of Moses (cf. Deut. xxxiii. 18). The plain of *El Buttauf*, spoken of by Robinson as "noble and extensive" ('B.R.' iii. 110), and equal to that of Jezreel in fertility, whilst less exposed to hostile incursions, lay within the confines of Zebulun.

12. *Chisloth-tabor.*] *I.e.* "flanks of Tabor"—perhaps the same place as Chesulloth, verse 18. The spot cannot be certainly identified, but was evidently on the side of mount Tabor, as was also Daberath, the next point in the line as it went eastward from Sarid, and probably to be found in the modern *Deburieh*.—Robinson, 'B. R.' ii. 350, 351.

goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-[1]methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

[1] Or, *which is drawn.*

Japhia.] This place is unknown. It must be looked for eastward of *Deburieh*, and therefore not (as Robinson, 'B. R.' ii. 343, 344 supposes) at *Yafa*, which is to the west of that place.

13. *Gittah-hepher.*] Otherwise called Gath-hepher, the birthplace of the prophet Jonah (2 K. xiv. 25). Its situation is described by Jerome ('Prolegomena in Jonam') under the name of Geth, and it is probably the modern village of *El-Meshhad* (Robinson, 'B. R.' ii. 350), where the tomb of the prophet is still shown, a short way from Nazareth, on the road to Tiberias.

Ittah-Kazin.] This place is quite unknown.

and goeth out to Remmon-methoar to Neah.] Read "**and goeth out to Remmon, which reacheth to Neah.**" So in effect margin. The word represented by "methoar" in A. V. is clearly a participle, with the article prefixed. Rimmon, a Levitical city (xxi. 35; 1 Chr. vi. 77) is probably the modern *Rummaneh*, in the plain of *El Buttauf*, about six miles north of Nazareth. Cf. Robinson, 'B. R.' ii. 340; iii. 110. Neah is unknown. At this point it would seem that the border reached its eastern termination.

14. *The border compasseth it on the north side.*] *I.e.* the border makes a turn round Neah towards the north.

Hannathon.] More properly *Channathon*, supposed by Knobel, Keil, &c., to be the Cana of Galilee of the New Testament.

the valley of Jiphthah-el.] In this valley the territory of Zebulun touched that of Asher, verse 27. Jiphthah-el is probably the present *Jefat* (Robinson, 'B. R.' iii. 105 sqq.), the *Jotapata* of Roman times, which was so long and valiantly defended by Josephus against the legions of Vespasian (Joseph., 'B. J.' iii. 7, 7). If this view be correct, the place spoken of in this verse will be the modern *Wady Abilin*, a large and important valley which comes to a head near *Jefat*.

15. *And Kattath and Nahallal.*] Apparently the places spoken of Judg. i. 30, as Kitron and Nahalol. Nahallal was a Levitical town (xxi. 35), but both are otherwise quite unknown. Shimron and Idalah have not yet been discovered. Beth-lehem, the last of the cities of Zebulun here mentioned, is the present miserable village of *Beit-Lahin* (Robinson, 'B. R.' iii. 113).

twelve cities.] But only five cities have been mentioned, and the names in the verses preceding are apparently not names of Zebulonite cities, but merely of points in or near the boundary line. There is probably a defect in the text here, some words having fallen out before this verse. The verse begins with "and," although the names of cities which follow cannot properly be connected thus with the description of the boundary line in verse 14. *Kartah* and *Dimnah* mentioned (xxi. 34) as cities given up by Zebulun to the Levites are also wanting here, as is also Nazareth, which undoubtedly was within the territory of the tribe. It appears, then, that seven names have disappeared from the text, and perhaps also the definition of the western frontier.

17-23. Inheritance of Issachar. The boundary line of this tribe is determined on all sides by the territory already allotted to Manasseh and Zebulun, except on the east side, where Tabor and the Jordan form it, as is stated in verse 22. Jezreel and its famous and fertile plain are the choicest part of this territory.

18. *Their border was toward Jezreel.*] *I.e.* it reached beyond and included Jezreel. On this place, see on xvii. 16.

Chesulloth.] Probably the Chisloth-tabor of verse 12.

Shunem.] Here the Philistines pitched before the battle of Gilboa (1 Sam. xxviii. 4). The place is also known as the home of Abishag (1 K. i. 3), and in connection with Elisha (2 K. iv. 8 sqq., viii. 1 sqq.). "Shulamite" in

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

Song of Solomon vi. 12, may be equivalent to "Shunemite." It is identified by Robinson, 'B. R.' ii. 324 sqq., with *Solam*, a small and poor village on the slope of Little Hermon.

19. The three towns named in this verse have not been identified. The last may perhaps be traced in *Naurah*, marked in Dr. Smith's 'Ancient Atlas,' close to the east side of the Little Hermon. The MSS. of the LXX. and the Versions vary greatly in their spelling of this name.

20. *Kishion.*] A Levitical town (xxi. 28), but otherwise unknown, as are also Rabbith and Abez.

21. *Remeth.*] Unknown, but called (1 Chr. vi. 73) Ramoth, and in ch. xxi. 29, Jarmuth, where it is named as a Levitical city.

En-gannim.] *I.e.* "fountain of gardens;" also a Levitical city (xxi. 29), and called Anem (1 Chr. vi. 73). It is no doubt the Ginæa of Josephus, 'B. J.' iii. 3, 4, the modern *Jenin*, a place on the main road from Jerusalem to Nazareth, just where it enters the plain of Jezreel. Cf. Robinson, 'B. R.' ii. 315. The other two places enumerated in this verse are not known.

22. *Tabor.*] Perhaps not the famous mountain, but the town on it of the same name which is mentioned, 1 Chr. vi. 77, as given up to the Levites. It is there, however, spoken of as belonging to the territory of Zebulun. Tabor is not enumerated amongst the Levitical towns in ch. xxi. Considerable ruins were found on mount Tabor by Robinson, 'B. R.' ii. 352 sqq.

Shahazimah.] There is some uncertainty about the orthography of this name, and the place has not been identified.

Beth-shemesh.] Not to be confounded with the better known Beth-shemesh of Judah (xv. 10), nor with the Beth-shemesh of Naphtali (cf. verse 38). It is perhaps the *Bessum* of Robinson, 'B. R.' ii. 369.

24-31. Inheritance of Asher. The description is given principally by enumerating the towns of the tribe, and begins in the neighbourhood of Accho, which, however, does not appear amongst the names given here, though mentioned as belonging to Asher in Judg. i. 31. From this central point the names follow in verses 26, 27, in order northward, and then, verses 28-30, in like order southward.

25. *Helkath.*] A Levitical town (xxi. 31) called Hakok (1 Chr. vi. 75). It is probably the modern *Yerka*, a village about seven or eight miles north-west of Acre, in a Wady of the same name. The other three towns named in this verse are not known.

26. *Alammelech.*] This name is still preserved in the *Wady Melik*, which joins the Kishon from the north-east, not far from the sea. Cf. Robinson, 'B. R.' iii. 113.

Amad.] Unknown.

Misheal.] A Levitical town (xxi. 30; 1 Chr. vi. 74). According to the 'Onomasticon,' it was on the coast, close to Carmel, which agrees with the further course of the boundary as described in the next clause.

Carmel.] See on xii. 22.

Shihor-libnath.] *I.e.* "black-white." On the term Shihor see on xiii. 3. The two words here before us, though taken by LXX., Vulg., Syr., &c., as representing two distinct places, are now generally admitted to be the name of a river, which formed the extreme point of the frontier toward the south, and which must have included Dor; for Dor, though assigned to Manasseh, was within the limits of Asher (xvii. 10). It is therefore probably the modern *Nahr Zerka*, or Blue River, which reaches the sea about 8 miles south of Dor, and whose name has a correspondence both to black and white. It can hardly be the Belus (the modern *Nahr Naman*) as Masius, Michaelis, and others suppose; for that river flows through the very midst of the territory of Asher, not near its southern boundary. Possibly we have in the occurrence of the term Shihor here a trace of the intercourse, which was close and con-

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city †Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

† Heb. *Tsor.*

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south

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tinuous in ancient times, between Phœnicia and Egypt: cf. on xiii. 3.

27. This verse traces the southern boundary of Asher from the Zerka eastwards. Beth-dagon and Beth-emek are as yet undiscovered. Jiphthah-el in which the line touched Zebulun is mentioned above (verse 14). Neiel is probably the Neah of verse 13. Cabul (see Robinson, 'B. R.' iii. 88) still retains its ancient name;—it lies between four and five miles west of Jotapata and about ten miles south-east of Acre. It is the Chabolo of Josephus ('Vita,' xliii.).

28-30. These verses refer to the northern portion of the territory of Asher, on the Phœnician frontier. Hebron here mentioned may perhaps be the Abdon of xxi. 30 (1 Chr. vi. 74); but since Accho, Ahlab, and Helbah, alluded to as Asherite towns in Judg. i. 31, are not enumerated here, it is possible that Abdon with other names may have dropped out of the text. The site of Hebron, and of the three other cities that follow is not known.

29. *And then the coast turneth to Ramah.*] *I. e.* from the frontier of Tyre the border-line turned towards Ramah. This place, which still retains its ancient name, lies about twelve miles south-east of Tyre.

Hosah.] Quite unknown.

from the coast to Achzib.] The A.V. is literal here, but not very clear. The meaning is that the boundary-line reached the Mediterranean Sea in the neighbourhood of Achzib. Achzib is the modern *Zib*, on the coast, eight or nine miles north of Acre, mentioned as *Ecdippa* (Joseph. 'B. J.' i. 13, 4; Plin. 'N. H.,' v. 17).

30. *Aphek.*] See on xiii. 4. The other two places named in this verse cannot be probably identified, but seem to have been situated in the north-eastern confines of the tribe.

twenty and two cities.] This number does not tally with the catalogue. But the text is most likely imperfect. See on verse 28.

32-39. Inheritance of Naphtali. The boundary-line is traced on the west, north, and east in verse 33, on the south in verse 34; but many of the distinctive points named in it are uncertain or unknown.

33. *Heleph.*] Conjecturally identified by Mr. Clark ('Bible Atlas') with *Beit-Lif*, east of *Ras Abyad*, "the white promontory," on the coast, a little way south of Tyre.

from Allon to Zaanannim.] Render "**from the oak forest at Zaanannim.**" On the word (*elon*) here treated as a proper name in A.V., see on Gen. xii. 6; Judg. iv. 11. From the place last-mentioned it appears that this oak or oak-forest was near Kedesh. Robinson found this district still wooded with oak-trees (cf. 'B. R.' ii. 447).

Adami, Nekeb.] Render "**Adami of the Pass.**" Possibly (Knobel) the ancient *Deir el Ahmar* ("red cloister"), which derives its name from the colour of the soil in the neighbourhood, as perhaps Adami did. The spot lies about eight miles north-west of Baalbek.

Jabneel unto Lakum.] No traces of these places have yet been found.

the outgoings thereof were at Jordan.] The boundary-line went north-eastward, gradually trending away from the sea, until, in its northernmost point, it reached the source of the Jordan. That river formed the frontier all along the eastern side of the tribe.

34. *Turneth westward.*] *I. e.* from the Jordan.

Aznoth-tabor.] This place, as its name

side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.

(="ears of Tabor") imports, was no doubt in the neighbourhood of Mount Tabor; but its site is unknown. As it is the first point named in the southern boundary, it is no doubt to be looked for not far from the Jordan; probably on the eastern slope of Tabor. The 'Onomasticon' speaks of it as "ad regionem Diocæsareæ pertinens";—and Diocæsarea is probably the modern *Sefurieh* (Robinson, 'B. R.' ii. 337).

Hukkok.] This place is also unknown. Its site, however, cannot be far from Tabor; for the next point which is taken in the borderline before us is that where it reached that of Zebulun; and Zebulun's territory extended to the "flanks of Tabor" (see on verse 12). Hukkok, therefore, must apparently have been on the western slope of that mountain.

to Judah upon Jordan.] *I.e.* to the "Havoth-jair" (see on Num. xxxii. 41), which were on the opposite side of Jordan. Jair, from whom these towns or villages were named, in the male line traced up his ancestry through Hezron to Judah (see on Num. xxvii. 1); and it is likely that he was assisted by large numbers of his kinsmen of that tribe in his rapid conquest of Bashan (see on Num. xxxii. 41, 42). Hence the Havoth-jair were, in all likelihood, largely colonised by Judahites, especially perhaps that portion of them nearest the Jordan. Thus that part of the river and its valley adjacent to these settlements was spoken of as "Judah upon Jordan," or more literally "Judah of the Jordan;" just as we read of "the Jericho Jordan" (Num. xxii. 1). Many commentators, perplexed by finding the name of Judah in this part of the Holy Land, have regarded the text as corrupt, and proposed various emendations. These are unnecessary, and have no support whatever from MSS. or Versions; unless we accept the reading of the LXX., which omits Judah from this verse altogether. The village *Jehudijeh*, a short distance north from *Tibnin*, visited by Furrer and marked on Van de Velde's and on Dr. Smith's maps, lies too far from the Jordan to be connected with our text. The occurrence of *Jehud* in verse 45, as well as that of *Jehudijeh* may, however, serve to hint to us that the root from which these names are derived, may perhaps have been repeatedly employed in ancient topography.

35-38. Fortified cities of Naphtali. The number of these is remarkable. It was no doubt good policy to protect the northern frontier by a belt of fortresses, as the south was protected by the fenced cities of Judah.

35. *Ziddim, Zer.*] Unknown.

Hammath.] A Levitical city, called also Hammoth-dor, (xxi. 32), and Hammon (1 Chr vi. 76); not to be confounded with the Hamath on the north-eastern frontier of the land (cf. on Num. xiii. 21). The name (from a root signifying "to be warm") probably indicates that hot springs existed here; and is perhaps rightly traced in the Ammaus of Josephus ('B. J.' iv. 1, 3), near Tiberias.

Rakkath.] This place was, according to the Rabbins, that which Herod rebuilt and called Tiberias. The name (= "bank, shore") suits the site of Tiberias very well.

Chinnereth.] See on xi. 2; Num. xxxiv. 11.

36. *Adamah, and Ramah.*] These are not known. The latter must not be confounded with the Ramah of verse 29.

Hazor.] See on xi. 1.

37. *Kedesh.*] See on xii. 22.

Edrei, and En-hazor.] These are not known. This Edrei is different from the famous Edrei in Bashan.

38. *Migdal-el.*] Perhaps the Magdala of St. Matt. xv. 39, now the miserable village of *El Mejdel* (Robinson, 'B. R.' ii. 396, 397). The other places mentioned in this verse have not been identified, though Bethshemesh is perhaps the place of the same name which serves, in verse 22, to indicate one point in the border of Issachar.

nineteen cities.] Here again the number given does not tally with the catalogue (cf. on verses 7 and 15).

40-48. Inheritance of Dan. This tribe was placed between the territory of Ben-

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‖before ‖Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the

‖ Or, *over against.*
‖ Or, *Joppa.* Acts 9. 36.

jamin and the Mediterranean Sea,—having Ephraim on the north and Judah on the south. The boundaries of the tribe are thus determined by those of its neighbours already described, and the cities only are enumerated. Of these, it will be observed, that several were originally assigned to Judah. It appears then that the insufficiency of the portion of the Danites (cf. verse 47) was compensated partly by cession of territory made by the tribe of Judah to Dan as well as to Simeon (cf. verses 1 and 9), and partly by the conquest made by themselves in the north (verse 47). Perhaps the number of the Judahites originally to be provided for in the south of the Promised Land was largely diminished by the settlement of many of them in the Havoth-jair; the "Judah upon Jordan" of verse 34. Though thus circumscribed, the territory of Dan included a large portion of the very fertile plain of Sharon.

41. *Zorah and Eshtaol.*] See on xv. 33.

Ir-Shemesh.] Equivalent to Beth-shemesh. (See on xv. 10.)

42. *Shaalabbin.*] Called Shaalbim, 1 K. iv. 9; the home of one of David's mighty men. From Judg. i. 35, it appears that the Amorites were not dispossessed of this town or of Ajalon by the Danites; but were only put to tribute, and that by the help of the Ephraimites. The name Shaalabbin means "place of foxes" (cf. Hazor-shual, xv. 28). The abundance of foxes in the district of Dan is shown incidentally in the history of the great hero of the tribe (cf. Judg. xv. 4).

Ajalon.] See on x. 12.

Jethlah.] Unknown.

43. *Elon.*] Called 1 K. iv. 9 Elon-beth-hanan. Its site is still undiscovered.

Thimnathah.] See on xv. 10.

Ekron.] See on xiii. 3.

44. *Eltekeh, and Gibbethon.*] Named as Levitical cities xxi. 23. The sites are not identified. It is mentioned (1 K. xv. 27; xvi. 15) as belonging to the Philistines in the days of the early kings of Israel.

Baalath.] Possibly the Baalath of xv. 11, but unknown.

45. *Jehud.*] Perhaps the modern *El Yehudiyeh* in the district of Lydd (Robinson, 'B. R.' ii. 242).

Bene-berak.] Unknown.

Gath-rimmon.] Afterwards relinquished to the Levites (xxi. 24); but not yet discovered. It is placed by the 'Onomasticon' about twelve miles on the road from Diospolis to Eleutheropolis, and is therefore to be looked for near *Deir Dubban* (Robinson, 'B. R.' ii. 67).

46. *Me-jarkon, and Rakkon.*] Unknown.

with the border before Japho.] *I.e.* with the whole district extending to the suburbs of Japho. Japho is the town elsewhere in A.V. called after the Greek form of the name Joppa, both in the O.T. and N.T. (cf., *e.g.* 2 Chr. ii. 16; Ezr. iii. 7; Jonah i. 3; Acts ix. 36, &c.). It is often mentioned in the history of the Maccabees and was, as it still is, the leading port of access to Jerusalem both for pilgrims and for merchandise (cf. 1 Macc. x. 74-76; xii. 34; 2 Macc. xii. 3, sqq., &c.). It is a very ancient town, said, in old times, to be older than the deluge. (Cf. Pliny, 'H. N.' v. 13, "Joppa Phœnicum, antiquior terrarum inundatione ut ferunt.") It is the modern Jaffa, or Yafa, and has been repeatedly described by modern travellers (*e.g.* by Dr. Thomson, 'The Land and the Book,' pp. 511 sqq., and by Chabas, 'Voy. d'un Egypt.' p. 250 sqq.). The extensive and luxuriant groves in the neighbourhood still give it a claim to its name (= "the beautiful," cf. Stanley, 'S. and P.,' p. 243, note).

47. *The coast of the children of Dan went out too little for them.*] The words "too little" here are an insertion of A. V., suggested, indeed, by Jarchi, Vatablus, &c. The sense thus given cannot stand as a translation, though it states what may probably be inferred from the text. Render rather, **"the border of the children of Dan was extended."** The Hebrew literally is, "the border of the children of Dan went out from them," which, though the expression is singular, appears to mean "the children of Dan enlarged their border because they had not room enough." So De Wette, Keil, Bunsen, Fay, &c.

sword, and possessed it, and dwelt
[a] Judg 18. 29. therein, and called Leshem, [a]Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which
[b] ch. 24. 30. he asked, *even* [b]Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

[c] Num. 34. 17. 51 [c]These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

1 *God commandeth,* 7 *and the children of Israel appoint the six cities of refuge.*

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [d]Appoint out for you cities of [d] Ex. 21. 13. Num. 35. 6, 11, 14. Deu. 19. 2 refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

The reason why the Danites, a numerous tribe (see on Num. xxvi. 5), found themselves insufficiently provided for is not mentioned here, but appears from Judg. i. 34, 35. They were unable to expel the Amorites from the plain, which was the best part of their inheritance, and were, on the contrary, cooped up amongst the hills by this powerful and warlike people. Hence the Danite expedition more fully narrated in Judg. xviii., which surprised the Sidonian inhabitants of Leshem, an unwarlike and peaceable race, exterminated them, and annexed their city and territory to the portion of Dan.

Leshem.] Otherwise termed Laish. Cf. on Judg. xviii. 7.

49-50. Inheritance of Joshua.

50. *According to the word of the Lord.*] Nothing is said of any express command of God respecting the inheritance of Joshua. But as such special portion appears to have been promised to Caleb at the time when he and Joshua alone out of the twelve spies remained faithful (cf. on xiv. 6, 9), it is probable that a like promise was made to Joshua, as indeed is suggested by Caleb's mention of Joshua with himself in xiv. 6. The mention of this distinction may perhaps have been purposely omitted by Joshua from these annals out of modesty, to which, also, perhaps may be attributed the selection of his portion in the rugged district in which it lies. Paula is described by St. Jerome (Epist. cviii. Epitaph. Paulæ) as "satis mirata quod distributor possessionum sibi aspera et montana delegisset." The name of the place is written Timnath-heres in Judg. ii. 9, which possibly, however, is merely an error of writing arising from a transposition of the letters (see note there). The Rabbinical explanation that the name Timnath-heres (*i.e.* "portion of the sun") was given because a representation of the sun was affixed to the tomb in memory of Joshua's command to the sun to stand still, appears to be an afterthought, and of late date. The name Timnath-serah (= "portion that remains") was perhaps conferred on the spot in consequence of its being allotted to Joshua, the last allotment made in the whole distribution of his conquests. The site has not been yet identified. It is described (Judg. ii. 9) as "in the mount of Ephraim, on the north side of the hill Gaash." The 'Onomasticon' (s. v. *Thamnathsara*) speaks of the tomb of Joshua as still shown there (cf. xxiv. 30), and of the place itself as in the tribe of Dan, confounding it, apparently, with the Thimnathah of verse 43. The site has not yet been certainly identified. Dr. Eli Smith conjectures that Timnath is the modern *Tibneh*, a village about five miles north-west of Lydda. Cf. Robinson, 'B. R.' iii. 141.

CHAP. XX. Appointment of the six cities of refuge.

2. *Whereof I spake to you.*] Cf. Num. xxxv. 9 sqq., where the commands here summed up are given with the necessary details.

3. *Killeth any person unawares.*] The distinction between accidental and wilful homicide is carefully drawn in Num. xxxv. 15-24; Deut. xix. 4-13.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* [e] until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they [†] appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned [a] Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAPTER XXI.

1 *Eight and forty cities given by lot, out of the other tribes, unto the Levites.* 43 *God gave the land, and rest unto the Israelites, according to his promise.*

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

[e] Num. 35. 25.

[†] Heb. *sanctified.*

[a] Deut. 4. 43. 1 Chr. 6. 78.

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4. *Shall declare his cause in the ears of the elders.*] *I.e.* as soon as the manslayer presented himself at the city of refuge, the elders of the city were to hold an inquiry, and receive him provisionally into the city, if there should appear good *primâ facie* cause for so doing. Afterwards, when the avenger of blood should have tracked his victim to the city, and appear to claim him, a more formal and thorough investigation, which is spoken of as "standing before the congregation for judgment," verse 6, was to be made; and if it should then be decided that the homicide was only by misadventure, the manslayer was to remain in the city until the death of the high priest.

6. *Before the congregation.*] *I.e.* before the local court (Num. xxxv. 12).

the death of the high priest.] See on Num. xxxv. 25.

7. *Kedesh.*] See on xii. 22.

Shechem.] Otherwise written Sichem (see on Gen. xii. 6).

Kirjath-arba, which is Hebron.] See on xiv. 15; Gen. xxiii. 2, note.

8. *On the other side Jordan . . . they assigned.*] These three cities were "severed" by Moses for this purpose at the time of the conquest of Gilead and Bashan (Deut. iv. 43). The statement is repeated here merely for the sake of completeness.

CHAP. XXI. Appointment of cities for the Priests and Levites. This was done at the solicitation of the Levites themselves (verse 2), after the various tribes had been provided for, and in pursuance of commands of God originally given to Moses (Num. xxxv. 1-8). It would seem that the six cities of refuge were allotted to begin with as Levitical cities, and forty-two other cities then named in convenient situations. Afterwards, the whole were distributed amongst the priests and Levites, the lot being used to determine the particular cities to be made over to each family.

The chapter states the total number of the cities assigned to each branch of the Levites, the priests being first especially provided for (verses 4-8); then gives the names of all the Levitical cities (verses 9-42); and it concludes (verses 43-45) with a solemn declaration that all God's promises to Israel were now fully accomplished. A list of the Levitical cities, varying in some particulars from the one in this chapter, is also given in 1 Chr. vi. 54-81.

2 And they spake unto them at Shiloh in the land of Canaan, saying, [b] The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

[b] Num. 35. 2.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* [†] mentioned by name,

[†] Heb. *called.*

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the first lot.

11 And they gave them [‖] the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of

[‖] Or, *Kirjath-arba.*

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4. *Thirteen cities.*] This number is said to be too great for the single family of Aaron. But it appears (1 Chr. xxiv.) that the two surviving sons of Aaron, Eleazar and Ithamar, had together 24 sons, the heads of the priestly families. Since Aaron was 123 years old when he died (Num. xxxiii. 39), his son's grandchildren and great-grandchildren were no doubt living in the closing years of Joshua's course, and had to be provided with dwellings. They might altogether number several thousands. The "cities" of Canaan were, too, for the most part small; as, indeed, is manifest from the astonishing number of them in proportion to the area of the land, more particularly in the south, where the portion of the priests was situated. Nor would either priests or Levites occupy the whole of the dwellings in any city, nor all its "fields," nor necessarily and always all its "villages." Thus it is noted in verse 12 respecting the important priestly city of Hebron, that its "fields and villages" belonged to Caleb. The Levites and the priests more especially would be much occupied, and often summoned away from their homes by their sacred duties, and must no doubt have had others, non-Levites, to whom the cultivation of their land, and other secular concerns, were entrusted. And these persons no doubt resided in the Levitical cities or their precincts. It appears, further, that several of the cities here enumerated were only wrested from the Canaanites at a later date.

5. *The rest of the children of Kohath had . . . ten cities.*] The non-priestly Kohathites had been diminished by the destruction of Korah and his company (see on Num. xvi.). We are not told how many perished on that occasion; but as the rebellion was specially an uprising of the non-priestly Kohathites against the Aaronites, it is probable that the bulk of the former were concerned in it, and that great havoc was made in their families by its result. It is remarkable that, on comparing Num. xxvi. 57 sqq., with Num. iii. 27 (see notes), two of the families of the Kohathites seem to have disappeared altogether. Hence it is not surprising that the Aaronic families should now require thirteen cities, whilst all the rest of the Kohathites were sufficiently accommodated in ten cities.

9-19. List of the thirteen priestly cities. These are all in the tribes of Judah, Simeon, and Benjamin. Thus, as Calvin remarks, God so overruled it that the priestly families were placed round the spot which He had determined beforehand to choose as the site of His temple.

11. *the city of Arba.*] Cf. on Gen. xxiii. 2.

13. *Libnah.*] Cf. x. 29.

Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to
c ch. 14. 14. 1 Chr. 6. 56. c Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan

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14, 15. The four cities here named were in the mountain district of Judah. (See on xv. 48-51.)

16. *Ain.*] A Simeonite city (cf. xix. 7).

Juttah.] Cf. xv. 55.

Beth-shemesh.] Cf. xv. 10.

17, 18. Four priestly cities in the tribe of Benjamin. Of these Gibeon has been already frequently mentioned (see on ix. 3). On Geba, see xviii. 24, where the town is called Gaba. The two others, Anathoth and Almon, are not found in the list of Benjamite cities given in xviii. 21-28 (where see note). Almon is quite unknown. Anathoth, the birth-place of Jeremiah, is identified by Robinson, 'B. R.' i. 437, with the modern *Anata*, about 3 miles north-east of Jerusalem.

20-26. Cities of the non-priestly Kohathites.

21. *Shechem.*] Cf. xx. 7.

Gezer.] Cf. x. 33.

22. *Kibzaim.*] Instead of this name, we find Jokneam in 1 Chr. vi. 68. This is perhaps another name for the same place, since both names may be derived from roots having a similar meaning (Kibzaim from *Kāvats*, "to hold;" Jokneam from *Kanah*, "to acquire," or "possess"). The site of Kibzaim or Jokneam is unknown. It must not be confounded with the place called Jokneam in verse 34.

Beth-horon.] There are two places of this name, the upper and the lower (cf. on x. 10). Perhaps both are included, as they were in the same neighbourhood.

23, 24. Of the four Kohathite cities in the tribe of Dan two, Eltekeh and Gibbethon, are omitted in 1 Chr. vi. 69. On the situation of the four, see on xix. 42-45.

25. *Tanach.*] Called Taanach, xii. 21; where see note. In 1 Chr. vi. 70, Aner appears instead of Taanach; no doubt by an error.

Gath-rimmon.] In 1 Chr. vi. 70, Bileam is given, and probably correctly; Gath-rimmon having apparently been repeated inadvertently from the preceding verse. Bileam is but another form of Ibleam, on which see xvii. 11.

27-33. Cities of the Gershonites.

27. *Golan.*] See on Deut. iv. 43.

with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

Beesh-terah.] The syllables should be written continuously (**Beeshterah**), and not divided as in A.V. The name is a contraction of Beth-Ashterah (= "house of Ashterah") and the city is undoubtedly the Ashteroth or Asteroth of Og (cf. xii. 4, and note on Deut. i. 4), as, indeed, it is called 1 Chr. vi. 71.

28, 29. Of the Gershonite cities in the tribe of Issachar, Kishon is the Kishion of xix. 20; Kedesh in 1 Chr. vi. 72 being probably merely an error in writing the name. Dabareh is not named in the list of the cities of Issachar in xix. 18 sqq., but is probably the Daberath of xix. 12. Jarmuth appears to be the Remeth of xix. 21; in which verse also En-gannim is mentioned.

30, 31. The four Gershonite cities in Asher are mentioned also amongst the cities of that tribe in xix. 25 sqq., except that the Abdon here named is there called Hebron in verse 28.

32. *Kedesh.*] See on xii. 22.

Hammoth-dor.] Cf. xix. 35.

Kartan.] Not named in the list of Naphtalite cities in xix. 25 sqq., unless, as some suppose identical with the Rakkath of xix. 35. The name is written Kirjathaim, in a dual form, in 1 Chr. vi. 76.

34-40. Merarite cities.

34. *Jokneam.*] No doubt the Jokneam of Carmel of xii. 22.

Kartah.] This place, as also Dimnah, in the next verse, are not found in the list of Zebulonite cities in xix. 10-16. Perhaps the former is the Kattath of xix. 15. But the parallel passage of 1 Chr. vi. 77 gives only two Levitical cities in Zebulun, and calls them Rimmon and Tabor. The readings in the different MSS. and editt. of the LXX. vary greatly both as to the names and the number of names. The text is doubtless corrupt.

36. *Bezer.*] Cf. Deut. iv. 43. The other three Levitical towns in the tribe of Reuben are mentioned, xiii. 18.

38, 39. The Gadite cities here named appear also in xiii. 25, 26.

42. After this verse, the LXX. introduces a passage which is in part a repetition from xix. 49, 50, recording the grant of a special inheritance to Joshua, and also that he buried at Timnath-serah the flint-knives with which he

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

[a] ch. 23. 14, 15. 45 [a]There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAPTER XXII.

1 The two tribes and half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, [b]which Moses the servant of the LORD gave you on the other side Jordan.

[b] Num. 32. 33. ch. 13. 8.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, [c]to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

[c] Deu. 10. 12.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

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had circumcised the people after the passage of Jordan. The latter statement, which has the authority of the LXX. only, is a Jewish legend, though doubtless, since all MSS. of the LXX. have it, of early date. (Cf. v. 2 and note.)

43-45. Emphatic record of the complete accomplishment of all God's promises to Israel.

There is no real inconsistency between the declarations of these verses, on the one hand, and the fact that, on the other hand, the Israelites had not as yet possessed themselves of all the cities allotted to the various tribes (cf. Judg. i. 21, 36),—nor indeed, did at any time, subdue the whole extent of country promised to them, as described in Num. xxxiv. 1-12. For God had fulfilled all His part of the covenant. It was no part of His purpose that the native population should be annihilated suddenly (cf. Deut. vii. 22 and reff.); but they were delivered into the hand of Israel, and their complete dispossession could have been effected at any time by that Divine aid which was never wanting when sought. At the time referred to in the text, the Canaanites were discouraged, broken in strength, holding fast only in isolated spots up and down the land in the very midst of the tribes of God's people. The conquest of Canaan was already *ex parte Dei* a perfect work; just as in the New Testament the triumph of the individual Christian and of the Christian Church in their warfare is often spoken of as accomplished in view of the Divine will that it should be so, and of Divine grace that it may be so. It was then only the inertness and pusillanimity of the Israelites which prevented the completion of the conquest when the allotment of Canaan was made by Joshua; as it was their subsequent backslidings which caused God to turn the tide of victory against them and even to cast them out of the land promised to their forefathers and actually won in the campaigns of Joshua. The further counsels of God through which His designs will, in spite of the perverseness of the Jews, be fulfilled, lie beyond the scope of the present book. See further Introd., § 6.

CHAP. XXII. Dismissal of the two tribes and a half to their homes beyond Jordan. Their erection of a commemorative altar.

These events are no doubt recorded here in their proper historical order. The auxiliary forces of the Trans-Jordanic tribes were not sent away immediately after the campaigns against the Canaanites were over. This is evident, from the fact mentioned in verse 9,

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

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that they set forth from Shiloh, to which place the sanctuary had been removed (xviii. 1) after the conquest and the settlement of the children of Judah and of Joseph in their possessions. The Reubenites, Gadites, and half tribe of Manasseh, must then have continued to form part of the general assembly of the people at Shiloh until the distribution of the land and the appointment of the Levitical cities were completed. In this last business they had as much concern as the other tribes. As the summons of Joshua to the warriors of the Trans-Jordanic tribes figures amongst the preparations for the conquest of Canaan (i. 12-18), so the dismissal of them when their task was done is appropriately inserted amongst the concluding records of the book.

1. *Then.*] *I.e.* when Joshua had finished the allotment of the land and the selection of the Levitical cities.

7, 8. The writer explains how it came about that only half the tribe of Manasseh went back with the Reubenites and Gadites across Jordan: and, having done so, reiterates the blessing bestowed by Joshua on the returning warriors of the half tribe, with some special details not inserted in verse 5, where he had narrated Joshua's farewell words to the men of the two tribes and a half at large. We are not to suppose that Joshua addressed himself again to the Trans-Jordanic Manassites apart from the others, after he had taken leave of them along with their brethren. The insertion of this explanation about the half tribe in verse 7, and the repetition of Joshua's farewell, are examples of a marked characteristic of very ancient writers—and of Hebrew writers as much as any—that of giving a completeness and finish to each section of their story. A modern author would refer his reader to what he has stated elsewhere: the Jewish historian scarcely ever quotes or reminds, but repeats so much as may be necessary to make his account of the transaction in hand fully intelligible by itself. Just so we are told no less than four times that the tribe of Levi had no inheritance and why (xiii. 14 and 33; xiv. 3; xviii. 7). It is quite possible, however, that the particulars, "much riches, cattle, silver, &c.," peculiar to verse 8, may be due to some other narrative of the whole event than that to which verse 5 belongs, and may have been interwoven by a later reviser.

9. *Gilead.*] Here used in the widest sense for the whole Trans-Jordanic district.

10. *The borders of Jordan that are in the land of Canaan.*] These words clearly state that the altar built by the returning soldiers stood on the western or Canaanitish bank of the Jordan, and not (as Joseph. 'Ant.,' v. 1, 26, Maurer, Rosenm., Bp. Wordsworth, and others suppose) on the eastern bank. And as the two tribes and a half erected this altar in order to keep alive their claim to have the same interest as the other tribes had in the Sanctuary of God, which was established on the west side of Jordan, and in order to forestal any assertion that the Jordan itself was a natural barrier of exclusion between them and the sanctuary, they must, it should seem, have built it on the west bank and not on the east.

12 And when 'the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each †chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.

† Heb. *house of the father.*

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 *Is* the iniquity [d]of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

[d] Num. 25. 4.

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 [e]Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

[e] ch. 7. 1, 5.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in re-

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The word rendered "borders" is noteworthy, it is *geliloth, i.e.* circuits, arrondissements.

12. *Gathered themselves together.*] The various tribes had already dispersed to their homes, and were now summoned together again.

17. *From which we are not cleansed until this day.*] Phinehas means that terrible as the punishment had been, there were still those amongst them who hankered after Baal worship, and even practised it in secret. Joshua's words in xxiv. 14-23 show that he too detected the same propensity. Phinehas had borne a conspicuous part in vindicating the cause of God against those who fell away to Baal-peor (cf. Num. xxv. 10-15). It is natural, therefore, that he should make a special allusion to this apostasy.

19. *Unclean.*] *I.e.* unholy because the Sanctuary was not in it, but on the other side of Jordan.

22. *The LORD God of gods, the LORD God of gods.*] The repeated invocation of God, and that by His three names (El, Elohim, Jehovah: cf. Ps. l. 1), marks the earnestness of the protestation. The conduct of the two tribes and a half has been often noted as exemplary. They had had a grave and capital crime most unexpectedly laid to their charge; of this they were so entirely innocent that the very act which had been misconstrued was done in order to perpetuate the memory of their interest in that altar of God from which they were accused of revolting. Yet there is no word of reproach or recrimination in their vindication of themselves. They are contented simply to repudiate the false accusation and to explain the real motives of their conduct. The erection of a commemorative altar by Moses (Ex. xvii. 15) perhaps occurred to them as a precedent for what they did.

save us not this day.] The words, rightly taken by A. V. as in the second person and

bellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it;*

24 And if we have not *rather* done it for fear of *this* thing, saying, †In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

† Heb. *To morrow.*

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But *that* it *may be* ƒa witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

ƒ Gen. 31. 48. ver. 34. ch. 24. 27.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, †it pleased them.

† Heb. *it was good in their eyes.*

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye have not committed this trespass against the LORD: †now ye have delivered the children of Israel out of the hand of the LORD.

† Heb. *then.*

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar ‖*Ed:* for it *shall be* a witness between us that the LORD *is* God.

‖ That is, A witness.

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as parenthetical, are a direct appeal to God, exactly equivalent in effect to our form "So help me God."

25. *Children of Reuben and children of Gad.*] The half tribe is omitted here, as also in verses 32, 34, no doubt for sake of brevity.

34. *Called the altar Ed.*] The word *Ed* (= "witness") is supplied by A. V. after Arab., Syr., Clericus, Knobel, &c. This however seems unnecessary, as does also the insertion of "shall be" in the next clause. The word *Ed* is not found after "altar" in the text of most MSS., nor is it represented in LXX. or Vulg. The passage should probably run, "the children of Reuben and the children of Gad named the altar, that (as they said) it may be, &c." So Luther, Keil, Fay, &c. The Hebrew particle (*key*) marks as often the transition to the *oratio directa.* The title placed on the altar was perhaps simply, as Bp. Wordsworth suggests, "a witness between us that the Lord is God."

CHAPTER XXIII.

1 *Joshua's exhortation before his death,* 3 *by former benefits,* 5 *by promises,* 11 *and by threatenings.*

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* †stricken in age.

† Heb. *come into days.*

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the [a] LORD your God *is* he that hath fought for you.

[a] Ex. 14. 14.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea †westward.

† Heb. *at the sunset.*

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, [b] that ye turn not aside therefrom *to* the right hand or *to* the left;

[b] Deut. 5. 32. & 28. 14.

7 That ye come not among these nations, these that remain among you; neither [c] make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

[c] Ps. 16. 4.

8 ‖But cleave unto the LORD your God, as ye have done unto this day.

‖ Or, *For if you will cleave,* &c.

9 ‖For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

‖ Or, *Then the LORD will drive.*

10 [d] One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

[d] Lev. 26. 8. Deut. 32. 30.

11 Take good heed therefore unto your-†selves, that ye love the LORD your God.

† Heb. *souls.*

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

CHAP. XXIII. This and the next chapter contain the last addresses of Joshua to the people, as the Book of Deuteronomy does the more lengthened parting exhortation of Moses. Ch. xxiii. records Joshua's discourse to the elders and rulers: ch. xxiv. that to all the tribes assembled together at Shechem. The two addresses no doubt were amongst the closing acts of Joshua's life, but were evidently given on different occasions, and are of different character and scope. In the former Joshua briefly reminds the princes of the recent benefits of God towards them and their people, declares that God had fulfilled all his promises, and exhorts to faithfulness on their side to God that so His mercies may not be withdrawn: in the latter the orator takes a wider range, rehearses the gracious dealings of God with the nation from its very origin, and upon these as his grounds he claims for God their sincere and entire service. But he grants them the option of withdrawing from the covenant if they so choose; and when they elect still to abide by it, it is solemnly renewed by the free consent of the whole people. Joshua's reproofs and warnings are in sum and substance identical with those with which Moses closed his career.

1. *A long time after that the LORD had given rest unto Israel.*] Cf. xxii. 3, 4, and xxi. 43, 44, to which this verse refers back.

2. *Joshua called for all Israel and for their elders.*] Omit "and," which is not in the Hebrew. The terms elders, heads, judges and officers, are explanatory. The meaning is that Joshua summoned to him all Israel as represented by its elders, &c. If any word is inserted in the text by way of explanation it should be "even," or "namely." This gathering probably took place at the Tabernacle at Shiloh.

elders, heads, judges, officers.] See on Deut. i. 15.

12. *Make marriages with them.*] Cf. Ex. xxxiv. 12-16; Deut. lvii. 3, sqq.

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; [e] but they shall be snares and [e] Ex. 23. 33. Num. 33. 55. Deut. 7. 16. traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that [f] not one thing hath [f] ch. 21. 45. failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

1 *Joshua assembleth the tribes at Shechem.* 2 *A brief history of God's benefits from Terah.* 14 *He reneweth the covenant between them and God.* 26 *A stone the witness of the covenant.* 29 *Joshua's age, death, and burial.* 32 *Joseph's bones are buried.* 33 *Eleazar dieth.*

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, [g] Your fathers dwelt on the other side of the flood in old time, [g] Gen. 11. 31. Judith 5. 6, 7.

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13. *Snares and traps unto you.*] Cf. Ex. xxiii. 33; Num. xxxiii. 55.

perish from off this good land.] Cf. Deut. xi. 7.

15. *All good things . . . . all evil things.*] The reference is to the promises and threats set forth by Moses, more especially in his last addresses to the people (cf. Deut. xxviii. and xxix.).

CHAP. XXIV. 1. *To Shechem.*] The LXX. here has Shiloh, but all other versions and the MSS. read Shechem; and we can hardly doubt correctly. Shechem was situated between those mountains, Ebal and Gerizim, which had already been the scene of a solemn rehearsal of the covenant soon after the first entry of the people into the Promised Land (see on viii. 30-35). It was, too, the spot where Jacob, their great ancestor, had solemnly sanctified his house unto the service of God, giving the self-same directions which Joshua now, following the very words of the patriarch, repeats (cf. verses 23 and 26 with Gen. xxxv. 1-4). It was here, too, that the first recorded promise of the land was made by God to the seed of Abraham (see on Gen. xii. 6); and here that the bones of Joseph and his brethren were (verse 32, Acts vii. 16) to be laid to rest, as an acknowledgment that the promises of God to the patriarchs had now by the hand of Joshua been fulfilled. There could then be no scene more fitting for the solemn renewal on the part of the people of that covenant with God which had been on His part so signally and so fully kept. The spot itself suggested the allusions to Abraham, Isaac, and Jacob, &c., in Joshua's address; and its associations could not but give peculiar force and moving effect to his appeals. It is possible, as some have supposed, that the tabernacle and ark were brought hither from Shiloh on this occasion; but the phrase "before God" (literally "before Elohim") does not necessarily imply this; nor does even the phrase "before the Lord" (literally "before Jehovah") always do so (cf. *e.g.* Judg. xi. 11), though used sometimes with reference to the tabernacle, as in xviii. 6.

2. *All the people.*] This address was not made to the rulers only but to the whole nation, not of course that the tribes could be assembled in mass, but that all of them sent representatives—probably all who were disposed to leave their homes for the purpose.

the other side of the flood.] Better "**on the other side of the river**" (*i.e.* the Eu-

even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [h]gave him Isaac.

4 And I gave unto Isaac [i]Jacob and Esau: and I gave unto [k]Esau mount Seir, to possess it; [l]but Jacob and his children went down into Egypt.

5 [m]I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I [n]brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto [o]the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; [a]and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and [b]sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And [c]I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served

h Gen. 21. 2.
i Gen. 25. 26.
k Gen. 36. 8.
l Gen. 46. 6.
m Ex. 3. 10.
n Ex. 12. 37.
o Ex. 14. 9.
a Num. 21. 33.
b Num. 22. 5. Deut. 23. 4.
c Ex. 23. 28. Deut. 7. 20.

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phrates), as the word (*nahar*) is ordinarily rendered in A. V.

they served other gods.] Possibly the "images," or teraphim, which we find their ancestor Laban calling "his gods" (cf. Gen. xxxi. 19, 30, 34, and notes), of which it would seem, from verses 14 and 23, there were amongst the people, even as Joshua spoke, some secret devotees. It is not stated that Abraham himself was an idolater, though his fathers were. Jewish tradition asserts that Abraham whilst in Ur of the Chaldees was persecuted for his abhorrence of idolatry, and hence was called away by God from his native land, as is mentioned in verse 3. The reference in the text, to the original state of those who were the forefathers of the nation, is made to show that they were no better than others: God chose them not for their excellencies but of His own mere motion.

11. *Men of Jericho.*] The phrase (*baalay-jereycho*) is noteworthy. It means apparently the owners or burghers of Jericho (cf. Judg. ix. 6; 2 Sam. xxi. 12).

Amorites and the Perizzites, &c.] Cf. iii. 10.

12. *Sent the hornet.*] Cf. Ex. xxiii. 28; Deut. vii. 20; Wisdom xii. 8.

13. *A land for which ye did not labour.*] Cf. Deut. vi. 10 sqq.

15. *Choose you this day.*] Service of God

that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, [d] then he will turn and do you hurt, and consume you, after that he hath done you good. [d] ch. 23. 15.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

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in sincerity and truth can only result from a free and willing allegiance of the heart. This accordingly is what Joshua invites, as Moses had done before him (cf. Deut. xxx. 15 sqq.).

23. *Put away the strange gods which are among you.*] Cf. Gen. xxxv. 2; 1 Sam. vii. 4 sqq. The words import that there really were amongst the people, even in Joshua's days, those who were idolaters in secret, as there were in the days of Jacob before him and of Samuel after him. Keil and others, indeed, understand the passage to mean simply that the hearts of some amongst them were inclined to idolatry. But this is hardly consistent with the plain and obvious sense of the words, and the silence of the narrative as to the actual discovery and surrender of any images does not prove that nothing of the sort in fact occurred.

25. *Made a covenant with the people.*] *I.e.* he solemnly ratified and renewed the covenant of Sinai, as Moses had done before him in the plains of Moab (cf. Deut. xxix. 1). As no new or different covenant was made, no sacrifices were necessary

a statute and an ordinance.] Cf. Ex. xv. 25.

26. *These words.*] *I.e.* the transactions connected with this solemn renewal of the covenant.

in the book of the law of the Lord.] Cf. on Deut. xxxi. 24.

took a great stone and set it up.] Cf. on Gen. xxviii. 18.

an oak.] Rather "**the oak**," or "grove of oaks," viz. that mentioned Gen. xii. 6, xxxv. 4, where see notes.

that was by the sanctuary of the Lord.] *I.e.* the spot where Abraham and Jacob had sacrificed and worshipped, and which might wel be regarded by their posterity as a holy place or sanctuary. Perhaps the very altar of Abraham and Jacob was still remaining. Mede, in a sermon on this text, 'Diatribae: Discourses on Diverse Texts of Scripture,' (London, 1648, p. 192, sqq.), maintains that this sanctuary was a Jewish *proseucha*, and that there were others at Mispah, Gilgal, and Bethel, which are called by the LXX. in 1 Sam. vi. 16, τόποι ἡγιασμένοι. He notes, too, that the existence of the grove in Sichem, and the erection of the pillar, are proofs that the tabernacle and ark were not placed there (cf. Deut. xvi. 21).

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in [e]Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that [†]overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 ¶ And [f]the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of [g]the sons of Hamor the father of Shechem for an hundred [‖]pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

ch. 19. 50. Judg. 2. 9.

† Heb. *prolonged their days after Joshua.*

f Gen. 50. 25. Ex. 13. 19.

g Gen. 33. 19.

‖ Or, *lambs.*

29-33. Death of Joshua and Eleazar.

30. *Timnath-serah.*] See on xix. 50. The LXX. has here a sentence inserted which records the burial in Joshua's tomb of the sharp knives with which he circumcised the people at Jordan (cf. on v. 2, and xxi. 40).

32. *The bones of Joseph.*] Cf. Gen. i. 25, 26; Ex. xiii. 19.

which Jacob bought of the sons of Hamor.] Cf. Gen. xxxiii. 19 and note.

THE BOOK OF JUDGES.

INTRODUCTION.

CONTENTS OF INTRODUCTION.

Name of the Book. Division into three parts. (1) *Preface.* (2) *Narrative.* (3) *Appendix. Difficulty of understanding verse* 1. *Purpose of Preface. Affinity of style of Preface with Appendix. Narrative shown to contain copious extracts from contemporary histories. Character of sacred heroes as compared with those of heathendom. Contents of Appendix. Connection with preceding portion. Influence of Egyptian civilization on Hebrew literature.* (4) *Chronology of Judges. Absence of materials for exact chronology. Genealogies the best guide. Approximate estimate of time covered by Book of Judges. Probable synchronisms. Table of chronology according to Keil.* (5) *Probable age of compilation of Book of Judges deduced from internal evidence of language and phrases compared with Books of Samuel and Kings.* (6) *Chief purpose of Book. References to it in New Testament, Psalms, and Prophets. References in it to the Pentateuch and Joshua.*

CONTENTS OF NOTE A.

Proofs that the events related in chap. i. verse 1, *to chap. ii. verse* 5, *happened before the death of Joshua.*

CONTENTS OF NOTE B.

Instances of resemblance between Preface and Appendix, both in words and in subjects treated of, adduced.

THE Book of Judges, like the other historical books of the Old Testament, takes its name from the subject to which it chiefly relates, viz., the exploits of those *Shophetim*,[1] or JUDGES, who ruled Israel in the times between the death of Joshua and the rise of Samuel. Nor is the name ill chosen. For though it is true the time comprehended in this book does not embrace the whole succession of civil Judges, inasmuch as Eli judged Israel (1 Sam. iv. 18), and so did Samuel (1 Sam. vii. 15—17), and his two sons (1 Sam. viii. 1), as also Moses and Joshua had done before, yet it does embrace the whole succession of those *extraordinary* Judges to whom the title emphatically belongs, of whom Othniel was the first, and Samson the last (2 Sam. vii. 11; Judges ii. 16—19). The rule of the Judges (Ruth i. 1) in this limited sense was a distinct dispensation; distinct from the leadership of Moses and Joshua, who had each his peculiar work to perform in the great economy of the Old Testament, distinct from the more regular supremacy of Eli, the High-Priest, and from the Prophetic dispensation inaugurated by Samuel (1 Sam. iii. 19—21; Acts iii. 24). As, therefore, the Book of Joshua properly stands alone, as narrating the taking possession of Canaan under Joshua, and as the Books of Samuel properly commence the series of books which narrate the fortunes of Israel under the Kings and Prophets, so does this Book with propriety take its place and its name in the sacred canon, as the history of Israel under "the Judges."

DIVISION OF THE BOOK.

The Book of Judges consists of three divisions. (1) The PREFACE, which

[1] The Carthaginian *Suffetes*, mentioned by Livy as corresponding in office to the Roman Consuls, is the same word as the Hebrew שֹׁפְטִים, Judges. The title שׁפט, the Suffete, or Judge, occurs more than once in Phœnician inscriptions. See Kenrick's 'Phœnicia,' pp. 173, 175. In Phœnicia proper the Greek name of their chief magistrate was δικαστής, and he was said δικάζειν. Joseph. 'c. Apion.,' i. 21; Gesen. 'Mon. Phœnic.,' vol. i. pp. 394-5.

extends to ch. iii. 6 (inclusive). (2) The MAIN NARRATIVE of the exploits of the Judges, beginning at ch. iii. 7, and ending at xvi. 31. (3) THE APPENDIX, containing two detached narratives; the one, of the establishment of the worship of Micah's graven image at Dan; the second, of the civil war with Benjamin; ch. xvii.—xxi. To these may be added the Book of Ruth, containing another detached narrative, which anciently was included under the title of JUDGES, to which book the first verse shows that it properly belongs.

(1.) The PREFACE is in some respects very obscure, and the opening words cannot be explained upon any ordinary principles of composition. For while the first verse speaks of the things about to be narrated as happening *after the death of Joshua*, the series of events actually narrated in the first chapter, and the opening verses of the second, happened in Joshua's lifetime. Many of them had already been related in the Book of Joshua, and the narrative here is terminated at ch. ii. 8, 9, by the account of the death and burial of Joshua himself. (See note A. at the end of Introduction; note on Judg. ii. 6; and compare Judg. i. 10—15, 20, with Josh. xiv. 6—15, xv. 14—19; and Judg. i. 27—36 with Josh. xvi. 10, xvii. 11—13.) No satisfactory account of this has ever been given, nor is it easy to suggest one consistent with the integrity of the present text.

The general purpose of the Preface is to prepare the ground for the subsequent narrative; to explain how it was that the heathen nations of Canaan were still so powerful, and the Israelites so destitute of Divine aid and protection against their enemies; and to draw out the striking lessons of God's righteous judgment, which were afforded by the alternate servitudes and deliverances of the Israelites, according as they either forsook God to worship idols, or returned to him in penitence, faith, and prayer. Throughout there is a reference to the threatenings and promises of the Books of Moses (ii. 15, 20, &c.), in order both to vindicate the power and faithfulness of Jehovah the God of Israel, and to hold out a warning to the future generations for whose instruction the book was written. In the view which the writer was inspired to present to the Church, never was God's agency more busy in relation to the affairs of His people, than when, to a superficial observer, that agency had altogether ceased. On the other hand, the writer calls attention to the fact that those heroes, who wrought such wonderful deliverances for Israel, did it not by their own power, but were divinely commissioned, and divinely endowed with courage, strength, and victory. The writer of the preface also directs the minds of the readers of his history to that vital doctrine, which it was one main object of the Old Testament dispensation to keep alive in the world till the coming of Christ, the Unity of God. All the calamities which he was about to narrate, were the fruit and consequence of idolatry. "Keep yourselves from idols," was the chief lesson which the history of the Judges was intended to inculcate.

It is important to observe, also, with regard to the Preface, that at the time of writing it, the author had before him, not only the historical facts, but the very words in which those facts are described in the ensuing history. Thus the expressions used in the Preface as *general* descriptions of the conduct of the Israelites during the times of the Judges—they forsook the Lord and served Baalim—when the Judge was dead they returned and corrupted themselves—they were greatly distressed—and so on, are taken from the *particular* descriptions which occur at iii, 7, x. 6, iv. 1, viii. 33, x. 9, &c. In like manner the general descriptions of God's dealings with them—"the anger of the Lord was hot;" "He delivered them into the hands of spoilers;" "He sold them into the hands of their enemies;" "the Lord raised them up Judges;" "it repented the Lord because of their groanings," &c., are taken from particular instances, as at iii. 8, x. 7, vi. 1, iii. 8, iv. 2, iii. 9, x. 16, &c. The most natural, though not certain, inference from this is, that the main narrative existed in a distinct form before it was incorporated, together with the Preface, in the series of the historical books.

It must be further remarked that the *Preface* itself consists of two very different portions; the recapitulation of events before, and up to, Joshua's death, contained in ch. i. to ii. 9 inclusive; and the reflections on the history about to be related, contained from ch. ii. 10 to iii. 6, inclusive. The former of these portions, which has all the appearance of containing extracts from the same history of the wars of Israel, which the author of the Book of Joshua made use of (Josh. xiv. xv. xvi. 10, xvii. 12, &c., and see note on ch. iii. 1), has some remarkable affinities with the *Appendix*, as pointed out in detail in note B. The latter seems to contain the reflections of the compiler of the whole Book.

(2.) The MAIN NARRATIVE takes up the history of Israel from the death of Joshua and Eleazar. It contains, not consecutive annals of Israel as a united people, but a series of brilliant, striking, pictures, now of one portion of the tribes, now of another. Of some epochs minute details are given; other periods of eight or ten years, nay, even of twenty, forty, or eighty years, are disposed of in four or five words.[1] Obviously in those histories in which we find such graphic touches, and such accurate details, we have preserved to us narratives contemporary with the events narrated—the narratives, probably, of eye-witnesses and actors in the events themselves. The histories of Ehud, of Barak and Deborah, of Gideon, of Jephthah and of Samson, are the product, doubtless, of times when the invasions of Moab, of Jabin, of Midian, of Ammon, and of the Philistines, were living realities in the minds of those who penned those histories. Ehud's dagger and left-hand, Eglon's fatness, his summer chamber, and the parlour key, Jabin's iron chariots, and Jael's bottle of milk, Sisera's heavy slumber, and Deborah's glorious ode, the desolations of the Midianites, the secret threshing of Gideon, the altar of Baal at Ophrah, the common talk of the Abi-Ezrites, the stratagem of Gideon and his victories, the seditions and divisions of the mixed population of Shechem, the fable of Jotham, the *reign* of Abimelech, the speeches of Jephthah, the sacrifice of his daughter, are all incidents, the freshness of which glows in the pages of the several narratives. The compiler of the Book of Judges seems to have inserted bodily in his history the ancient narratives which were extant in his day. And a marvellous record they are of a remote and most turbulent age! a treasury of deeds and characters, such as we find nowhere else; a record of sacred heroism, springing up with a supernatural growth from a soil otherwise most sadly fertile in crime and atrocity; a memorial of works of faith and labours of love shining out with a heavenly splendour from amidst the darkness of a cruel, ignorant, and depraved community. As the mind of the reader is led on by successive steps to the various exploits of the twelve Judges, and from them to Samuel, and from Samuel to David, and from David to David's son, it cannot fail to recognize the working of one Divine plan for man's redemption, and to understand how Judges, and Prophets, and Kings were endowed with some portion of the gifts of the Holy Spirit, preparatory to the coming into the world of Him in whom all the fulness of the Godhead should dwell bodily, and who should save to the uttermost all that come to God by Him

Viewed under another aspect the reader will observe some curious analogies between this, which has been called the heroic age of the Israelites,[2] and the heroic ages of Greece and other Gentile countries. Here, as there, it is in the early settlement and taking possession of their new country, and in conflicts with the old races, that the virtues and prowess of the heroes are developed. Here, as there, there is oftentimes a strange mixture of virtue and vice, and a blending of great and noble qualities, and most splendid deeds, with cruelty and igno-

[1] This inequality of detail was probably the result of the compiler's *selection* of the most important matter, as we know to have been the case with the writer of Kings and Chronicles; but it may also have arisen from the paucity or copiousness of the materials which were preserved to hand from the preceding ages.

[2] Pareau, in Rosenmüller's 'Procemium to the Book of Judges,' objects to the application of the term *heroic* to the age of the Judges.

rance, licentiousness and barbarism. If it were not so we should not be reading a true history of the conquests and policy of men of the fourteenth century before the Christian æra. It must content us if, in comparing the sacred with the heathen heroes, we find in the former a faith in God and a religious purpose, of which Heathendom affords no trace. We observe, too, how, under the leading of God's Spirit, and the conduct of His Providence, the exploits of the sacred heroes advanced the highest interests of mankind, and were made subservient to the overthrow of abominable and impure superstitions, and to the preserving a light of true religion in the world until the coming of Christ.

(3.) The APPENDIX consists of the two histories contained in the last five chapters, which are of the same nature as the Book of Ruth. That is to say these chapters contain a record of certain events which happened "in the days when the judges ruled," but are not connected with any exploits of the judges. Though placed at the end of the book, the two histories both manifestly belong chronologically to the beginning of it, as Josephus places them, inasmuch as the first, that of Micah, relates the very early settlement of the Danites in the extreme north of the land of Israel (Josh. xix. 47), and the second, that of the civil war with Benjamin, belongs to the lifetime of Phinehas, the son of Eleazar, and grandson of Aaron (Judg. xx. 28). That of Ruth, in like manner, belongs to the age of the sons of the first settlers, Boaz being the son of Salmon and Rahab. Hence it is interesting to observe how the fullest details of the civil and domestic affairs of the Israelites belong to the age immediately after the Exodus, while the influence of Egyptian civilization and letters still remained, and the learning of Moses still lingered, as it were, among the people. But the struggles with the heathen nations which ensued, and the poverty and oppression consequent upon their defeats, nearly extinguished the light of letters, which henceforth only shone by flashes as a Gideon, a Jephthah, or a Samson, kindled the dying embers of liberty and independence by their victories, till Samuel and the schools of the Prophets revived that monumental or historic spirit which is the very life of a civilized and living people. As regards the particular place where these last chapters are inserted, viz., immediately after the history of Samson's judgeship, it may be worth noticing that a point of contact with the history of Samson is found in the fact that ch. xvii. xviii. relate to the tribe of Dan, and to the very towns of Zorah and Eshtaol between which Samson's burial-place lay (xvi. 31), suggesting that the annals of the tribe of Dan may be the common source of the two histories; and that the next history is connected with xvii. xviii. by the common scene lying at Bethlehem-Judah (xvii. 7—9 compared with xix. 1, 2).

(4.) CHRONOLOGY.

As regards the chronology there are no materials in the Book of Judges from which to construct an accurate reckoning of the number of years between the death of Joshua and the commencement of Eli's judgeship. We have no measure of the number of years between the death of Joshua and that of the elders who overlived him, no means of deciding which of the events recorded were synchronous, and which successive; how far the "rest" of some tribes coincided with the servitude of others; what interval of time elapsed between the different judges; or whether Samson's judgeship preceded or followed the commencement of Eli's. In short an exact chronology forms no part of the plan of the Book.

The only guide, therefore, to the chronology is to be found in the genealogies which span the period. There are ten genealogies in Scripture given with more or less completeness, which include the interval of time between the Exodus and David. (1) That of David himself, given four several times,[1] (2)

[1] Ruth iv. 18-22; 1 Chr. ii. 10-15; Matt. i. 4-6; Luke iii. 31-32.

that of Zadok the High Priest, given three several times,[1] (3) that of Abiathar,[2] (4) that of Saul,[3] (5) that of Heman,[4] (6) that of Ahimoth,[5] (7) that of Asaph,[6] (8) that of Ethan,[7] (9) that of Zabad,[8] (10) the succession of the kings of Edom, given twice.[9] Of these ten genealogies, of which those of David and Zadok, especially, have the appearance of being drawn up in their respective lifetimes, and carry every conviction of their completeness, and those of Saul and the Edomitish kings have also all likelihood of being complete, only one, that of Heman, differs, in appearance even, from the others in length; but this *apparent* difference is removed, and the line of Heman brought to the same length as the other nine, when we observe that seven, or rather nine names from another genealogy (that of Ahimoth, verses 22—25) have apparently been interpolated bodily between Elkanah in verse 35, and Korah in verse 37. The evidence then of these ten genealogies concurs in assigning an average of between seven and eight generations to the time from the entrance into Canaan to the commencement of David's reign, which would make up from 240 to 260 years. Deducting 30 years for Joshua,[10] 30 for Samuel, and 40 for the reign of Saul (Acts xiii. 21), in all 100 years, we have from 140 to 160 years left for the events related in the Book of Judges. This is a short time, no doubt, but quite sufficient, when it is remembered that many of the *rests* and *servitudes* there related are not successive, but synchronize; and that no great dependence can be placed on the recurring 80, 40, and 20 years, whenever they are not in harmony with historical probability. It is of course, however, only an approximate calculation, as the elements of it are more or less conjectural. But it is the best that can be made. Moreover such a short period is confirmed by the consideration that the history (with which Jewish tradition agrees) names no High Priest between Phinehas and Eli, the former of whom was the last High Priest named in the Book of Judges, and the latter the first in the Book of Samuel, and that it is highly improbable that the names of some ten or twelve High Priests should have utterly perished from the Hebrew records, as they must have done if 300 years elapsed between the entrance into Canaan and the time of Jephthah. Again, every note of time which appears in the several narratives favours the short time, and not one requires the longer time; as *e. g.* the mention of Phinehas and Gershom in Judg. xviii. 30, xx. 28; the fact of Boaz being the son of Rahab; the genealogy of Gideon which makes him not necessarily more than the eighth from Joseph (Judg. vi. 11, Num. xxvi. 29, 30); the allusions to the Exodus as, apparently, a recent event in 1 Sam. iv. 8, vi. 6, xv. 2, and, generally, the nearly unchanged condition both of Israel and the neighbouring nations throughout the period (Num. xxiv. 7, compared with 1 Sam. xv. 8; Num. xxiv. 21, compared with 1 Sam. xv. 6; Josh. xi. 22, compared with 2 Sam. xxi. 16—22, &c.). These considerations are further strengthened by remembering the extreme difficulty of preserving the sacred writings, the genealogies, and other national records, through four or five hundred years of unsettled times, and the improbability that the language of the Hebrew people should have remained unchanged through so long a period.

It has been stated above that many of the *rests* and *servitudes* related in the Book of Judges synchronize. In fact the condition of the 12 tribes previous to their consolidation under one king

[1] 1 Chr. vi. 4-8, 50-53; Ezr. vii. 2-5.
[2] Made up of different notices of his ancestors in 1 Sam. up to Eli, and by assuming the same number of generations between Eli and Ithamar, as there are between Jeroham, the grandfather of Samuel, and Assir, son of Korah.
[3] By putting together 1 Sam. ix. 1, 1 Chr. vii. 6-8, ix. 35-39.
[4] 1 Chr. vi. 33. [5] 1 Chr. vi. 25.
[6] 1 Chr. vi. 39. [7] 1 Chr. vi. 44.
[8] 1 Chr. ii. 25-36; xi. 41.
[9] Gen. xxxvi. 31-38; 1 Chr. i. 43-50.
[10] The judgeship of Eli is omitted because it seems probable that it coincided with the Philistine oppression, and the judgeship of Samson. Keil thinks that even the first twenty years of Samuel's judgeship coincided with Samson, ('Comm. on Judg.' p. 283.)

was very similar to that of the Anglo-Saxon kingdoms during the heptarchy. Two or more tribes would combine at one time under an enterprising leader to resist a common enemy; at another the tribes would be at strife among themselves. Then, of some, full separate annals were preserved; of others scarcely any record remained at all. When after the consolidation of the monarchy these several independent annals were thrown into one history, of the plan of which chronological exactness formed no part, it was very natural that the narratives should be placed side by side, just as they were extracted from the tribal annals, without any attempt at a critical disposition of them according to a scientific chronology. Without entering into details which would be out of place here, it may suffice to point out (1) that the narratives which have the strongest appearance of synchronizing are those of the Moabite, Ammonite, and Amalekite servitude (Judg. iii. 12—30) which lasted *eighteen* years, and was closely connected with a Philistine invasion (iii. 31); of the Ammonite servitude which lasted *eighteen* years, and was also closely connected with a Philistine invasion (x. 7, 8); and of the Midianite and Amalekite servitude which lasted seven years (vi. 1), all three of which terminated in a complete expulsion and destruction of their enemies by the three leaders Ehud, Jephthah, and Gideon, heading respectively the Benjamites, the Manassites, and the northern tribes, and the tribes beyond Jordan: the conduct of the Ephraimites as related in ch. viii. 1, xii. 1, being an additional very strong feature of resemblance in the two histories of Gideon and Jephthah. (2) That the 40 years of Philistine servitude mentioned in Judg. xiii. 1, seems to have embraced the last 20 years of Eli's judgeship, and the first 20 of Samuel's, and terminated with Samuel's victory at Eben-ezer: and, if so, that Samson's judgeship of 20 years also coincided in part with Samuel's. (3) That the long *rests* of 40 and 80 years spoken of as following the victories of Othniel, Barak, and Ehud, may very probably have synchronized in whole or in part. If the numerals are correct, and the rests are successive, we should have no less than 160 years (40+80+40) without a single recorded incident in any part of the twelve tribes, which must be deemed improbable.

While, however, the above arguments seem to the writer to lead to the conclusion that the events related in this book occurred within a space of about 150 years, yet, in view of the texts of Judg. xi. 26, 1 Kings vi. 1, and the existing arrangement of the different parts of the Book of Judges, as well as of the obscurity which still envelops Egyptian history, it cannot be denied that the chronology of this book is still a matter of uncertainty. The following table is, therefore, inserted, giving a survey of events from the Exodus to the building of Solomon's temple, according to the views of those many able commentators, who accept the 480 years of 1 Kings vi., and the 300 years of Judg. xi. 26, as authentic dates, and endeavour to reconcile them with each other, and with the other statements in the Book of Judges. It is taken from C. F. Keil's 'Commentary on Judges,' p. 289, English translation.

The obvious insufficiency, however, of the time in it from the conquest of Canaan to the invasion of Chushan-Rishathaim, only 10 years, implying that Joshua was over one hundred years old at the time of the conquest, contrary to Josh. xxiii. 1, and all probability, and leaving no interval for the death of the elders, and the subsequent declension of the Israelites, and the insufficient length of Samuel's judgeship, and Saul's reign, contrary to Acts xiii. 21, and the whole internal probability of the history in 1 Sam., must be apparent to the reader.

PRINCIPAL EVENTS.	Duration.	B.C.
	Years.	
Exodus from Egypt	40	1492—1452
Conquest of Canaan by Joshua	7	1452—1445
Conquest of Joshua to invasion of Chushan-Rishathaim	10	1445—1435
Oppression by Chushan-Rishathaim	8	1435—1427
Rest under Othniel	40	1427—1387
Oppression by Moabites	18	1387—1369
Rest under Ehud	80	1369—1289
Oppression by Jabin	20	1289—1269
Rest under Deborah and Barak	40	1269—1229
Oppression by Midianites	7	1229—1222
Rest under Gideon	40	1222—1182
Rule of Abimelech	3	1182—1179
Judgeship of Tola	23	1179—1156
Judgeship of Jair (with the last 20 years of which synchronized the first 20 of Eli's judgeship	22	1156—1134

PRINCIPAL EVENTS IN EAST ISRAEL.	Duration.	B.C.	PRINCIPAL EVENTS IN WEST ISRAEL.	Duration.	B.C.	358	
	Years.			Years.			
Oppression of Ammonites	18	1134—1116	Oppression of Philistines, 40 last years of Eli's judgeship, and 20 first years of Samuel as Prophet, including Samson's judgeship	40	1134—1094	40	1134—1094
Jephthah's judgeship	6	1116—1110					
Ibzan's judgeship	7	1110—1103					
Elon's judgeship (first 9 years)	9	1103—1094					
	40						

Last year of Elon—eight years of Abdon—Samuel judge, from victory at Eben-ezer	19	1094—1075
Saul King of Israel	20	1075—1055
David King at Hebron	7	1055—1048
David King at Jerusalem	33	1048—1015
Solomon's reign to the Building of Temple	3	1015—1012
Total	480	1492—1012

(5.) Date of Compilation.

The time of the compilation of this book, and the *final* arrangement of its component parts in their present form and in their present connection in the series of the historical books of Scripture, is very variously computed by different critics. It may with most probability, perhaps, be assigned to the latter times of the Jewish monarchy. The formula in Judg. xvii. 6, xviii. 1, xix. 1, xxi. 25, indicates that the kingly form of government had long been established in the compiler's time, and the natural sense of ch. xviii. 30, 31,[1] unquestionably points to the captivity of the ten tribes, as related 2 Kings xv. 29; xvii. 6, 23; see Judg. xviii. 30, note. The summary reflections in Judg. ii. 11—23, are strikingly like those in 2 Kings xvii. 7—23, as is also Judg. ii. 1—3, to 2 Kings xvii. 35—39. Again, the whole series of historical books, down to the end of the Books of Kings, is formed on one plan, and each book forms a part of one whole; the same peculiarity being found in them all, viz., the combination of distinctive marks of great antiquity and originality (*e. g.* Judg. i. 21, 26; vi. 24), with phrases and allusions, and explanations, indicative of a much later date (*e. g.* xviii. 30, 31). The *compilation*, therefore, of those books which relate to the earliest times would belong to the age of those relating to the latest times

[1] The only way of avoiding the force of this passage, is by an arbitrary conjectural alteration of the text, ארון (the ark) for ארץ (the land), so as to make verses 30 and 31 point to the same terminus (1 Sam. iv. 11).

included in the same plan. The Book of Ezra, it may be observed, by the way, is a continuation, not of Kings, but of Chronicles. There is not the slightest allusion in the Book of Judges, to the Babylonish captivity. Only Judges iii. 5, 6, as regards the Canaanite races mentioned, and the context, may be compared with Ezra ix. 1, 2. With the above notes of time agrees the *language* of the Book of Judges. It is pure and good Hebrew, untainted with Chaldaisms or Persicisms, as the later books are. There are strong peculiarities in different sections of the book, indicating that the very words of the original documents have been preserved by the compiler, as, for example, the peculiar words in Judges iii., the proverbial expressions in the history of Samson, some Aramaic forms in the song of Deborah probably peculiar to poetry, and several words which occur nowhere else, but there is not a single indication of the corruption of the Hebrew by mixture with Chaldeans. Moreover, several words and phrases are peculiar to Judges, Samuel, and Kings: as, *enquired of the Lord*, first found in Judges, i. 1, and frequent in 1 and 2 Sam.; *set on fire*, Judges i. 8; xx. 48; and 2 Kings viii. 12; and Psalm lxxiv. 7; *till he was ashamed*, Judges iii. 25; 2 Kings ii. 17; viii. 11, and nowhere else. The phrase *the Spirit of the Lord*, which first occurs in this book, is frequent in the Books of Samuel and Kings, as is the term *man of God*, for a prophet, Judges xiii. 6. So, too, Judges xix. 30, may be compared with 1 Sam. viii. 8, 2 Sam. vii. 6, 2 Kings xxi. 15, and Jer. vii. 25. The account of Gideon's ephod, viii. 27, is very like that of Jeroboam's calves in 1 Kings xiii. 34. The term *House of Millo*, ix. 6, 20, is only found elsewhere 2 Kings xii. 20, and the name *Millo* is peculiar to Judges, Samuel, Kings, and Chronicles. The word *tower*, ix. 46, occurs elsewhere only 1 Sam. xiii. 6; and *axe*, ix. 48, in 1 Sam. xiii. 20 and Psalm lxxiv. 5. *He delivered them into the hand of spoilers*, is only found Judg. ii. 14, 2 Kings xvii. 20. The mention of length of judgeship, death, and place of burial of judge, in such passages as Judges x. 2—5; xvi. 31, is similar to the records of the Kings in such passages as 2 Kings x. 35, 36; xii. 21; xiv. 17, 20, &c. Jotham's fable, Judges ix. 8—15, is similar to that of Jehoash, 2 Kings xiv. 9. The description of Deborah, Judges iv. 4, 5, is verbally similar to that of Huldah, 2 Kings xxii. 14. The inference to which these and other such resemblances *tends*, is that the compilation of the Book of Judges is of about the same age as that of the Books of Samuel and Kings, if not actually the work of the same hand. But no absolute certainty can be arrived at.

(6.) Character and Purpose of the Book.

In this sacred history we are authoritatively taught what the moral causes were, in the instances recorded in it, which led to the fall and rising again of Israel. The book is a record of the righteousness, the faithfulness, and the mercy of God. Again, as the preservation of the Israelitish people through this troublesome and perilous portion of their existence was not an accident, but a part of God's eternal plan for the salvation of mankind, so is the record of it, and of the means by which it was brought about, an integral portion of those Holy Scriptures which were given by inspiration of God. And here it may be well to remark, that critical inquiries into the human instrumentality, and the various circumstances by which the composition of Holy Scripture was brought about, do not in the slightest degree impugn its Divine character and authority. The earth is not less the workmanship of God because we can trace the varied action of fire and water, heat and cold, time and change, in bringing it to its present condition for the habitation of man; nor is the Bible less the Word of God because we can discover some of the materials which the "holy men of God" made use of in constructing it for the use of the Church. The details of compilation, annexation, addition, translation into modern language, and so on, through which any book of Scripture may have passed, no more derogate from its claims to speak to us with authority as "the Word of God," than the fact of pen, or ink, or parchment, or the human finger, having been employed in writing it. This

book, then, must be read as an integral portion of the Bible. It "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It exhibits the wondrous strength which man acquires for good and glorious works when his faith lays fast hold of the faithfulness of God. It exhibits, too, the fearful perils which they incur who seek for safety in weak and indolent compliance with the demands of sin, instead of in a bold and uncompromising adherence to the law of Christ. It teaches us by heart-stirring examples to "fight the good fight of faith," and "lay hold on eternal life." It holds out to us in figures the mighty victory of Christ over all His foes, and so stimulates our own hope of sharing His victory, and being partakers of His kingdom, when all enemies are put under His feet.

The chief allusions to it in the New Testament are those in Heb. xi. 32, sqq., and Acts xiii. 20. But there are frequent references to the histories contained in it in the Psalms and in the Prophets. See Psalm lxxviii. 56, &c.; lxxxiii. 9—11; cvi. 34—45, &c.; Isaiah ix. 4; x. 26; Nehem. ix. 27, &c. See also 1 Sam. xii. 9—11; 2 Sam. xi. 21. The Books to which it refers are Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua. See Judges i. ii. 1—3, 6—10, 15, 20—23; iv. 11, vi. 8, 13; x. 11; xi. 13—26; xiii. 5; xvi. 17; xviii. 30; xix. 23, 24; xx. 26, 27, &c.

Note A.

Many very able commentators understand the events in the first chapter, and in the first five verses of chapter ii., as having happened *after the death of Joshua*, and think that some of them were related by anticipation in the Book of Joshua. But that they really happened before Joshua's death appears from the following considerations:

(1) It is unreasonable to suppose that Joshua's long life of 110 years passed away without the tribes taking possession of their respective territories. Moreover, the narrative in the Book of Joshua distinctly affirms that Judah and Ephraim and the half-tribe of Manasseh did take possession in the lifetime of Joshua and Eleazar (Josh. xiv. 1; xvi. 4; xvii. 4; xviii. 1). Chapter xviii. 1-3, goes on to say that after this there remained seven tribes "which had not yet received their inheritance," and that Joshua chid them, saying, How long are ye slack to go to possess the land which the Lord hath given you? and accordingly we read in chaps. xviii., xix., xx., xxi., how these seven tribes received their inheritance, and how Joshua himself received Timnath-Serah, in Mount Ephraim, and *dwelt therein*, and was *buried there* (xxiv. 30). And that the inheritance of these seven tribes was not merely assigned to them, but possessed by them, is further evident from the statement (xxi. 43) that the *Lord gave unto Israel all the land which He sware to give to their fathers, and* THEY POSSESSED IT, *and* DWELT THEREIN, and the *Lord gave them rest round about.* And then chap. xxii. goes on to relate how, in consequence of this rest, *i.e.* this quiet possession of the whole land, Joshua dismissed the Reubenites and the Gadites, and the half tribe of Manasseh, and they returned to their own country east of Jordan: a circumstance which proves conclusively that the nine and a half tribes were in actual possession of their inheritance. In accordance with this, chap. xxiii. speaks of a long time of quiet possession preceding Joshua's death; and chap. xxiv. represents Joshua as summoning all the tribes to Shechem, and there addressing them, after which (verse 28) he let them *depart, every man unto his inheritance.* It is utterly impossible, therefore, that "after the death of Joshua," Judah should be the first to take possession of his land (Judg. i. 2).

(2) The expression *asked the Lord* (Judg. i. 1) implies the presence of both the civil chief and the High Priest, and fixes the locality to the place where the tabernacle was. The answer given to the question was immediately followed up by the conquest of Judah's territory, and specially by that of the three sons of Anak in Hebron, and the appropriation of their territory, and of Debir, by Caleb (Judges i. 10-15). But Josh. xiv. 1-15, reproduces the very same details, only with the addition of the names of the civil ruler, and of the High Priest, and of the place where the tabernacle was, viz., *Joshua*, *Eleazar*, and *Gilgal*, and informs us how the Divine direction given by lot, that Judah should take possession of his inheritance first, was followed by the conquest of Judah's territory, and specially by that of the three sons of Anak in Hebron, and the appropriation of their territory and of Debir by Caleb, &c. The narratives are identical, and so the time of Judges i. 1-15 is fixed with absolute certainty to the lifetime of Joshua and Eleazar.

(3) It has been said by some that though the conquest of Hebron and Debir are mentioned in Josh. xiv. and xv. as resulting from the gift of these places to Caleb by Joshua, yet the actual conquest of them did not happen till after Joshua's death, just as the conquest of Leshem, or Laish, by Dan did not happen till the time of the Judges, though related by anticipation in Josh. xix. 47, 48. But that the actual conquest of Hebron and Debir did take place in the sixth year of Joshua's government, is proved to

demonstration by Caleb's speech in Josh. xiv. 6-12. He there pleads his undiminished strength at 85 years of age as a reason why he should be permitted to attack the sons of Anak. To suppose that he deferred the attack some 30 years is simply absurd; and it is also contrary to all probability that Caleb should have survived Joshua; while the mention of his strength and the gift of his daughter to Othniel proves that what is said is said of Caleb *personally*, and cannot be understood of his house or descendants.

(4) The list of towns conquered in Joshua's lifetime, given in Josh. xii. 9-24, comprises Jerusalem, Hebron, Debir, Hormah, and Bethel, all of which are enumerated in Judg. i. as taken subsequently to the enquiry at chap. i. 1, *Who shall go up first against the Canaanites?* and in like manner the other cities enumerated in this first chapter, viz., Gaza, Askelon, Ekron, Beth-shean, Taanach, Dor, Megiddo, Gezer, Kitron (Kattath), Nahalol, Achzib, Aphik, Rehob, Beth-shemesh, Beth-anath, Ajalon, and Shaalbim, are all mentioned as places taken by the Israelites in Joshua's lifetime in Josh. xv.-xix., and the tribal order in which they are here named—Judah, Joseph (Manasseh and Ephraim) Zebulun, Asher, Naphtali, and Dan—corresponds exactly to that of their lots as given in Josh. xv.-xix.

(5) The mention of Gilgal at Judg. ii. 1, points distinctly to Joshua's lifetime. Gilgal was the seat of the camp of Israel, of the presence of Joshua, of the Tabernacle, and of Eleazar, up to the time of Judah and Ephraim taking possession of their inheritance (Josh. v. 10, x. 6-9, 15, 43). It was at Gilgal that Caleb and the children of Judah obtained permission of Joshua to seize Hebron (Josh. xiv. 6). After that Shiloh and Shechem became the head-quarters (Josh. xviii. 1-10, xix. 51, xxi. 2, xxii. 9-12, xxiv. 1), and we hear no more of Gilgal till the time of Samuel (1 Sam. vii. 16, xi. 14, &c.). The mention, therefore, of Gilgal as the place from whence the angel, who accompanied the camp, went, is an important note of time, and fixes the transaction, where all the other details also fix it, to the early part of Joshua's government.

(6) The angel's message at ii. 1-5 is not only fixed to the lifetime of Joshua by the force of verse 6, compared with Josh. xxiv. 28, but all the other details identify the occasion of its delivery with the assembly spoken of in Josh. xxiv. Thus, "*the words of the Lord which He spake unto us*" (Josh. xxiv. 27) find their true and only explanation in "*the words*" which "*the angel of the Lord spake unto all the children of Israel*" (Judg. ii. 4), where the verbal agreement of the two passages is very striking. Then we learn from Judg. ii. 4, that *all the children of Israel* were assembled together at this time. But how they came to be so assembled we are only informed Josh. xxiv. 1, 2. Again, we read at Judg. ii. 5, that *they sacrificed there unto the Lord*. They were, therefore, near to the tabernacle. But Joshua informs us that *the stone* which had *heard all the words of the Lord which He spake unto us*, was set up *under an oak that was by the sanctuary of the Lord* (xxiv. 26), and that the assembly was held *before God* (ib. verse 1). We read again at Josh. xxiv. 14-25, of Joshua's earnest exhortations to the people to put away strange gods and *serve the Lord*. Judg. ii. 7 records the effect of those exhortations, that the people did *serve the Lord* all the days of Joshua. When to these remarkable coincidences in the two narratives it is added that they both close with the *identical words* וישלח יהושע את העם איש לנחלתו *and Joshua let the people go . . . . every man to his inheritance* (Josh. xxiv. 28, Judg. ii. 6), it is impossible to doubt that Judg. ii. 1-5 belongs to the lifetime of Joshua.*

(7) The force of all these reasons culminates in the fact that the account of Joshua's death and burial actually follows at Judg. ii. 6-9, being given in the identical words of Josh. xxiv. 29-31. The conclusion from the whole is certain that the events in ch. i. and ii. 1-6 all belong to Joshua's lifetime. (See the note on Judg. ii. 6.)

(8) Another way of getting at the same result is this. If we start from Judg. ii. 8, where the death of Joshua is related, and go backwards, it will be found that every statement is dependent upon that which immediately precedes it. Thus, the statement in verses 7 and 8 depends upon verse 6, as is seen by comparing Josh. xxiv. 28-30. The dismissal of the children of Israel in verse 6, upon their assembly in verse 4; their assembly in verse 4, upon the message of the angel in ii. 1-4. The message of the angel is founded upon the misconduct of the Israelites as related in i. 27-36; that misconduct followed that of Benjamin, as appears by comparing i. 27 with ch. i. 21. Benjamin's failure followed the success of Judah, i. 10-20, as appears by a comparison of Josh. xv. 13, 63. The success of Judah in i. 10-20 followed the capture of Jerusalem in verse 8, as appears by the word *afterward* in verse 9. The capture of Jerusalem in verse 8 follows the coming to Jerusalem in verse 7, as the coming to Jerusalem follows the defeat of Adoni-bezek in verse 6; and the defeat of Adoni-bezek was consequent upon Judah going up first in obedience to the Lord's answer to the enquiry in verse 1. So that there is an unbroken chain of consecutive events from i. 1 to ii. 8, the last of which is the death of Joshua. How the existing confusion arose, and how it ought to be corrected, can only be a matter of uncertain conjecture. If the first chapter was the sequel of a narrative which, like Josh. xiii., had mentioned the distribution of the land east of Jordan among the two half tribes by MOSES, then this first chapter might have begun, *Now after the death of* MOSES, &c., and *Moses* might easily have been changed into *Joshua* when this chapter was made the beginning of the Book of Judges. If *Moses* is read instead of *Joshua*, all difficulty disappears at once. But if Judg. i. 1 was the sequel of Josh. xxiv. 31, then it would

* There is nothing in Josh. xxiv. to indicate that it follows chap. xxiii. in order of time, or that the things related in it happened at the close of Joshua's life. On the contrary, they are more suitable to some time before the dismissal of Reuben, Gad, and the half tribe of Manasseh, to their own homes. It is remarkable that Josephus closes his account of Joshua's life with the events of chap. xxiii.

seem as if the words *and after the death of Joshua it came to pass* should go on at iii. 7, *that the children of Israel did evil*, &c., and that the intermediate matter had got inserted between by some accidental error. The present corruption of the text is certain; the correction, of course, is uncertain.

Note B.

The chief resemblances between the Preface and the Appendix are the following. *First*, in regard to subjects treated of; (*a*) Judah has a prominent place, Judg. i. 1-21; so he has xx. 18 (compare the Book of Ruth); and the history in Judg. xix. relates also to Bethlehem-Judah, and to Jerusalem, or Jebus, whereas Judah is barely mentioned in the other part of this Book. The history of Dan's migration, too, is actually begun Judg. i. 34, and continued xviii. 1-31. Compare Josh. xix. 47. (*b*) The enquiry of the Lord, and the answer i. 1, 2, is nearly identical in form and words with that in ch. xx. 26-28, and the phrase שׁאל בי is peculiar to these two passages. (*c*) The political aspect of Israel is similar in ch. i. 1, and throughout the chapter, and ii. 4, with that given in the last five chapters, viz., a democratic one. There is mention of neither king, nor judge, nor leader, but "the children of Israel" do everything. (*d*) Geographical and antiquarian details of the same kind are found in both. See i. 36 compared with xviii. 28, xxi. 19; i. 23, 24 with xx. 31; i. 11, 17, 23, 26, compared with xviii. 29. (But see also xvi. 31.) *Secondly*, in regard to the use of words and phrases. There is a marked *verbal* agreement between i. 1 and xx. 18; between i. 2 and xx. 28; between i. 27, 35 (*would dwell*), and xvii. 11 (*content to dwell*); between i. 8 (*set on fire*,—an uncommon phrase found only besides at 2 Kings viii. 12, Ps. lxxiv. 7) and xx. 48; between i. 8 (*smitten it with the edge of the sword*) and xx. 48; between i. 21 and xix. 30 (*unto this day*, compare xviii. 30); and between i. 12 and xxi. 1, 14, 18 (*give his daughter to wife*); to which may be added one or two grammatical peculiarities. To these, perhaps, may also be added the distinct reference to all the twelve tribes which characterizes ch. i. and xix. 29, xx. 1, &c. xxi. 3.

THE BOOK OF JUDGES.

CHAPTER I.

1 *The acts of Judah and Simeon.* 4 *Adoni-bezek justly requited.* 8 *Jerusalem taken.* 10 *Hebron taken.* 11 *Othniel hath Achsah to wife for taking of Debir.* 16 *The Kenites dwell in Judah.* 17 *Hormah, Gaza, Askelon and Ekron taken.* 21 *The acts of Benjamin.* 22 *Of the house of Joseph, who take Beth-el.* 30 *Of Zebulun.* 31 *Of Asher.* 33 *Of Naphtali.* 34 *Of Dan.*

NOW after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in

CHAP. I. 1. *After the death of Joshua.*] But from i. 1 to ii. 9 is a consecutive narrative, *ending* with the death of Joshua. It is therefore impossible that it should *begin* with the death of Joshua. See the Introduction, NOTE A.

asked the Lord.] The phrase is only found in *Judges* here, and xx. 23, 27. See 1 Sam. xiv. 37, xxii. 10, &c. It was the privilege of the civil ruler, to apply to the High Priest to consult for him Urim and Thummim, Num. xxvii. 21. In Josh. xiv. 1, xviii. 1, 10, xix. 51, we find Joshua exercising this privilege with Eleazar, in the very matter of assigning their inheritance to the tribes here spoken of. Comp. also Judg. xx. 9, 18; 1 Sam. x. 19-25, xxiii. 2, 4, 9-12; xxviii. 6; 2 Sam. ii. 1, &c. The neglect to use it is noted and blamed, Josh. ix. 14. Here it was not Phinehas, as Josephus ('J. A.' v. xi. 1) concludes from placing these events after the death of Joshua, but Eleazar, through whom the children of Israel enquired (Josh. xiv. xv.): *Who shall go up?* meaning *Which tribe?* for the answer is, *Judah shall go up*, verse 2. See the use of *Judah* and *Simeon* in verses 3 and 17, and the names in Ezr. iii. 9, Neh. x. 1-27, and note to xii. 3, and xviii. 23; and compare 1 Chr. vii. 22. *For us*, not *for our benefit*, but nearly equivalent to "*which of us shall go up?*" For the conquest was to be only of their own lot (verse 3), not of the whole land for the common benefit. See the same phrase, xx. 7, 18; xix. 30.

2. *And the Lord said.*] *I. e.* answered by Urim and Thummim. *Judah shall go up, i. e.* from the plain about Gilgal, where they still were (see ii. 1, note) to the hill country of Judah. *The land, i. e.* the portion which fell to him by lot, not the whole land of Canaan; see iii. 30. The priority given to Judah is very remarkable, and a plain indication of divine direction. It points to the birth of our Lord of the tribe of Judah. See xx. 18; Num. ii. 3; x. 14, &c.

3. *And Judah said unto Simeon his brother.*] Judah and Simeon were associated because their lots were intermingled (Josh. xix. 1).

4. *And the Lord delivered, &c.*] The fulfilment of the promise in verse 2. *The Canaanites and the Perizzites.* See Gen. xiii. 7, note. *Bezek*, only mentioned elsewhere in 1 Sam. xi. 8, where 330,000 men, as here 10,000, are said to have assembled in Bezek on the way to Jabesh-Gilead. This looks more like a district than a town. Perhaps it was the *district* in which the seventy subject cities lay. Eusebius mentions *two* small villages of the name standing near one another, about the 17th milestone from Shechem on the road to Beth-Shean. This suits 1 Sam. xi. 8, and if the district extended down the Jordan valley to the Dead Sea, it might suit this passage also. Can a trace of the name be preserved in Jebel-el-Feshkah, Ras-el-Feshkah, and Ain-Feshka on the N.W. of the Dead Sea?

5. *They found.*] *I. e.* they fell upon him, not without some notion of surprise.

Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

† Heb. *the thumbs of their hands and of their feet.*

7 And Adoni-bezek said, Threescore and ten kings, having †their thumbs and their great toes cut off, ‖gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

‖ Or, *gleaned.*

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 ¶ [a] And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the

[a] Josh. 10. 36. & 11. 21. & 15 13.

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6. *Cut off his thumbs, &c.*] Doubtless Adoni-Bezek's cruelty to the subject kings was well known to the Israelites, and was the cause of their inflicting this chastisement upon him according to the *lex talionis*. Comp. Deut. xix. 21; Levit. xxiv. 19, 20; Judg. xv. 10, 11; 1 Sam. xv. 33. The loss of the thumb would unfit a man for handling sword or bow; the loss of the great toe would impede his speed, which was one of the qualifications of a warrior (comp. the Homeric "swift-footed Achilles," and see Judg. iv. 15; 2 Sam. ii. 18). The Athenians are related to have cut off the right thumb of the men of Ægina, by advice of Philocles, that they might be able to handle an oar, but not a spear (Ælian, 'Var. Hist.' ii. 9. Plutarch in Lysander). In ancient Italy men who cut off their thumbs to avoid the conscription were called *Murci*.

7. *Threescore and ten kings.*] We may infer from this number of conquered kings, that the intestine wars of the Canaanites were among the causes which, under God's Providence, weakened their resistance to the Israelites, just *e. g.* as the dissensions of the Gaulish tribes facilitated Cæsar's conquest of Gaul. *As I have done.* Compare xx. 10, 1 Sam. xv. 33, and Nebuchadnezzar's confession, Dan. iv. 30, 31. A striking lesson of the just judgment of God here lights up this record of the cruelty of man. See Jam. ii. 13. *They brought him to Jerusalem*, or, as it seems to have been called till the time of David, *Jebus*, or, the city of the Jebusites. They begin with Jerusalem as the most northern city of their tribe. *And he died there*, either outside the city, or having lingered till it was taken.

8. *Now the children of Judah had fought, &c.*] The English version by changing the tense to the pluperfect, means to suggest that the capture of Jerusalem here spoken of was previous to the expedition described in this chapter, verses 4-7. But there is nothing in the original to suggest or to justify such a change of tense: and the word *afterward*, in verse 9, plainly proves that the narrative in verses 7, 8, 9, is consecutive. The passage should be rendered, "**and** *the children of Israel* **fought** *against Jerusalem*, **and took it, and smote it,**" &c. With regard to the capture of Jerusalem there is some obscurity. It is here said to have been taken, smitten with the edge of the sword, and burnt, by the children of Judah, Josh. xii. 8, 10, and the Jebusite and the king of Jerusalem are enumerated among Joshua's conquests, but without any distinct mention of the capture of the city; and at xv. 63 we read that the Jebusites were not expelled from Jerusalem, but dwelt with the children of Judah; compare Judg. i. 21. But we learn from Judg. xix. 10-12 that Jerusalem was wholly a Jebusite city in the lifetime of Phinehas (xx. 28) and so it continued till the reign of David (2 Sam. v. 6-9). The conclusion is that Jerusalem was only taken once, viz. at the time here described; that this was in the lifetime of Joshua; that the children of Judah did not occupy it in sufficient force to prevent the return of the Jebusites, and that these gradually recovered complete possession.

With the edge of the sword.] This expression denotes extermination, and is applied regularly to the wars with the Canaanites and Amalekites, and those of like character, as that against Benjamin. See Gen. xxxiv. 26; Exod. xvii. 13; Num. xxi. 24; Josh. vi. 21, &c.; Judg. iv. 15; xx. 37, &c. See Heb. xi. 34, 37.

set the city on fire.] A phrase found only at xx. 48; 2 Ki. viii. 12, and Ps. lxxiv. 7. (See Introduction, note B.)

9. *Afterward.*] After the taking and burning of Jebus or Jerusalem. *The mountain ... the south ... and the valley* or plain. The summary thus given comprehends what is given in detail in the verses following; for Hebron and Debir (verses 10, 11) were in the *mountain*; Arad and Zephath (16, 17) were in the *south*; and Gaza, Askelon, and Ekron (18) were in the *plain* (see Josh. xv. 33).

This description of the territory of Judah is identical with that in Josh. xi. 16, where we are told that Joshua took the mountain,

mountain, and in the south, and in the [1]valley.

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [b]Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called [c]Hormah.

18 Also Judah took Gaza with the coast thereof, and Askelon with

[1] Or, *low country.*

[b] Josh. 15. 13.

[c] Num 21. 3.

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the south and the plain. The detail which follows at verse 21, and in xiv. 6-15, and xv. 13-19, is also identical with the detail which follows here, 10-15.

10—15. See on Josh. xiv. 1-15, and xv. 13-19; Num. xxxii. 12.

16. *The children of the Kenite.*] So called from Kain (Cain), the patriarch of the tribe, as appears from Num. xxiv. 22 (where see note), and Judg. iv. 11 (Hebrew text).

the city of palm trees.] Jericho, as we learn from Deut. xxxiv. 3; 2 Chr. xxviii. 15, and Judg. iii. 13. The circumstance of the Kenites settling at Jericho is not anywhere mentioned, but nothing could be more likely than that, on the destruction of the city, this nomadic tribe should pitch their tents amidst the beautiful palm groves for which Jericho was famous. The Rabbinical story is that Jericho, with 500 cubits square of land, was given to Hobab (see Lightfoot's 'Chorograph. Cent.' ch. 46). *South of Arad;* see Num. xxi. 1, note.

and he went and dwelt among the people.] *I. e.* the Kenite dwelt among the people of Judah. See 1 Chr. ii. 54, 55. Or, possibly, among his own people, the rest of the Kenite tribe.

17. *They slew the Canaanites, &c., and the name of the city was called Hormah.*] See Num. xxi. 1-3. The destruction (חֵרֶם) then vowed was now accomplished. This is another decisive indication that the events here related belong to Joshua's lifetime. This would be about six years after the vow.

Judah went with Simeon his brother.] See verse 3 and note. *Zephath*, only mentioned in 2 Chr. xiv. 10, as "the valley of Zephathah." It is probably the pass now called es-Sufah (Robinson's 'B. R.'). The city or place (the terms are synonymous) Hormah belonged to Simeon (Josh. xix. 4). It is mentioned in immediate juxtaposition with "the cities of the Kenites," in 1 Sam. xxx. 29, 30.

18. The conquest of Gaza, Askelon, and Ekron, though not related in detail, is clearly implied in Josh. xi. 22; xiii. 3; xv. 45-47. The conquest, however, was imperfect, and not long maintained. See Judg. iii. 3; xiii. 1, &c. Such as it was, it evidently followed immediately the subjugation of the south; Gaza, Askelon, and Ekron being named in the order in which Judah and Simeon attacked them coming from the south. It is remarkable that *Ashdod* is not here mentioned, as it is in Josh. xv. 46, 47, in conjunction with Gaza and Ekron; but that Askelon, which is not in the list of the cities of Judah at all, is named in its stead. It is a curious fact that when Rameses III. took Askelon it was occupied, not by Philistines, but apparently by Hebrews. According to Lepsius' tables in his 'Königsbuch,' Rameses began to reign 45 years after the Exodus in 1314, viz. in 1269, and reigned 25 years. At any time between 1269 and 1244 such occupation of Askelon by Hebrews agrees with the Book of Judges.

the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and ‖he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, [d]as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD *was* with them.

23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before *was* [e]Luz.)

‖ Or, *he possessed the mountain.*

[d] Num. 14. 24. Josh. 14. 13. & 15. 14.

[e] Gen. 28. 19.

Apparently though Judah *took* the cities, he was not able to retain them. Comp. Josh. xi. 21, 22.

19. *But could not, &c.*, rather, *For they could not, &c.*] It explains the narrator's limited expression *the mountain.* "I say *the mountain*, for they could not drive out the inhabitants of the valley on account of their iron chariots."

the inhabitants of the valley.] Not the same word as the valley (*ha-shephelah*) in verse 9, but *ha-emek*, usually a valley between hills, perhaps used here because meant to apply to some places which were not in the *shephelah.* This verse is a recapitulation of the result of the whole campaign. "So Judah established himself in the hill country, including the south, but could not master the lowlands."

chariots of iron.] Probably, like the war-chariots of Egypt, wood strengthened with iron. See Josh. xi. 6, 9; Judg. iv. 3. They were doubtless Canaanite chariots, Josh. xvii. 16; xi. 4, 6, 9; Judg. iv. 3, though later the Philistines had chariots also, 1 Sam. xiii. 5.

20. *They gave Hebron, &c.*] To Caleb at the close of the campaign, as the reward of his valour, a conclusive proof that this campaign took place in Joshua's lifetime. See Introduction, and notes on Josh. xiv. 12-15.

21. This verse is nearly identical with Josh. xv. 63, except in the substitution of *Benjamin* for *Judah.* In the passage in Joshua it occurs at the end of the description of Judah's inheritance, including the accounts of the grant of Hebron to Caleb, and of Debir to Othniel, just as it does here. Here the mention of *Benjamin* is out of order, since in Josh. xvi. the children of Joseph follow immediately after Judah; and the capture of *Jebus* by Judah had already been related in verse 8. Probably, therefore, the original reading *Judah* was altered in later times to *Benjamin*, because Jebus was within the border of Benjamin, and they had not expelled the Jebusite also.

22. *The house of Joseph.*] Compare "the children of Joseph," Josh. xvi. 1. At verses 27, 29, too, the order, Manasseh, Ephraim, is the same as Josh. xvi. 4. The order in which Zebulon, Asher, Naphtali, and Dan follow at verses 30, 31, 33, 34, is the same also as in Josh. xix., showing the identity of the transactions referred to.

went up against Bethel.] This incident of the capture of Bethel, or Luz, like the victory over Adoni-bezek, is a detail not mentioned in Josh. xvi., where only the fact of Ephraim's border going out "from Mount Bethel to Luz" is recorded. But the capture of Bethel in Joshua's lifetime is implied in Josh. xii. 16. Bethel was within the borders of Benjamin, but was captured, as we here learn, by the house of Joseph, who probably retained it. It was a frontier fortress of Jeroboam's kingdom ('Sin. and Palest.' pp. 213-220), and its importance in after times was probably the cause of this narrative of its capture being preserved.

the Lord was with them.] See verse 19.

23. *Sent to descry, &c.*] The English version hardly conveys an accurate impression. What happened was this. The house of Joseph came up against Bethel. The inhabitants not daring to fight them, betook themselves to their walls. "None went out, and none came in." The Israelites on the other hand feared to assault it, in ignorance of the path which led to the gate. They therefore "observed it," *i.e.* laid close siege to it, and appointed watchers to watch the approaches. At length a man was seen stealing out of the city, and the watchers caught him, and bribed him with the promise of his life to betray the secret of the entrance to them. They then surprised the city and smote the inhabitants with the edge of the sword, sparing only the man and his family. Compare the story of Rahab, Josh. ii. vi. The men of Luz were probably Hittites, see Num. xiii. 29. The site of new Luz is not known, but "the land of the Hittites" was apparently in the north of Palestine, on the

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

f Josh. 2. 14.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land.

g Josh. 17. 11, 12.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

h Josh. 16. 10.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh,

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borders of Syria. Comp. Josh. i. 4; 1 Kings x. 29; 2 Kings vii. 6. The Cheta, who are generally identified with the Hittites, appear also from the Egyptian monuments of the 18th and 19th dynasties to have occupied a district north of Palestine.

27. *Neither did Manasseh, &c.*] We here again come distinctly upon ground already occupied by the Book of Joshua. See Josh. xvi. 10; xvii. 11-13.

28. *And it came to pass, &c.*] The cause of the calamities about to be narrated is thus pointed out in their disobedience in the day of their prosperity.

29. *Neither did Ephraim, &c.*] A repetition of Josh. xvi. 10.

30. *Neither did Zebulon, &c.*] Some particulars are here given which are not found in Josh. xix. 10-16, which treats of the inheritance of Zebulon; but nothing is known of the places mentioned. In Josh. xix. 15, *Kattath* and *Shimron* are coupled with *Nahalol* (Nahallal). *Kitron* seems, therefore, to be either a variation of *Kattath*, or to be made up of the two names, *Kattath* and *Shimron*, by a scribe's error.

31. *Neither did Asher, &c.*] The list of cities in the border of Asher is contained Josh. xix. 24-31. *Accho*, afterwards called Ptolemais, now Akka, or St. Jean d'Acre, which is first named here, is not contained in it, nor is *Ahlab*, unless it is the same as *Hali*, Josh. xix. 25. *Achzib*, not the place named Mic. i. 14, which was in Judah (Josh. xv. 44), but *Ecdippa*, or πόλις τῶν Ἐκδίππων, or Ecdippon, a maritime city mentioned by Josephus ('Jew. War,' i. xiii. 4), between Accho and Tyre, 24 miles from Tyre and 8 from Accho, now called es-Zib, or Akhzib (De Saulcy, 'Journ. in Syr.' vol. i. 71). *Helbah*, same as *Hebel*, rendered "the coast" at Josh. xix. 29, but doubtless a proper name. *Aphik*, same as *Aphek*, Josh. xix. 30; xiii. 4, near Zidon, not to be confounded with *Aphek*, 1 Sam. xxix. 1, or with *Aphka*, near Byblus. *Rehob*, one of the cities of the Levites (Josh. xxi. 31; 1 Chr. vi. 75). Its site cannot be identified with certainty.

32. *But the Asherites dwelt, &c.*] It is an evidence of the power of the Canaanite in this portion of the land that it is not said, as in verse 30, that the Canaanites dwelt among the Asherites, but that the Asherites, and, at verse 33, Naphtali, "dwelt among the Canaanites;" nor are the Canaanites in Accho, Zidon, and the other Asherite cities, said to have become tributaries.

33. *Bethshemesh.*] House of the Sun. Compare IR-SHEMESH, *city of the Sun*, Josh. xix. 41; and HAR HERES, *mount of the Sun*, verse 35. *Beth-anath* and *Bethshemesh* are named, Josh. xix. 38, but are otherwise unknown.

nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph †prevailed, so that they became tributaries.

† Heb. *was heavy.*

36 And the coast of the Amorites *was* from ‖the going up to Akrabbim, from the rock, and upward.

‖ Or, *Maaleh-Akrabbim.*

CHAPTER II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedness of the new generation after Joshua.* 14 *God's anger and pity towards them.* 20 *The Canaanites are left to prove Israel.*

AND an ‖angel of the LORD came up from Gilgal to Bochim, and

‖ Or, *messenger.*

34, 35. *The Amorites forced the children of Dan, &c.*] For the cities of Dan see Josh. xix. 40-48. *Mount Heres (mount of the Sun)*, seems to be the same as *Ir-shemesh (city of the Sun)*, ib. 41, which is there coupled with Shaalabbin (Shaalbim) and Ajalon; as again, *Beth-shemesh* is with Shaalbim and Elon (Ajalon), 1 Kings iv. 9.

The hand of the house of Joseph, &c.] No clue is given as to the time when the house of Joseph lent their powerful aid in subduing these Amorites. Bertheau thinks it was not till the time of Solomon; but it is more natural to understand it of the times of the Judges. The Amorites are usually found in the mountain, Num. xiii. 29; Josh. x. 6. Here they dwell in the valley, of which the monuments of Rameses III. show them to have been in possession when that monarch invaded Syria. It was their great strength in this district, and their forcible detention of the territory of Dan, which led to the expedition of the Danites, Judg. xviii.

36. *The going up to Akrabbim.*] Called *Maaleh-Acrabbim*, Josh. xv. 3, and *the ascent of Akrabbim*, Num. xxxiv. 4 (the Hebrew being the same in all three passages), properly "the ascent of scorpions," so called from the scorpions which abound there to this day, if at least De Saulcy is right in identifying it with the Wady ez-Zouera, where, he says, "You cannot turn over a single pebble without finding under it one of these unpopular animals" (vol. i. p. 529). But Robinson places it in some cliffs about 10 miles due south of the Dead Sea; others further west at Zephath or Hormah, now Sufah, where there is a precipitous pass. The whole region abounds with scorpions. The name is preserved in the *Akrabattine in Idumea* of 1 Macc. v. 3, not to be confounded with the *Acrabi* of Eusebius and Jerome, the *Acrabatene* of Josephus ('J. W.' III. iii. 4), in Samaria.

the rock.] *Has-selah, i. e.* **Petra** (ἡ πέτρα, Sept.), the capital of Idumea, so called from the mass of precipitous rock which encloses the town, and out of which many of its buildings are excavated. (See Laborde's 'Arabia Petr.'; Robinson, 'B. R.' ii. 168; Gesen. 'Thes.' in *Selah.*) It is mentioned by the same name 2 Ki. xiv. 7, when Amaziah took it from the Edomites, and changed its name to Joktheel. Comp. 2 Chr. xxv. 12. It is without the article, Isai. xvi. 1. It is remarkable that this word, *selah*, rock (not *tzur* as Exod. xvii. 6), is always used of the rock at Kadesh-Barnea (Num. xx. 8-11), near Petra (comp. Obad. 3). See 'Sin. and Palest.,' p. 96. This leads us to look for "the ascent of scorpions," here coupled with *has-selah*, in the same neighbourhood. As regards this very southerly situation of the Amorites, it is observable that in the time of Abraham one of their chief settlements (De Saulcy thinks their capital, 'Journey,' &c., vol. i. 194-200) was at Engedi, then called Hazezon-Tamar, from the palm-trees which abounded there (Gen. xiv. 7; 2 Chron. xx. 2), which lies about the middle of the western shore of the Dead Sea. Chedor-Laomer came and smote them straight from Kadesh-Barnea. *Upward*, probably meaning *northward*, so that Maaleh Akrabbim and Selah would indicate the extreme south border of the Amorites.

CHAP. II. **1. The** *angel of the Lord* (not *an angel*).] The phrase used nearly sixty times to designate the angel of God's presence. See Gen. xvi. 7, 9, 11; xxii. 11-15; Num. xxii. 22, 23, &c.; and in this book, vi. 11, 12, 21, 22; xiii. 3, 13, 15, &c. Sometimes, but much less frequently, the phrase is *the angel of God*, Gen. xxi. 17; Exod. xiv. 19; Judg. vi. 20; xiii. 6, 9, &c. In all cases where "the angel of the Lord" delivers a message, he does it, as here, as if God Himself were speaking, without the intervening words "*Thus saith the Lord*," which are used in the case of prophets. See Josh. xxiv. 2; Judg. vi. 8, &c. The passages, Hag. i. 13; Mal. ii. 7; iii. 1, where a prophet is described as "the Lord's messen-

said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

[i] Deut. 7. 2. [k] Deut. 12. 3.

2 And [i]ye shall make no league with the inhabitants of this land; [k]ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be [l]*as thorns* in your sides, and their gods shall be a [m]snare unto you.

[l] Josh. 23. 13. [m] Ex. 23. 33. & 34. 12.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place [n]Bochim: and they sacrificed there unto the LORD.

[n] That is, *Weepers.*

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ger," are quite insufficient to justify the interpretation of the phrase, where it stands alone, as meaning a prophet. The simple phrase *Malak Adonai*, can mean nothing but "The angel of the Lord." The words of Josh. xxiv. 27, *It hath heard all the words of the Lord which he spake unto us*, allude to this angelic message. Comp. verse 6 with Josh. xxiv. 28.

came up from Gilgal to Bochim.] The exact sites of these places are unknown. But the expression *came up*, shows that Bochim was on higher ground than Gilgal. Gilgal was in the plain of Jericho, near the Jordan, Josh. iv. 19. See too, 2 Sam. xix. 15. But the camp of the Israelites was moved from Gilgal after the fifth year to Shiloh, and thence to Shechem, both of which were in the hill country of Ephraim. See 'Jew. Ant.' v., i. 19, and Josh. xviii. 1, 8; xix. 51; xxii. 9, 12; xxiv. 1, 25, 26. When, therefore, we read of the angel *coming up from Gilgal to Bochim*, we naturally infer that, when the host of Israel came up from Gilgal to Shiloh and Shechem, the angel who had been with them at Gilgal (Exod. xxiii. 20-23, xxxiii. 1-4, Josh. v. 10-3) accompanied them. The mention of Gilgal is thus a very important note of time, fixing the transaction to the period soon after the removal of the camp from Gilgal, and the events recorded in Judg. i. 1-36 (of which those related in verses 1-29 took place before, and those in verses 30-36, just after that removal), and showing that it was the conduct of the Israelites, recorded in ch. i. as in Josh. xvi. xvii., which provoked this rebuke. See Introduction, supplemental note A. *Gilgal*, with the article prefixed, *the Gilgal. Bochim*, also with the article, *the weepers.* The Sept. place Bochim near to Bethel.

I made you to go up.] The tense in the Hebrew is the imperfect, which supposes the action to be still in progress, not finished.

I will never break my covenant, &c.] Compare especially Exod. iii. 6-8, where the covenant is pointedly referred to under the name by which God there revealed Himself "the God of Abraham, the God of Isaac, and the God of Jacob," as compared with Gen. xvii. 7, 8. This is repeated at Exod. iii. 15, 16, 17; iv. 5; vi. 3-6, &c. Compare Luke i. 54, 55, 71-75.

2. *Ye shall make no league, &c. Ye shall throw down their altars.*] The two articles of the covenant here specified are taken verbatim from Deut. vii. 2, 5, "Thou shalt make no covenant (league) with them;" Ye shall destroy (throw down) their altars;" and Deut. xii. 3, "Ye shall overthrow (throw down) their altars." These two are specified because they were the articles which the Israelites had at this time broken. The other important prohibition (Deut. vii. 3), "neither shalt thou make marriages with them," is not specified by the angel, and this is an indication that at the time the angel spoke, intermarriages with the heathen spoken of (Judg. iii. 6) had not taken place; and this again is another evidence of the early date of this occurrence.

3. The English version, "*wherefore I also said*," does not express the true sense. The meaning of the passage is, because ye have done this (*the things mentioned in* verse 2) "**I have now said** (*i. e.* I now protest and declare, Gesen. 'Heb. Gram.' § 124.4) *that I will not drive them out from before you*" (comp. xix. 29). And it was the announcement of this resolution by the angel that caused the people to weep. In the words *thorns in your sides*, as it is in the A. V., reference is made to the previous warnings of Num. xxxiii. 55, "*It shall come to pass that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides.*" But it is not easy to extract this meaning from the Hebrew text, which runs, literally, "*they shall be to you for sides.*" See note A at end of Chapter, and comp. Josh. xxiii. 12, 13.

5. *Bochim.*] *I. e.* weepers. So the place where Deborah died was called *Allon bachuth*, "the oak of weeping," Gen. xxxv. 8, and the place where the Egyptians and Hebrews mourned for Jacob was called *Abel-mizraim*, "the mourning of Egypt," Gen. l. 11.

and they sacrificed there.] This indicates the

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that †outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

† Heb. *prolonged days after Joshua.*

8 And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

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close proximity of Bochim to Shechem, where the tabernacle was at this time (Josh. xxiv. 25, 26).

6. See note B at end of chapter.

7. *All the days of the elders.*] No exact term of years is assigned to "the days of the elders," which must, therefore, remain uncertain. The length of Joshua's government is also uncertain. If, however, we assume Joshua to have been about the same age as his companion Caleb, as is probable, he would have been just 80 at the entrance into Canaan, and therefore 30 years would bring us to the close of his life. These *elders* would be all that were old enough to take part in the wars of Canaan, according to Judg. iii. 1, 2; and therefore, reckoning from the age of 20 to 70, we cannot be far wrong in assigning a period of about 50 years from the entrance into Canaan to the death of the elders, or 20 years after the death of Joshua, supposing his government to have lasted 30 years.

the great works of the Lord.] The overthrow of the Canaanitish nations.

8. See note on Josh. xxiv. 29. *The servant of the Lord.*] This is a title specially given to Moses, Deut. xxxiv. 5; Josh. i. 1, 13, 15; viii. 31, 33; xi. 12; xii. 6; xiv. 7; xxii. 2, 5; 2 Kings xviii. 12, &c.; 2 Chr. i. 3; xxiv. 6. In the Books of Chronicles, and other later books, the phrase "the servant of God" is used, 1 Chr. vi. 49; 2 Chr. xxiv. 9; Neh. x. 29; Dan. ix. 11; Rev. xv. 3. It is applied to Joshua only in this passage, and its duplicate Josh. xxiv. 29. It is spoken of David Ps. xviii., title, and generally of the prophets and, like the analogous phrase, "man of God," is transferred by St. Paul to the ministers of Christ under the New Testament, 2 Tim. ii. 24; Jam. i. 1.

9. *And they buried him, &c.*] The importance attached to places of sepulture breaks out in this notice of the grave of Joshua. Comp. Josh. xxiv. 32, 33; Gen. xxiii. 19; xxv. 9, 10; xlix. 29-32; l. 13; Jer. xxii. 18, 19; Matt. xxvii. 60; Acts ii. 29. This same feeling exists in full force in the East to this day.

in Timnath-heres.] See note on Josh. xix. 50, xxiv. 30, where it is called Timnath-serah, which is the reading of the Vulgate, Syriac, and Arabic here, as well as of several Hebrew MSS.

10. *All that generation.*] *I. e.* the main body of those who were grown-up men at the time of the conquest of Canaan. See iii. 9, note.

gathered unto their fathers.] The exact phrase occurs only here and 2 Kings xxii. 20 2 Chr. xxxiv. 28; though Gen. xv. 15; Deut. xxxi. 16; 2 Sam. vii. 12; 1 Kings i. 21; and Acts xiii. 36; are very similar. The commoner phrase is *gathered unto his people*, Gen. xxv. 8, 17; xxxv. 29; xlix. 29, 33. In Num. xx. 26 it is simply *shall be gathered.* See Jer. viii. 2.

11. *And the children of Israel.*] Here begins the narrative of what really did happen "after the death of Joshua," but of which the first chapter conveys no hint. "Israel served the Lord all the days of Joshua. . . . But when Joshua was dead. . . . the children of Israel did evil in the sight of the Lord, and served Baalim, and forsook the God of their fathers." And then follows, from verse 14 to the end of the chapter, a summary of the whole contents of the book.

did evil in the sight of the Lord.] This is the regular phrase for falling into idolatry through this Book of Judges, and through all the Historical Books. It occurs seven times in Judges, as descriptive of the seven apostasies of Israel, which drew down upon them the seven servitudes under (1) Chushan-Rishathaim, (2) Eglon, (3) Jabin, (4) Midian, (5) the tyranny of Abimelech, (6) the Ammonites, (7) the Philistines. The first use of it, however — that, viz., in this verse—

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and [a] he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and [b] as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges, which [†] delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then the LORD was

[a] Ps. 44. 12. Isai. 50. 1.

[b] Lev. 26. Deut. 28.

[†] Heb. *saved.*

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applies to all the apostasies collectively, and it is not used at viii. 33, where the idolatry under Abimelech is spoken of by a different phrase. See Judges iii. 7, 12; iv. 1; vi. 1; x. 6; xiii. 1. Compare 1 Kings xi. 6; xiv. 22; xv. 26, 34, &c.; xvi. 19; 2 Kings xxi. 2; xxiii. 32; xxiv. 9, 19; 2 Ch. xii. 14; xxii. 4; xxxiii. 2, 6, 22; Neh. ix. 28. The opposite phrase is, "did that which was right in the eyes of the Lord," 1 Kings xv. 5, 11, &c.

served Baalim.] The plural of Baal, *Baalim*, refers to the numerous images of Baal which they set up and worshipped, as does the plural form, *Ashtaroth*, in verse 13, to those of the female divinity, Astarte.

12. With this verse and verse 14 compare Deut. xxxi. 16, 17.

Provoked the Lord to anger.] A frequent expression, especially in Deut., in the Books of the Kings, and in Jeremiah, in connexion with idolatry. Deut. iv. 25; ix. 18; xxxi. 29; 1 Kings xiv. 9; xv. 30, &c.; xvi. 33, &c.; Jer. vii. 18, 19, &c.

13. See on verse 11.

14. *And the anger of the Lord was hot against His people.*] The very same words are used, Ps. cvi. 40.

He delivered them into the hands of spoilers.] These same words are used, 2 Kings xvii. 20, in a precisely similar argument, but the phrase occurs nowhere else. The root here, and at verse 16, rendered *spoilers*, is rendered "rob," 1 Sam. xxiii. 1.

He sold them into the hands, &c.] This phrase is repeated iii. 8: iv. 2; x. 7; 1 Sam. xii. 9. It is first found, Deut. xxxii. 30; also in Ezek. xxx. 12; Judith vii. 25.

so that they could not any longer stand, &c.] Compare Josh. vii. 12. This was the fulfilment of the threat, Levit. xxvi. 17, and the exact contrary of what was promised to them on condition of their obedience, ib. 7, 8. Comp. Josh. xxiii. 9, 10, and 13.

15. *Whithersoever they went out the hand of the Lord was against them.*] This is in terrible contrast to what is said, Josh. i. 9, "*The Lord thy God is with thee whithersoever thou goest.*" The strain of the whole passage to the end of the chapter is similar to 2 Kings xxiv. 2-4; 2 Chr. xxxvi. 11-21.

as the Lord had said.] In Levit. xxvi. 37; Deut. xxviii. 25.

16. *Nevertheless.*] The Hebrew has simply "and."

the Lord raised up judges.] This verse is remarkable for the first introduction of the term JUDGE, which is repeated in verses 17, 18, 19, and at iii. 10; iv. 4, 5; x. 2, 3; xii. 7, 8, 11, 13, 14; xv. 20; Ruth i. 1, &c.; 1 Sam. iv. 18; vii. 15; viii. 1, &c., and gives its name to the Book.

17. *The way which their fathers walked in.*] The allusion is to the generation of Joshua and the elders "who served the Lord," verse 7

18. *The Lord was with the judge.*] As He had been with Moses and Joshua (Josh. i. 5).

it repented the Lord.] Rather, "**the Lord was moved with compassion**," or "was grieved," "*because* of their groanings," as xxi. 15. So, too, Ps. cvi. 45. The sense of *repenting* which the word bears, Jon. iii. 9 and elsewhere, is secondary. For a poetical paraphrase of this whole passage see Ps. cvi.

with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

[c] ch. 3. 12. 19 And it came to pass, [c]when the judge was dead, *that* they returned, and [‖]corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; [†]they ceased not from their own doings, nor from their stubborn way.

‖ Or, *were corrupt.*

† Heb. *they let nothing fall of their.*

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD [‖]left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

‖ Or, *suffered.*

34-45. The expressions "the anger of the Lord was hot" against "Israel" (Ps. cvi. 40; Judg. ii. 14), "the covenant" (Ps. cvi. 45; ii. 20), "they went a-whoring" (cvi. 39; ii. 17), He gave them *into the hands* of their enemies" (cvi. 41; ii. 14), "they were greatly *distressed*," "He regarded their *distress*" (ii. 15; cvi. 44), "it repented the Lord," "He repented" (ii. 18; cvi. 45), "their own doings" (ii. 19; cvi. 39), "have not hearkened to my voice —the voice of the Lord" (ii. 20; cvi. 25), are common to both passages, and many of the ideas are the same, even where the words differ.

20. This verse is connected with verse 13. For the regular narrative flows on from verse 13 to verse 20. The intermediate verses are an interruption of the sense, and refer to much later times; they have the appearance of being the reflections of the compiler interspersed with the original narrative. But verse 20 catches up the thread only to let it fall immediately. For all that follows, down to the end of Judg. iii. 7, seems to be another digression, closing with the identical words of ii. 13. The narrative goes on at iii. 8, which is the real historical sequence of ii. 13. The threat in this and the following verse is the announcement of an absolute purpose, which had been *conditionally* threatened Josh. xxiii. 16. *This people* (goi), a term more commonly applied to the nations or Gentiles, as verses 21, 23, &c. Still it is used of Israel, as Exod. xxxiii. 13; Josh. iii. 17; iv. 1; x. 13; Ps. xxxiii. 12, &c., where nothing opprobrious is meant. But there is somewhat contemptuous in the use of the pronoun "this." Compare Isai. vi. 9, 10; viii. 12, where it is used with "*am*," the usual word for the Israelitish *people*, and perhaps Exod. xxxiii. 13.

hath transgressed my covenant.] There is considerable resemblance between this allusion to the covenant and that in Jer. xi. 2-10, and the words of this 20th verse are almost identical with Jer. xi. 2-4.

21. *I also will not henceforth, &c.*] This is a repetition of the same threat as was uttered by the angel of the Lord at verse 3, only expressed in stronger language, in proportion to the more serious breach of the covenant by the Israelites. It does not appear how this message, which is very similar to ii. 1-3, was given to Israel, whether by angel, or prophet, or Urim, nor indeed is it certain whether any message was given. The words may be understood as merely explaining what passed through the Divine mind, and expressing the thoughts which regulated the Divine proceeding.

22, 23. *That through them I may prove Israel, &c.*] These words are the historian's explanatory comment on the last words of the Lord's speech in verse 21, *which Joshua left when he died.* Joshua left them, he says, by Divine direction, in order to prove Israel's faithfulness by them. The literal version of verses 22, 23, is as follows: "**In order to prove Israel through** (or, by means of) **them, whether they would keep the way of the Lord to walk therein, as their fathers kept it, or not, The Lord left those nations without driving them out hastily, and did not deliver them into the hand of Joshua.**" Compare for the construction in the Hebrew, Isai. xlv. 4.

ADDITIONAL NOTES on verses 3 and 6.

NOTE A on verse 3.

The literal version of the Hebrew text of the last half of this verse is, *and they shall be to you for sides, and their gods shall be to you for a snare.* This does not make sense, and the question is how to explain or to correct the passage. Those who adopt the reading of the Heb. text, and the explanation of the A. V., are guided by the similar passage in Josh. xxiii. 13, where it is said of the Canaanites *they shall be snares and traps* (למוקש rendered *snares* in Judg. ii. 3.; Exod. xxiii. 33) *unto you, and scourges in your sides, and thorns in your eyes;* and that in Num. xxxiii. 55, *Those that ye let remain of them* (the inhabitants of the land) *shall be pricks in your eyes, and thorns in your sides;* and accordingly supply the words "*for thorns*" as the A. V., or "*for scourges.*" On the other hand, the Sept. Vulg. and Chald. read צרים instead of צדים (συνοχαὶ, S. hostes, V. מעיקין tribulantes, Chald.), which gives the sense *they shall be to you for adversaries*, and is much supported by the closing words of Num. xxxiii. 55, *and shall vex you* וצררו אתכם. For if the writer of Judg. ii. 3 had the passage in Num. xxxiii. in his mind, he would be as likely to epitomize it by adopting the comprehensive word צרים, *enemies, vexers*, as the metaphor צנינים בצדיכם *thorns in your sides.* On the whole the choice seems to lie between the supposition that לשטם *for scourges* (as Josh. xxiii. 13) has accidentally fallen out of the Hebrew text, or that the true reading is that of the Sept.; and of these perhaps the last is the most probable.

NOTE B on verse 6.

We here light again upon a whole passage identical with one in the Book of Joshua. The two passages are here placed side by side, and the common matter, expressed in the same English words where the Hebrew is the same, is printed in italics, in order to exhibit the identity more clearly.

Josh. xxiv. 28-33.

28 *And Joshua let the people depart, every man unto his inheritance.*

29 And it came to pass after these things, *and Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.*

30 *And they buried him in the border of his inheritance in Timnath-serah*, which is *in Mount Ephraim, on the north side of the hill of Gaash.*

31 *And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua*, and *which* had known *all the works of the Lord that He had done for Israel.*

32 And the bones of Joseph which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar, the son of Aaron died, and they buried him in a hill that pertained to Phinehas his son, which was given him on Mount Ephraim.

Judg. ii. 6-10.

6 *And Joshua let the people depart*, and the children of Israel went, *every man unto his inheritance*, to possess the land.

8 *And Joshua, the son of Nun, the servant of the Lord, died, being an hundred and ten years old.*

9 *And they buried him in the border of his inheritance in Timnath-heres, in Mount Ephraim, on the north side of the hill of Gaash.*

7 *And* the people *served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, which* had seen *all the* great *works of the Lord that He had done for Israel.*

10 And also all that generation were gathered unto their fathers: and there arose another generation after them which had not *known* the Lord, nor yet *the works which He had done for Israel.*

CHAPTER III.

1 *The nations which were left to prove Israel.* 6 *By communion with them they commit idolatry.* 8 *Othniel delivereth them from Chushan-rishathaim.* 12 *Ehud from Eglon.* 31 *Shamgar from the Philistines.*

NOW these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they

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CHAP. III. **1-4.** *Now these are the nations, &c.*] Explanatory, in detail, of ii. 23, with which these words are in the closest connection. For in this first verse the words "*to prove Israel by them*" depend upon the identical word (הניח) "*left*" or "*suffered*," used in verse 23, and different from (עזב) "left" in verse 21.

even as many of Israel, &c.] These words show that it is the generation, who came to man's estate immediately after the close of the wars with the Canaanites (Josh. xxiii. 1), whom the writer has especially in view. Compare ii. 10. The survivors of the wars of Canaan would not need this discipline, but those who had not known those wars would need such training "to teach them war." For the expression "*the wars of Canaan*," compare "the Book of the wars of the Lord," mentioned Num. xxi. 14.

2. *Only that the generations of the children of Israel might know, &c.*] The English version has followed the older versions, but the *subject* of the verb "*know*" seems to be, not "*the children of Israel*" (they are the object, or accusative case), but "*the Lord.*" The sense is, "*that He* (God) *might know the generations of the children of Israel*" (know them by putting them to the proof), "*in teaching them war*" (in giving them the opportunity of fighting against the Canaanites in dependance upon His promise, as their fathers had done under Joshua), *that He might know* (as the sense is completed at verse 4) *whether they would keep His commandments or not.* This use of the verb "to know," as applied to God, is exactly illustrated by what the Lord said of Himself to Abraham: "Now I KNOW that thou fearest God," &c., Gen. xxii. 12, and by what is said of Hezekiah, that "God left him to try him (the same word as is rendered 'to prove,' at Judg. ii. 1, 4) to KNOW what was in his heart," 2 Chron. xxxii. 31.

3. This enumeration is abridged, apparently, from Josh. xiii. 2-6. The compiler still lingers about the lifetime of Joshua, in which these nations were left to prove or try Israel by.

Five lords of the Philistines.] In the original the lords are called *Seranim* (from *Seren*, a hinge, according to Gesenius, but cognate with *Sar*, a prince, according to Ewald), a title used exclusively of the princes of the five Philistine cities. The title is probably of Phœnician origin. It occurs, besides our passage, at Josh. xiii. 3; Judg. xvi. 5, 8, &c.; 1 Sam. vi. 4, 12, 16, &c.; xxix. 2, 6, &c., in which latter passage it is interchanged with the ordinary word for "princes" (*Sarim*).

all the Canaanites.] May mean either the Canaanite population who continued to possess the *Shephelah*, or sea-coast of the Mediterranean, or the various Canaanite populations enumerated at i. 21-36.

The words "*that dwelt in Mount Lebanon, &c.*" belong to the last of the three races here enumerated, viz. the Hivites. The region of Mount Lebanon, which includes Anti-Lebanon, was peopled with Hivites, as we learn from Josh. xi. 3, "the Hivite under Hermon, in the land of Mizpeh." Joshua appears to have smitten and subdued the Hivites as far north as Baal-Gad, in the valley of Lebanon under Mount Hermon (Josh. xi. 17; xii. 7), but no further (Josh. xiii. 5). There was an unsubdued Hivite population to the north of Baal-hermon (which probably means Baal-Gad under Hermon, since it is not synonymous with Hermon; see 1 Chr. v. 23), to the entering in of Hamath: *i.e.* in the fertile valley of Cœle-Syria.

the entering in of Hamath.] This is always spoken of as the extreme northern boundary of the land of Canaan. See Num. xiii. 21; xxxiv. 8; 1 Kings viii. 65; 2 Kings xiv. 25, &c. It was the gate of approach to Canaan from Babylon, and all the north (Zech. ix. 2; Jer. xxxix. 5). Hamath formed part of the dominions of Solomon (2 Chr. viii. 4), and of the future inheritance of Israel, as described in vision by Ezekiel (xlvii. 16), when it will be in the tribe of Dan (xlviii. 1).

4. *And they were to prove, &c.*] This is a

would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of †Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

† Heb. *Aram-naharaim.*

9 And when the children of Israel cried unto the LORD, the LORD raised up a †deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

† Heb. *saviour.*

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fuller expression of the briefer terms in verses 1 and 2, and explains their meaning.

5-7. *And the children of Israel, &c.*] This, then, was the result. The Israelites, instead of exterminating the accursed races of Canaan, dwelt amongst them, and their faith was not equal to the self-imposed trial. For they intermarried with the Heathen, adopted their idolatries, forgat the LORD, and served Baalim and Ashtaroth. And here we are brought back to the very point whither Ch. ii. 13 had brought us, the intermediate verses being a digression, introduced by the compiler.

In 5, the enumeration of the Canaanite races is the same as at Exod. xxxiii. 2; xxxiv. 11. At Josh. xxiv. 11, and Deut. vii. 1, there is the addition of the Girgashites. At Gen. xv. 19-21, several other tribes are enumerated. Compare Ezr. ix. 1, 2.

6. *And they took their daughters, &c.*] The further breach of the covenant in intermarriages with the Canaanites marks the later date of these transactions, as compared with those of Ch. ii. 1-3. For an example in later times of the influence of these marriages, see 1 Kings xvi. 31-33; xxi. 25, 26.

7. A repetition of ii. 11. See note. *And the groves.*] This, here as elsewhere, is a wrong translation of the word ASHERAH, originating from a misunderstanding of Deut. xvi. 21, of which the true translation is "**Thou shalt not set up an** (image of) **Asherah, made of any wood, near the altar of the Lord thy God; neither shalt thou set up any statue** (of Baal)."

8. *Therefore the anger of the Lord, &c.*] Here we hold again the thread of the proper narrative, which seems as if it ought to have run thus (i. 1): Now after the death of Joshua it came to pass that the children of Israel did evil in the sight of the Lord, and forgat the Lord, and served Baalim and Ashtaroth, and the anger of the Lord (iii. 8) was hot against Israel, and he sold them into the hand of Chushan Rishathaim, &c. *Therefore*, in the Heb. "**and**." *He sold them*, as in ii. 14, where the expression refers to the use of the word in this passage, & iv. 2, 9; x. 7; 1 Sam. xii. 9.

Chushan-Rishathaim, King of Mesopotamia.] Mesopotamia, or Aram-naharaim, was the seat of Nimrod's kingdom, and Nimrod was the son of Cush (Gen. x. 8-11). This perhaps accounts for the name CUSHAN, which occurs also in Habak. iii. 7, with reference possibly to the same king. As regards the latter part of the name Rishathaim—Chushan of Rishathaim—if it is Hebrew it can only mean *Chushan of the double wrong, i. e.* the exceeding wicked, or *of the double victory, i. e.* the great conqueror. But it is perhaps the name of a city, or a foreign word altered to a Hebrew form. Nothing is known from history, or the cuneiform inscriptions, of the political condition of Mesopotamia at this time, though Thotmes I. and III. in the 18th dynasty are known to have invaded Mesopotamia. See vol. i. p. 455-457. It is, however, in accordance with such an aggressive Aramean movement towards Palestine, that so early as the time of Abraham we find the kings of Shinar and of Elam invading the south of Palestine, and have distinct evidence in the names of the Edomitish kings (Gen. xxxvi. 32, 35, 37) of an Aramean dynasty in Edom about the time of the early Judges. Comp., too, Job i. 17.

9. *Othniel the son of Kenaz, Caleb's younger brother.*] Othniel was already distinguished in Joshua's lifetime as a brave and successful leader. See i. 13, Josh. xv. 16-19. The description *Othniel the son of Kenaz, Caleb's younger brother*, leaves it doubtful whether Othniel himself, or Kenaz, was brother to Caleb. This mention of Othniel shows that we are not to understand too literally that *all* the generation who had seen the wars of Canaan

10 And the Spirit of the LORD † came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of † Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

† Heb. *was.*

† Heb. *Aram.*

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had died off before the people fell into idolatry. *The Lord raised up a deliverer* (literally *a saviour*), *who delivered them.* See ii. 16, 18.

10. *And the Spirit of the Lord came upon him.*] This marks the peculiar office of the Judges. They were Saviours (verse 9 marg. Neh. ix. 27) called and directed by the Holy Spirit, who endued them with extraordinary wisdom, courage, and strength for the work which lay before them (comp. vi. 34; xi. 29; xiii. 25; xiv. 6, 19), and were in this respect types of Christ the "Judge of Israel" (Mic. v. 1), on whom "the Spirit of the Lord God" was "without measure." Isai. xi. 2; xlii. 1-4; lxi. 1; comp. Isai. lix. 19, 21; Matt. xii. 18-21; Joh. i. 32, 33, 34, &c., and Acts xiii. 2. The precise phrase, "the Spirit of the Lord," first occurs in this passage, and is repeated, vi. 34; xi. 29; xiii. 25: xiv. 6, 19; xv. 14, and frequently in the Books of Samuel and Kings.

11. *The land had rest 40 years.*] The land means here, as at i. 2, not the whole land of Canaan, but the part concerned. In the former passage it meant the land of the tribe of Judah. It probably means the same here. The analogy of the other early Aramean invasions (note to verse 8) leads us to look for Chushan's domination in the south. Othniel's own territory lay in the south (i. 15), and Judah was the tribe in which he and Caleb were reckoned (Josh. xv. 13, 19, 20). *Forty years*, like the similar term, v. 31, viii. 28; xiii. 1, and the *fourscore* years of iii. 30, is a round number, perhaps equivalent to a generation. *Othniel, the son of Kenaz, died*, not surely after the 40 years' rest, as he must have been already old at the commencement of the Mesopotamian servitude.

12. *Did evil, &c.*] The recurrence of this phrase at ii. 11; iii. 7, 12; iv. 1; vi. 1; xiii. 1, marks the hand of one author and one book. See above, note on ii. 11.

and the Lord strengthened Eglon, &c.] Eglon's supremacy was the special work of God, and the cause was that Israel "*had done evil in the sight of the Lord*," and therefore "*the Lord strengthened Eglon against Israel.*" Samuel's comment on the event is to the same effect, "*When they forgat the Lord their God He sold them into the hand ... of the King of Moab,*" 1 Sam. xii. 9.

13. *The children of Ammon.*] (Beni Ammon), almost always so spoken of from their ancestor Ben-ammi, Gen. xix. 38. Rarely called simply "Ammon," as Ps. lxxxiii. 7. Here they seem to be under the leadership of the King of Moab, as do also the Amalekites. Perhaps this accession to his dominion is the *strengthening* spoken of in verse 12. In chapter vi. the combination is Midianites, Amalekites, and children of the East, or Arab tribes. In the narrative of Jephthah's judgeship, the Ammonites alone are mentioned; but with a very remarkable reference to the Moabites, and as if they were one people. See note on xi. 24. The Amalekites appear as the constant and bitter foes of the Israelites. Exod. xvii. 8-16; Num. xiv. 43-45, xxiv. 20; 1 Sam. xv. 2-33; Deut. xxv. 17-19. The naming of a mountain in Ephraim, "*the mount of the Amalekites*" (Judg. xii. 15) is probably a memorial of this joint invasion of Moabites and Amalekites, and marks the scene either of their occupation, or of some signal victory over them. Comp. v. 14. *The city of palm trees: i.e.* Jericho. See i. 16, and note. But since Jericho was utterly destroyed by Joshua, and not rebuilt till the time of Ahab (Josh. vi. 24, 26; 1 Kings xvi. 34); it can only have existed at this time as an unwalled village, like Jerusalem after its destruction by Nebuzaradan, till Nehemiah rebuilt its walls, and like its modern representative er-Riha, a village with a fortress or barrack for the Turkish garrison. See De Saulcy, 'Dead Sea,' vol. ii. p. 32. The occupation of Jericho would be valuable for the extreme fertility of the plain, which Josephus calls "a divine country," 'Jewish Wars,' I. vi. 6; IV. viii. 3; 'Antiq.' V. i. 22. This occupation of Jericho should be compared with the invasion in x. 9, where two out of the three tribes named, Benjamin and Ephraim, are the same as those here concerned, and where (verse 7) the Philistines are coupled with the Ammonites, just as here (at verse 31) the

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, ‖a Benjamite, a man †left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the ‖quarries that *were* by Gilgal, and said, I have a secret errand

‖ Or, *the son of Jemini.*
† Heb. *shut of his right hand.*
‖ Or, *graven images.*

Philistines are mentioned in connection with the Moabites. See Introduction, p. 120. The "city of palm trees" for "Jericho," is an indication perhaps of the influence of Joshua's curse (Josh. vi. 26). The very *name* of Jericho was blotted out. There are no palm-trees at Jericho now, but Josephus mentions them repeatedly, as well as the balsam trees.

14. *So the children of Israel served Eglon.*] This is the same phrase as verse 8. Comp. Gen. xiv. 4. From it is derived the expression, "the times of servitude," as distinguished from "the times of rest," in speaking of the times of the Judges.

eighteen years.] The same number of years as the oppression of the Ammonites lasted, as related x. 8. See Introduction.

15. *But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer.*] The very same words as are used at verse 9. See, too, ii. 16, 18, and Neh. ix. 27.

Ehud the son of Gera, a Benjamite.] "**The** *Benjamite.*" Comp. vi. 11; 1 Sam. xvii. 58. As regards the parentage of Ehud, he was of the family or house of Gera (2 Sam. xvi. 5), the son of Bela, Benjamin's first-born, born before Jacob's descent into Egypt (Gen. xlvi. 21), and then included among "the sons of Benjamin." At the second numbering of the people in the plains of Moab, Gera is not named, being included in "the family of the Belaites" (Num. xxvi. 38), nor is he in the genealogy in 1 Chron. vii.; but in 1 Chron. viii. 3 he appears as "a son of Bela." The same genealogy (verse 6) also intimates that Ehud (apparently written Abihud in verse 3) became the head of a separate house.

left-handed.] Literally *bound in, i.e.* not having the free use of, *his right hand.* This phrase must originally have described an accidental defect; but when we read of 700 chosen men of Benjamin all left-handed (Judg. xx. 16; 1 Chron. xii. 2), and skilful slingers, it is obvious that this was no accidental defect, but was an acquired art.

by him the children of Israel sent a present, &c.] From this we learn that the Israelites had purchased peace with Eglon by the payment of tribute, for such was *the present* here spoken of. Comp. 2 Sam. viii. 2, 6; 1 Kings iv. 21; Ps. lxxii. 10. We also learn that Ehud was a chief of some distinction, since he was employed to bring the national tribute of "the children of Israel" to the King of Moab, and was attended by a numerous suite (verse 18). Hence we may conclude that the destruction of the Benjamites, recorded in Judg. xx. as having taken place in the lifetime of Phinehas, had not taken place at this time.

16. *Two edges.*] Comp. Ps. cxlix. 6; Rev. i. 16; ii. 12; Heb. iv. 12.

under his raiment.] A military cloak, according to St. Jerome.

upon his right thigh.] The proper side for a left-handed man, and also not likely to be observed (2 Sam. xx. 10). He had doubtless the appearance of being unarmed. The narrative shows clearly that Ehud's action was premeditated. Probably he accepted the humiliating office of presenting the tribute for the express purpose of gaining access to Eglon's presence.

17. *He brought near.*] The proper word for offering a gift or offering, Levit. ii. 1, 4, &c.; Ps. lxxii. 10.

18. *The people.*] (העם). The word implies a considerable number. See Gesen. 'Thes.'

19. *But he himself turned again from the quarries that were by Gilgal.*] It appears from Josh. v. 10, &c., that Gilgal was in the immediate neighbourhood of Jericho (see note on Judg. ii. 1), where doubtless Eglon held his court at this time, though this is not expressly stated, but only implied in the text of verse 13. What the *Pesilim*, here rendered *quarries*, were, is uncertain. Jerome and the LXX. take the word in its common meaning of carved images or idols. If this is so, some well-known images must be meant. The

unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in † a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

† Heb. *parlour of cooling.*

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and ‖ the dirt came out.

‖ Or, *it came out at the fundament.*

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he ‖ covereth his feet in his summer chamber.

‖ Or, *doth his easement.*

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened

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A. V. following the Chaldee Targum, and Syriac versions, and the chief Jewish commentators, interprets "stone-quarries." This sense, however, is not borne out by any other passage in Scripture.

Keep silence.] Or in one word, Hush! an intimation to his attendants that he wished to be left alone; and they accordingly "all went out from him."

20. *And Ehud came unto him.*] Probably his first message in verse 19 (*I have a secret errand, &c.*) had been delivered by Ehud to the attendants in the ante-chamber, and by them carried to the king. Now Ehud is admitted to the king's presence, into "a summer parlour," literally "an upper chamber of coolness which he had," and where he was "sitting alone," for such is the force of the Hebrew words, not, as in the A. V., "which he had for himself alone."

I have a message from God unto thee.] Ehud believed himself to be accomplishing the Divine mandate, and so his words were true in a certain sense. But it was also a stratagem to enable him to approach close to the king, as if to deliver his message in a low voice into the king's ear.

he arose out of his seat.] It does not clearly appear with what motive he arose. It might be merely surprise, or for the purpose of being near Ehud to hear his message.

21. *His left hand.*] The mention of this must be for the purpose of explaining how Eglon came to be taken so unawares. Ehud got his left hand to the hilt of his dagger without exciting suspicion, and then finished the business by a sudden and violent stab which buried the whole dagger, handle and all, in Eglon's body.

22. *The dirt.*] The word (*parsedonah*) so rendered occurs only here, and is of very uncertain meaning. Others understand it of the part of the body at which the dagger came out, making *the dagger* the nom. case to the verb *came out.* Others again, with great probability, make Ehud the nom. case, and understand the word (*parsedonah*) of a vestibule or chamber, through which Ehud passed. If the summer apartment, or upper parlour, consisted of a porch or *misderonah*, where the entrance-doors were, a *parsedonah* or ante-chamber, and a *cheder* or inner chamber where the king sat, the description will be perfectly intelligible. When Ehud found he could not extract the dagger, and so was unarmed, he would naturally look into the ante-chamber to see if he was observed. Seeing no one there, and finding the doors and the key inside at his disposal, he promptly closed and locked the doors, took the key with him, and then retired in the sight, and probably through the midst, of the attendants below.

24. *When he was gone out, &c.*] This verse seems to indicate that Ehud passed boldly through the attendants in the court below, disarming suspicion by his demeanour. For the attendants were aware of his departure, and returned to the king's upper chamber in consequence. But finding the doors locked, as they supposed, from within, they concluded that he was "covering his feet." Comp. 1 Sam. xxiv. 3. The explanation of the phrase as of "taking sleep" suits both passages best, and especially 1 Sam. xxiv., and is adopted by J. D. Michaelis, Bishop Patrick, and others.

25. *Till they were ashamed.*] The same phrase occurs 2 Kings ii. 17, viii. 11, and nowhere else.

a key.] Literally "an opener." Probably a wooden instrument with which they either

them: and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all †lusty, and all men of valour; and there escaped not a man.

† Heb. *fat.*

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

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lifted up the latch within, or drew back the wooden bar or bolt. That the key would fasten it, and therefore unfasten it, from without as well as from within, is clear from Ehud having locked the door upon Eglon. It is likely that the chief officer of Eglon's household had a second key, for we learn from Isai. xxii. 15, 20-22, xxxvii. 2, that the possession of the palace key (the same word as is used here) was the prerogative of the chief officer "which was over the house." Comp. Rev. iii. 7.

26. *Seirath.*] The article prefixed shows that this name had not lost its appellative character. It means "the forest" or "weald," which evidently bordered on the cultivated plain near Gilgal, and extended into "the mountain or hill country of Ephraim." Comp. Josh. xvii. 15, 18. Once there he was safe from pursuit, and quickly collected a strong force of Ephraimites, and probably the bordering Benjamites.

27. *The mountain of Ephraim.*] (Comp. vii. 24, and Josh. xvii. 15) *i. e.* the mountainous district within the tribe of Ephraim. Shechem was situated in it, Josh. xx. 7, xxi. 21, and Timnath-heres, Judg. ii. 9, and the tomb of Eleazar, Josh. xxiv. 33. Comp. Judg. vii. 24, xvii. 1, 8, xix. 1, Jer. xxxi. 6, &c. So late as the time of Saul it was a kind of camp of refuge from the oppression of the Philistines. 1 Sam. xiii. 6, xiv. 22. Stanley observes that "to the secure heights of the mountain of Ephraim" other tribes wandered for shelter and for power. Ehud the Benjamite "blew his trumpet in the mountain of Ephraim, as in the rallying place of the nation." Deborah dwelt between Ramah and Bethel in Mount Ephraim (Judg. iv. 5). Tola, of Issachar, judged Israel in Shamir in Mount Ephraim (x. 1); Samuel, too, was of Ramathaim-Zophim, of Mount Ephraim (1 Sam. i. 1), 'Sinai and Palest.' p. 227.

blew a trumpet.] Comp. vi. 34, 1 Sam. xiii. 3, 2 Sam. xx. 1, 1 Kings i. 34, &c.

went down.] Viz. from the mountain of Ephraim into the Jordan valley beneath it.

he before them.] Viz. as their leader and captain.

28. *The Lord hath delivered your enemies into your hands.*] Ehud speaks not merely his own opinion, but by Divine inspiration. In like manner Gideon exhorted his followers with the words, "Arise, for the Lord hath delivered into your hand the host of Midian." vii. 15. Compare, too, Deborah's message to Barak, iv. 7, 14, and the word of the false prophets, 1 Kings xxii. 12.

28. Everything indicates the rapidity of Ehud's movements. Avoiding Jericho, he went straight to the Jordan fords (Josh. ii. 7), so as to intercept all communication between the Moabites on the west side and their countrymen on the east. The result was that the whole body of Moabites in Israel were cut off to the number of 10,000 men.

29. *All lusty.*] *I. e.* well fed, well-to-do men, the prime part of the nation. Whence it follows,

30. *So Moab was subdued under the hand of Israel.*] The writer of Ps. cvi. seems to have had this verse in his mind when he applied the identical expression to the Israelites which is here used of Moab, "Their enemies also oppressed them, and they were *brought into subjection under their hand.*"

the land had rest fourscore years.] Just as *the land* in Judg. i. 2 meant the tribe of Judah only, not the whole of Canaan, so here *the land* means that portion of it which had suffered from the oppression of Moab, probably Benjamin and Ephraim chiefly. As regards the duration of *rest*, Josephus appears to have read *eight*, instead of *eighty* years, as he calls it too short for them to recover their breath. 'J. A.' v. v. 1. An important question arises from the above narrative as to the moral aspect of the history of Ehud. Many commentators defend Ehud's action in stabbing Eglon on the ground of his having a

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

CHAPTER IV.

1 *Deborah and Barak deliver them from Jabin and Sisera.* 18 *Jael killeth Sisera.*

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

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direct command from Almighty God to do so, which, they would argue, justified the action in the same way as the execution of a legal sentence is justified by the authority of the state. But this is in every sense most unsafe and unwarrantable ground to take. The true solution of the difficulty seems to lie in distinguishing between two wholly distinct things,—God's providential government of the world, and God's moral law. God providentially brings about His own purposes by the good actions of men, by their bad actions, and by actions of all the various shades between good and bad (Gen. xxvii. 9-10, &c., l. 20, Acts ii. 23). But this has nothing whatever to do with the right or wrong of such actions. That is decided solely by God's immutable moral law. In judging, however, of the nature of an action in its relation to the agent, there are many considerations which must greatly modify our judgment. Acts of violence or cunning, *e.g.* done in an age when the whole human society applauded such acts, when the best men of the age thought them right, and when men were obliged to take the law into their own hands in self-defence, is a very different thing from the same acts done in an age when the enlightened consciences of men generally condemn them, and when the law of the land, and the law of nations, give individuals adequate security. The application of these principles to Ehud's history is obvious. For a proof of the approbation of Ehud's countrymen, see Josephus 'J. A.,' v. iv. 3, and compare the fable of Judith and Holofernes. We, however, can admire Ehud's faith and courage and patriotism, without being blind to those defective views of moral right which made him and his countrymen glory in an act which in the light of Christianity is a crime. It is remarkable that neither Ehud nor Jael are in St. Paul's list in Heb. xi. 32.

31. *After him was Shamgar the son of Anath.*] All that we know of Shamgar is contained in this verse, and in ch. v. 6. From these two notices we may gather that Shamgar was contemporary with Jael, and that he only procured a temporary and partial deliverance for Israel by his exploit. (See v. 6 note.) It does not appear to what tribe he belonged. His encounter with the Philistines makes it probable that he may have been of the tribe of Judah; and if his father's name *Anath* is the same as *Anah* (Gen. xxxvi. 18), one would look to the borders of Edom as the place of his birth. His own name, of uncertain etymology, sounds Chaldean. See Jer. xxxix. 3, and compare *Hadad, Bela*, &c., Gen. xxxvi. 32, 35. If the migration of Heber the Kenite from the wilderness of Arad (Judg. i. 16, iv. 11) into Naphtali was caused by the Philistine oppression, it would account for the juxtaposition of Shamgar and Jael in Judg. i. and would confirm these indications of Shamgar belonging to the south of Judah. Possibly *Beth-Anath* (Josh. xix. 38; Judg. i. 33) may be connected with this migration.

which slew of the Philistines six hundred men with an ox goad.] The ox goad is described as an instrument of wood about eight feet long, armed with an iron spike or point at one end, with which to spur the ox at plough, and with an iron scraper at the other end with which to detach the earth from the plough share when it became encumbered with it. The fact of their deliverer having no better weapon enhances his faith, and the power of his Divine helper, at the same time that it shows how low the men of Judah were brought at this time, being disarmed by their oppressors (Judg. v. 8), as was the case later (1 Sam. xiii. 19). Compare Judg. vii. 2, xv. 15, 16; 1 Sam. xvii. 40, 50. A similar incident occurs in heathen mythology where Lycurgus is related to have put to flight Bacchus and his followers *with an ox goad*, 'Iliad,' vi. 134. As regards the time of Shamgar's judgeship, some, as Leclerc, make it coincident with Ehud's, and therefore placed before iv. 1. But as ch. v. 6 connects his days with those of Jael, and makes disastrous times continue till Deborah arose "a mother in Israel," it seems more natural to place Shamgar after the period of rest, whatever it was, which ensued upon Ehud's victories.

delivered Israel.] This phrase distinctly includes Shamgar among the Judges. See note on verse 15.

CHAP. IV. 1. *Again did evil . . . . when Ehud was dead.*] This marks the sacred function of the Judge, who not only delivered the people from their enemies, but also restrained them from idolatry. For the phrase *did evil*, see note on ii. 11.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess,

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2. *Sold them.*] See above, ii. 14.

Jabin, king of Canaan, that reigned in Hazor.] It is certainly a very singular circumstance that in Josh. xi. we have a detailed account of the utter destruction of Hazor, "*there was not any left to breathe, and he burnt Hazor with fire*," and "*smote the king thereof* (Jabin, verse 1) *with the sword, for Hazor beforetime was the head of all those kingdoms.*" All the allied kings, with their followers, and the inhabitants of the cities, were smitten with the edge of the sword; and the list of kings subdued, whose lands were given to the Israelites, in ch. xii., enumerates, among others, Hazor, Taanach, Megiddo, Kedesh, Dor: the very places that appear in this history as under the dominion of Jabin, king of Hazor. Moreover, a great feature in Joshua's victory was the burning of the chariots of the Canaanites, which was done on such a large scale as apparently to give the name of MISREPOTH (burnings) to the place where they were burnt; while here again we find Jabin in possession of 900 iron chariots. Josephuswas evidently perplexed by the two narratives. He does not mention the name of Jabin, or the destruction of Hazor, in his history of Joshua's conquest ('J. A.,' v. i. 18); but he makes Barak fight with Jabin after the defeat of Sisera, slay him, and raze his city of Hazor to the foundation ('J. A.,' v. v. 4). He also gives exactly the same numbers to the Canaanitish army on the two occasions of Joshua's and Barak's victories, viz. 300,000 infantry and 10,000 horsemen, and (though the MSS. vary) 3000 chariots. Samuel also (1 Sam. xii. 9) seems to place the conquest of Jabin and Sisera before that of Eglon and the Moabites. If the two narratives relate to different events, Hazor must have been rebuilt, and resumed its position as the metropolis of the northern Canaanites; the other cities must also have resumed their independence, and restored the fallen dynasties; and Jabin must be considered as the hereditary name of the kings of Hazor, like Abimelech of Gerar, Hadad of Syria and Edom, Agag of Amalek; or the name of office, like Pharaoh, Brennus, Cæsar, &c. The strong Canaanite population in Manasseh, Zebulon, Asher, and Naphtali (Judg. i. 27-33) may have gathered strength during the Moabite and Philistine dominion.

Hazor.] A city of Naphtali, Josh. xix. 36, apparently between Ramah of Naphtali and Kedesh, and near the waters of MEROM, called by Josephus the Semechonite Lake, now Lake Huleh. It was one of Solomon's chief fortified towns in the north (1 Kings ix. 15. See 'Dict. of Bible,' HAZOR), but does not appear to be the place still called Hazor, close to Cæsarea Philippi, or Panium, now Banias. Josephus ('J. A.,' v. v. 1) describes the Hazor of Jabin as on the heights which overhang the Semechonite Lake, but without specifying the site more precisely. De Saulcy found on the hills to the north of Lake Huleh, looking upon the lake, most extensive remains of an ancient city, with cyclopean walls, and the foundations of an ancient temple, all which he judges to belong to times long before Solomon. He is very confident that these are the remains of Hazor.

Harosheth.] The site is unknown, but the addition, *of the Gentiles*, marks it as in *Galilee of the nations* (Gen. xiv. 1; Isai. ix. 1). The name *Harosheth* signifies *workmanship*, *cutting* and *carving*, whether in stone or wood (Exod. xxxi. 5), and hence might be applied to the place where such works are carried on. It has been conjectured that this being a great timber district, rich in cedars and fir-trees, and near Great Zidon (Josh. xi. 8), Jabin kept a large number of oppressed Israelites at work in hewing wood, and preparing it at Harosheth for transport to Zidon; and that these woodcutters, armed with axes and hatchets, formed the soldiers of Barak's army ('Prælect. Philolog.,' J. W. Donaldson). The name of Sisera is found in Ez. ii. 53; Neh. vii. 55, as the ancestor of a family of the Nethinim, or foreign servants of the Levites.

3. *Cried unto the Lord.*] See iii. 9

chariots of iron.] See i. 19.

oppressed.] The same word as is used, Exod. iii. 9, of the oppression of Israel by the Egyptians. If they were put to task-work in hewing timber, their condition was very like that of their ancestors making bricks.

4. *Deborah, a prophetess.*] Her name, meaning *a bee*, is the same as that of Rebekah's nurse, Gen. xxxv. 8. A female ruler was so extraordinary a thing in Israel (not a single instance occurs, except that of the foreign usurper Athaliah) that the reason of it is im-

the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

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mediately subjoined to her name. She was "**a woman, a prophetess**," like Miriam, Exod. xv. 20; Huldah, 2 Kings, xxii. 14; Isaiah's wife, Isai. viii. 3; Noadiah, Neh. vi. 14; and Anna, and Philip's daughters, Luke ii. 36; Acts xxi. 9. Comp. Rev. ii. 20; 1 Cor. xi. 5. In verses 6, 9, 14, we have examples of her prophetic powers, and in ch. v. a noble specimen of prophetic song. Though the other judges are not called prophets, yet they all seem to have had direct communications from God, either of knowledge, or power, or both.

the wife of Lapidoth.] This name only occurs here. It means *firebrands*, *lamps*, or *flames*, and seems, in its use as a proper name, to have been descriptive of the bright glance of the eye. Comp. Dan. x. 6; Rev. i. 14.

5. *She dwelt.*] Rather, "**she sat**," viz. to judge the people (comp. Ps. ix. 4; Judges v. 10), as it follows,

and the children of Israel came up to her for judgment.] The usual place for the judge to sit was "in the gate" (Ruth iv. 1, 2; Proverbs xxii. 22). It suited her character, and the wild unsafe times better, for her to sit under a palm-tree (called ever afterwards the palm-tree of Deborah), in the secure heights of Mount Ephraim, between Ramah and Bethel (see xx. 33 note).

came up to her, &c.] From the lower lands; though, independently of situation, *to come up* was the proper expression for going before the judge, Deut. xxv. 7; Ruth iv. 1.

for judgment.] This shows that the judges exercised the civil as well as military functions of rulers. Comp. 1 Sam. vii. 15-17. The order and construction and words of this whole verse are singularly like those in 2 Kings xxii. 14, in which Huldah is spoken of.

6. *Barak, the son of Abinoam.*] The name *Barak* (as Josephus also observes) signifies *lightning*, an appropriate name for a warrior whose sword flashed as quickly and irresistibly as lightning. Comp. "duo fulmina belli" of the Scipios, 'Æn.' vi. 843. It is found also as *Barca*, or *Barcas*, among Punic proper names. Hamilcar was so surnamed. Compare Mark iii. 17.

Kedesh-Naphtali.] To distinguish it from Kedesh (doubtful whether the same as Kedesh-Barnea), to the south of Judah. Kedesh-Naphtali still remains as a village under the name of *Kades*. It lies on the heights 4 miles to the north-west of the Lake Huleh, or the waters of Merom, overlooking the basin of the Jordan. It is described in Josh. xx. 7, as "Kedesh in Galilee, in Mount Naphtali," *i. e.* the mountainous district of Naphtali, and as "Kedesh, in Galilee" (xxi. 32). It was a city of refuge, and one of the cities of the Levites, viz. for the Gershonites (ib.).

Hath not the Lord God of Israel commanded.] St. James (ch. v. 10) defines the prophets as those "who have spoken in the name of the Lord." Deborah, "the prophetess," here speaks in His name, and issues, not her own but, His commands to Barak. She speaks of God as *Jehovah the God of Israel*, because she speaks, as it were, in the presence of the heathen enemies of Israel, and to remind the Israelites, in the day of their distress, that He was ready to perform the mercy promised to their fathers, and to remember His holy covenant, that they, being delivered out of the hand of their enemies, might serve Him without fear. This title, too, would recall to their memories in an instant all His past acts in Egypt, at the Red Sea, in the wilderness, and in the conquest of Canaan.

draw toward Mount Tabor.] Rather "**spread out.**" See xx. 37. The object, doubtless, was to effect a junction of the northern tribes with the tribes of Ephraim and Benjamin, who were separated from them by the plain of Esdraelon, where Sisera's chariots would naturally congregate and be most effective. Mount Tabor rises from the plain of Esdraelon, and its broad top afforded a strong position, out of reach of Sisera's chariots, where the Israelites could muster from north and south, and from whence, when the favourable moment came, they could rush upon the Canaanites below. (See note at end of chapter.) Our ignorance of the site of Harosheth makes it difficult to follow Sisera's movements with certainty; but if the modern Harothieth be Harosheth, Sisera must have marched from

7 And I will draw unto thee to
[c] Ps. 83. 9, 10. the [a]river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which*

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the west. Harothieth, or Harti, is a height in the range which separates Esdraelon from the plains of Acre, under which the Kishon breaks through in its course to the sea.

7. *I will draw unto thee.*] By God's providence it came about that Sisera came to the place of his destined discomfiture, where Deborah and Barak, expressly warned of God, were ready to meet him, and take advantage of the violent storm and the sudden rising of the waters of the Kishon, known before of God, which aided, at the critical moment, their impetuous assault.

the river Kishon.] Rather the *brook* or *stream*. The Kishon (now the Nahr Mukutta), so called from its winding course, caused by the dead level of the plain of Esdraelon through which it flows, rises, in respect to one of its sources or feeders, in Mount Tabor, and flows nearly due west through the plain, under Mount Carmel, and into the Bay of Acre. In the early or eastern part of its course, before it is recruited by the springs on Carmel, it is nothing but a torrent, often dry, but liable to swell very suddenly and dangerously, and to overflow its banks in early spring, after rain or the melting of snow. This actually occurred at the battle of Mount Tabor, in April, 1799, when many of the Turkish army were in consequence drowned. The ground on the banks of the Kishon near Megiddo (Lejjun) becomes an impassable morass under the same circumstances ('Dict. of Bible,' KISHON), and would be particularly dangerous to a large number of chariots.

8. *If thou wilt not go with me, then I will not go.*] Barak, like Gideon (vi. 15, 36-40), who is named with him (Heb. xi. 32) among the examples of victorious faith, and like even Abraham, the father of the faithful (Gen. xv. 2, 3; xvii. 18), and Moses (Exod. iv. 10, 13), and Peter (Matt. xiv. 30, 31), exhibited some weakness of faith at first. But this only makes his example more profitable for our encouragement, though he suffered some loss by it himself (verse 9).

9. *I will surely go with thee.*] Mark the unhesitating faith and courage of Deborah, and the rebuke to Barak's timidity, "the Lord shall sell Sisera into the hand of a woman." For a similar use of a weak instrument, that the excellency of the power might be of God, compare the history of Gideon and his 300, David and his sling, Shamgar and his ox-goad, Samson and the jaw-bone of the ass, &c. See 1 Cor. i. 26-31.

the Lord shall sell (see ii. 14; iii. 8) *Sisera into the hand of a woman.*] Viz., Jael, verse 22. Comp. Jud. xvi. 6. Barak would probably think *the woman* must be Deborah. The prophecy was only explained by its fulfilment.

Deborah arose and went with Barak to Kedesh.] Her presence as a prophetess would give a divine sanction to Barak's attempt to raise the tribes of Zebulun and Naphtali. To Barak himself it would be a pledge of her truth and sincerity. She does not appear to have led an Ephraimite force with her. We can only conjecture, from Judges v. 14, that she commissioned some chief to raise the tribes of Ephraim, Benjamin, and Manasseh (comp. Ps. lxxx. 2), while she went with Barak and mustered Zebulun, Naphtali, and Issachar. *Kedesh*, as Barak's residence, and situate among the hills which form the spurs of the anti-Lebanon range, was chosen as the mustering-place.

10. *And he went up, &c.*] Rather, "**and ten thousand men went up at his feet;**" *i.e.* as his followers, the same as "*after him*" in verse 14. Just the converse of the phrase iii. 27, of Ehud, *he before them;* literally *at*, or, *before their faces*. In like manner, Exod. xi. 8, and 1 Kings xx. 10, "all the people at thy feet," is rendered "all the people that follow thee."

went up.] To mount Tabor, as verse 12.

11. *Heber the Kenite* (iii. 31, note).] This migration of Heber the Kenite, with a portion of his tribe, from the south of Judah to the north of Naphtali, had clearly taken place recently, in the lifetime of the existing gene-

[a] Num. 10. 29. *was* of the children of [b] Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

† Heb. *gathered by cry*, or, *proclamation.* 13 And Sisera †gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And [c] the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet. [c] Ps. 83. 10.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not †a man left. † Heb. *unto one.*

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was*

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ration, since Jael was Heber's wife, verse 21, ch. v. 24. See note on iii. 31. It is mentioned here to account for the subsequent narrative, but possibly also because the news of the great muster of the Israelites at Kedesh had been carried to Sisera by some of the tribe (verse 12), whose tents we are here informed were in the immediate neighbourhood of Kedesh.

which was of the children of Hobab.] The A. V. has placed these words out of their order. It should be "**had severed himself from the Kenites which were of the children of Hobab**," &c. The form *Kain*, or *Cain*, here translated *Kenites*, occurs also Num. xxiv. 22. It is the name of the ancestor of the tribe.

pitched his tent.] Still preserving his nomad character, and not dwelling in houses.

unto the plain.] Rather, "**unto the oak** (or *terebinth tree*) **in Zaanaim**," as the Sept. rightly render it. The Vulgate here, and Gen. xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30, has misled our translators to render it "plain," though elsewhere, as Judg. ix. 6, 37; 1 Sam. x. 3, it follows the Sept. in rendering the word rightly "oak-tree." The A. V. has everywhere erroneously "plain." The last references supply examples of single trees being used as topographical marks. Comp. Josh. xxiv. 26; Gen. xxxv. 8. *Zaanaim*, written in the *Keri* and in Josh xix. 33 *Zaanannim*, where see note.

13. *Nine hundred* (see verse 3).] Josephus magnifies them into three thousand.

from Harosheth unto the river of Kishon.] *I.e.* in the whole plain of Esdraelon from west to east.

14. *Deborah said, Up; for this is the day, &c.*] Deborah still appears as the prophetess, announcing the purpose of God to give the victory on that day.

Barak went down.] From the broad top of Tabor, where he had been watching his opportunity in safety, to the plain of Jezreel (or Esdraelon) below.

15. *The Lord discomfited Sisera.*] The word here rendered *discomfit* is one spoken especially of God. See Exod. xiv. 24 (A. V. *troubled*); xxiii. 27 (A. V. *destroy*); Josh. x. 10, &c.

with the edge of the sword.] See verse 16 and i. 8.

before Barak.] Barak, in his impetuous attack, made in faith (Heb. xi. 32-34), was the instrument, but the LORD was the real agent of this victory. Ps. xcviii. 1.

lighted down off his chariot.] Probably his chariot stuck in the morass (see note on verse 7); or he might leave his chariot in order to mislead his pursuers, and in hope of gaining a place of safety while they were following on the track of the chariot-wheels, and the bulk of the host.

16. *There was not a man left.*] What with the overflowing of the Kishon (v. 21), by which numbers were drowned, and the panic which had seized the defeated army, and made them an easy prey to the sword of the pursuing Israelites, Sisera's whole force was cut to pieces and broken up.

17. *The tent of Jael.*] These Kenites retained their nomadic habits. Comp. Jer. xxxv. 6-10. Sisera went, not to Heber's tent, but to Jael's, as more secure from pursuit. For the separate tent of the women, see Gen. xviii. 6, 10; xxiv. 67.

there was peace, &c.] Sisera thought, there-

peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him
‖ Or, *rug, or, blanket.* with a ‖mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she
[d] ch. 5. 25. opened [d]a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and †took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.
† Heb. *put.*

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel †prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.
† Heb. *going went and was hard.*

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fore, to find friendship and protection with the tribe.

18. *And Jael went out to meet Sisera.*] The news of the great victory had probably already reached her, and she was on the look out for further tidings, when she saw the great captain fleeing towards her tent in evident distress. Her plan was quickly formed. She would take part in the deliverance of God's people, and the destruction of his enemies (v. 31) by the use of the womanly weapons of guile and cajoling (comp. Josh. ii. 4-6, 8-15; 1 Sam. xix. 13-16; 2 Sam. xvii. 18-21; Jud. ix.-xiii., &c.). *A mantle*, a word found here only, perhaps a quilt, or counterpane.

19. *A bottle of milk.*] A touch of true nomadic life, and perhaps indicating also that they were already *Rechabites*. See v. 25, where the curdled milk, said to be intoxicating (*butter*, A. V.), is coupled with the fresh milk.

20. *Stand in the door, &c.*] The characteristic duplicity of the Oriental character, both in Sisera and Jael, is very forcibly depicted in this narrative, and to the life. It is only by the light of the Gospel that the law of truth is fully revealed.

21. Compare the poetical account, ch. v. 26, 27. If we can overlook the treachery and violence which belonged to the morals of the age and country, and bear in mind Jael's ardent sympathies with the oppressed people of God, her faith in the right of Israel to possess the land in which they were now slaves, her zeal for the glory of Jehovah as against the gods of Canaan, and the heroic courage and firmness with which she executed her deadly purpose, we shall be ready to yield to her the praise which is her due. See iii. 30, note.

22. *Behold, as Barak pursued Sisera, &c.*] The narrative in this verse brings out strongly the fulfilment of Deborah's saying at verse 9. Barak, thinking his victory incomplete as long as Sisera was alive, followed him in close pursuit, but came up with him too late to reap the crowning glory of the conquest. "When he came into the tent Sisera lay dead." He had been sold "into the hand of a woman."

23. *So God subdued.*] Comp. Ps. xviii. 46-50; lxviii. 1, 35; xliv. 3; cxv. 1, &c. Here the term ELOHIM is used, though in the rest of the Chapter and in Chap. v. JEHOVAH is prevalent.

24. *The hand of the children of Israel prospered.*] Literally, "**and the hand of the children of Israel went on, going on and being hard;**" *i.e.* their power waxed greater and greater. Comp. Gen. xxvi. 13; 1 Sam. xiv. 19; 2 Sam. v. 10, &c. The meaning is, that Barak's great victory was the beginning of a successful resistance to Jabin, by which the Israelites recovered their independence, and finally broke the Canaanite power. Accordingly we hear no more of Canaanite domination in the Book of Judges.

ADDITIONAL NOTE on verse 6.

The following description of Mount Tabor is quoted by Rosenmüller:—"Mount Thabor, situated in the midst of the plain of Galilee, rises at first gradually, but from halfway up to the top is extremely steep and precipitous, and difficult to ascend. On the north side it is inaccessible. Putting aside the difficulty of the ascent, it is a mountain of singular beauty and most pleasant aspect. Its top is round and very spacious; its sides are covered with a great variety of trees and shrubs and evergreen vegetation. The profusion of flowers scents the air, and the climate is delicious. From the top a magnificent view of the subjacent country expands in every direction."—Cotovic. 'Itiner. Hierosolym.' Josephus ('J. W.,' IV. i. 8) says that the table-land on the top of Tabor has a circumference of upwards of three miles, and assigns to it a still greater height (30 furlongs); but these are gross exaggerations. The summit of Tabor is an oblong or oval, with a circumference of less than a mile; its elevation above the level of the sea is given by Van de Velde as 1865 English feet. The ascent takes about an hour, the path being through an open wood of evergreen oak, pistachios, and other trees, resembling "the scattered glades in the outskirts of the New Forest." Its summit now is "an alternation of shade and green sward;" but anciently, for centuries before and after the birth of Christ, a fortified city stood there, the foundations and some of the walls of which still remain, with indications of the four gateways of a Roman camp. Josephus and a party of Jews held this inaccessible post against Placidus, Vespasian's general, and were only dislodged by stratagem.

CHAPTER V.

The song of Deborah and Barak.

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [e]when thou wentest out [e] Deut. 4. 11.

CHAP. V. 1. *Then sang Deborah.*] (Comp. Exod. xv. 1-20; Judith xvi.) The verb is fem. and singular (comp. Num. xii. 1), and so applies only to Deborah, who doubtless (see verses 3, 7, 12, 13), as "a propheteſs," both composed and sang this noble ode, which, for poetic spirit and lyric fire, is not surpassed by any of the sacred songs in the Bible. Bishop Lowth styles it "nobilissimum Deboræ canticum" ('Prælect.' xiii.). If Barak did more than assist at its solemn recital before the ark, perhaps with accompaniment of cymbals and timbrels, we may suppose that, as Miriam took up the first verse of the song of Moses (Exod. xv. 11, 21), and sung it as an antiphone, so Barak (comp. 2 Sam. vi. 14, 15), with the chorus of men, answered the song of Deborah by singing verse 2, which is also exactly suited for an antiphone, summing up as it does the subject matter of the whole ode.

2. The best critics, ancient and modern, agree, for the most part, that this verse ought to be rendered with the Septuagint ('Cod. Alex.'), "**For the leading of the leaders in Israel** (the princes), **for the willingness of the people** (to follow them), **bless ye the Lord.**" The word rendered in the A. V. "*avenging*," occurs only Deut. xxxii. 42, where the parallelism requires, as it does here, the sense which the Sept. gives in both passages, of *leaders*. Comp. verses 9 and 13, where the *nobles* and the *people* are again contrasted.

3. A moral lesson is addressed to the kings and princes of the earth, as in Ps. ii. 10-12. Comp. for the general sentiment 1 Sam. ii. 1-10, and for the turn of phrase Isai. i. 2, 10; Jer. v. 21; Mic. i. 2; iii. 1; vi. 1, 2; Prov. i. 20; viii. 1-6, &c. The grandeur of the lesson requires a corresponding grandeur in the audience.

4. *When thou wentest out of Seir, &c.*] This passage occurs again in nearly the same words in Ps. lxviii. 7-9, and is imitated, though less closely, Habak. iii. 3-12. Comp. especially Hab. iii. 3, 12, with verse 4. The three passages clearly relate to the same events, and so mutually explain each other. The subject of them is the triumphant march of Israel, with the LORD at their head, to take possession of Canaan, and the overthrow of Sihon, Og, and the Midianites. This march commenced from Kadesh, in the immediate neighbourhood of Seir. The shaking of the earth, and the

of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

[a] Ps. 97. 5. † Heb. *flowed.* [b] Ex. 19. 18.

5 [a]The mountains †melted from before the LORD, *even* [b]that Sinai from before the LORD God of Israel.

[c] ch. 3. 31. [d] ch. 4. 18. † Heb. *walkers of paths.* † Heb. *crooked ways.*

6 In the days of [c]Shamgar the son of Anath, in the days of [d]Jael, the highways were unoccupied, and the †travellers walked through †byways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

‖ Or, *Meditate.*

10 ‖Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

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flowing of the waters, occurred at Meribah, when Moses smote the rock (*has-selah*), and may probably have been accompanied with thunder and violent rain. The trembling of mount Hor may have been more distinctly related in the Book of the wars of the Lord, than it is in Num. The pestilence mentioned by Habak. (verse 5), is related Num. xxv., and the destruction of the Midianites (Hab. iii. 7) in Num. xxxi. The only difficulty is the mention of Sinai in verse 5. But it may be taken, as in the Pr. Book version of Ps. lxviii. 8, as a comparison "even as Sinai was moved;" or it may be rendered according to the Hebrew stopping of Ps. lxviii. 8 (9 Heb.), "The mountains melted from before the Lord, the Lord of Sinai, even from before the Lord God of Israel." The theophany on Sinai does not bear on the song of triumph, whereas the march from mount Seir and the victories which followed were an exact parallel to the victory of Deborah and Barak, accompanied as it had been with the storm which made Kishon to overflow his banks.

6. Deborah heightens the glory of the victory by painting the previous misery of Israel. In spite of the prowess of Shamgar (iii. 31), who is here distinctly spoken of as Jael's contemporary (and Jael can only mean the wife of Heber), and whose aid in repelling the Philistines he may have had before Heber her husband, migrated from the south of Judah to the plain of Zaanaim, Israel was reduced to that state of weakness and fear, that they could not frequent the highways. It is a graphic description of a country occupied by an enemy.

7. The word rendered *villages* here and in verse 11, is by the old versions, and the best modern critics, rendered *judgment, rule*, and hence in this passage, where it is followed by a plural verb, *judges* or *rulers*. The sense is "**The princes** (or magistrates) ceased in Israel," *i. e.* there was no one to do justice in the gate, or defend them from their oppressors.

A mother.] Comp. Isai. xxii. 21, xlix. 23.

8. *They chose* (literally, *he*, or *one*, *chose*) *new gods, then was war in the gates.*] This verse is very variously rendered, but a comparison of Deut. xxxii. 16, 17, where the very phrase "new gods" occurs, proves the A. V. to be right. The "*war in the gates*" describes the hostile attacks of the Canaanites, which were the punishment of the idolatry of the Israelites, as in Deut. xxxii. 19-22.

was there a shield or spear seen, &c.] The result of the "war in the gate" was the utter subjugation of Israel and their reduction to a state of unarmed and unresisting helotry. Compare the similar description of them under the Philistine dominion, 1 Sam. xiii. 19-22, and above iii. 31, and note.

9. *My heart, &c.*] In this deplorable weakness of Israel how noble was the conduct of the governors who volunteered to lead the people against their oppressors. Deborah's heart burst with admiration as she thought of their patriotic devotion, and broke out into thanksgiving to Jehovah.

10. *Speak ye that ride on white asses, &c.*] Two effects of the Canaanite oppression had been mentioned in verses 6 and 7, viz. that the people dared not frequent the highways, and that the magistrates could not minister justice in the gates. Deborah appeals to both these classes to bear witness to the happy change that had followed the overthrow of Jabin. Those that ride on white asses are the nobles or magistrates. See x. 4, xii. 14.

white.] Rather *white with red spots* or a *red tinge*. Spoken in Arabic of camels and asses, and of wool in Ezek. xxvii. 18. Such asses would be choice and valuable.

that sit in judgment.] Rather "*that sit* **on saddles**, or *horse-clothes*," a further description of those who ride on asses. The Sept. (Cod. Alex.) have "litters" or "*covered chariots*." It cannot mean *judgment*, as it is pointed now in the Hebrew text.

and **ye that** *walk by the way.*] These are

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the †righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

† Heb. *righteousnesses of the* LORD.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that †handle the pen of the writer.

† Heb. *draw with the pen*, &c.

15 And the princes of Issachar

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the common people, that go on foot, opposed to the preceding class. The A. V., by leaving out the words *ye that* obscures the sense.

speak, rather *sing*.] *I. e.* praise the Lord. It is placed at the end of the verse, because it applies to both the classes enumerated, the riders and the walkers.

11. *They that are delivered, &c.*] The sense of the A. V. is that, whereas formerly they could not go in safety to draw water from their wells, but were shot at by the archers of the enemy, they were now delivered from such tumults, and standing round the wells in security rehearsed the righteous acts of the Lord in delivering them. But the Hebrew does not readily give this sense.

the righteous acts towards the inhabitants of his villages, &c.] Rather "**the righteous acts of his government in Israel.**" See note on verse 7.

then shall the people of the Lord go down to the gates.] This may mean "to attack the Canaanite cities," but it is more simple to understand it of the Israelites, who had hid themselves in caves and deserts, returning in security to the gates of their own cities for justice, or commerce, or to dwell there, now that the Canaanite was subdued.

12. *Awake, awake, &c.*] By these impassioned words the prophetess fans the flame of her own spirit to describe in adequate strains the mustering, the battle, and the victory (Comp. Isai. li. 9, 17, lii. 1, 2);

lead thy captivity captive, &c.] And she incites Barak to the intoxication of triumph by pointing to the captive Canaanites and their sheep and cattle (included under the term "captivity," Amos iv. 10 (Heb.); 1 Chr. v. 21; 2 Chr. xxi. 17), whom she bids him carry off as his prey.

13. This verse is variously rendered. The A. V. follows the Masoretic punctuation; but the old versions favour a different punctuation, according to which the sense will be, "*then a remnant of the nobles came down; the people of the Lord came down for me against the mighty.*" Comp. verse 11, for "the people of the Lord;" and iv. 14, v. 14, for "went (came) down." The following verses mention in detail who this "remnant" were.

14. *Out of Ephraim, &c.*] Pre-eminent was Deborah's own tribe, the great tribe of Ephraim (see iv. 5, 6), at least that portion of it which dwelt in the Mount of the Amalekites (see xii. 15); and following Ephraim, coming up as it were behind them, as lying further off from the valley of Jezreel, and, mingled with them under their leadership (comp. i. 22, 35, for the exceptional pre-eminence of Ephraim), came Benjamin.

Machir.] This doubtless indicates the west-Jordanic families of Manasseh. See Josh. xvii. 1-6. The east-Jordanic families are designated in verse 17. The whole verse should be rendered, "**Of Ephraim came down those whose root is in Mount Amalek; after thee (*O Ephraim*) came Benjamin amongst thy people; of Machir there came down the chiefs, and of Zebulon they that handle the staff of the officer**" (*scribe*, see 2 Kings xxv. 19).

the pen of the writer.] The Hebrew word *shebet* never means *a pen*, but always a *staff*, and very frequently the staff or sceptre of the ruler. The Hebrew word, here rendered *writer*, and elsewhere *scribe*, when used in a military sense, denotes the *officer* whose duty it was, like that of the Roman tribunes, to keep the muster roll, and superintend the recruiting of the army.

15. *The princes, &c.*] As punctuated, the Hebrew text is "**my princes**;" Deborah speaks as their "mother." But the old versions, which our A. V. seems to have followed, favour the punctuation which many modern commentators prefer, according to which it is simply "*the princes in Issachar.*" The words which follow (*even Issachar, &c.*) mean "and, as well as Issachar, Barak also with the tribes of Zebulun and Naphtali, rushed

were with Deborah; even Issachar, and also Barak: he was sent on †foot into the valley. ‖For the divisions of Reuben *there were* great †thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? ‖For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the ‖sea shore, and abode in his ‖breaches.

18 Zebulun and Naphtali *were* a people *that* †jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their †courses fought against Sisera.

† Heb. *his feet.*
‖ Or, *In the divisions*, &c.
† Heb. *impressions.*
‖ Or, *In.*
‖ Or, *port*
‖ Or, *creeks.*
† Heb. *exposed to reproach.*
† Heb. *paths.*

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down on foot from Mount Tabor into the valley to attack the iron chariots of Sisera."

for the divisions of Reuben, &c.] Reuben ought to have followed in this catalogue of patriots, but with that abruptness for which this poem is so conspicuous, Deborah adverts to his absence instead.

divisions.] So Jerome: but Gesenius and others translate "among the brooks of Reuben;" which is, perhaps, the best rendering.

great thoughts of heart.] And

16. *Great searchings of heart.*] There is a play on the words, which in the Hebrew are much alike. Deborah means to say that at the first the Reubenites made magnanimous resolutions to help their brethren against Jabin. But that their care for their flocks prevailed, and they stayed at home, and let the opportunity slip.

17. *Gilead abode, &c.*] The land of Gilead, on the east of Jordan, was divided between Gad and the half tribe of Manasseh, who are both comprehended here. See Josh. xiii. 25, 31.

why did Dan, &c.] Joppa was in the territory of Dan (Josh. xix. 46), and was in later times the sea-port of Jerusalem. See, too, Jon. i. 3. Other instances of its commercial activity may be seen, 2 Chr. ii. 16, Ezr. iii. 7. Bertheau thinks it clear that the migration of the Danites to the north (Judg. xviii.) had not yet taken place.

his breaches.] Rather *havens; i. e.* the creeks and bays and river-mouths by which their coast was broken. Josh. xix. 29.

18. *Zebulun and Naphtali, &c.*] In contrast with the selfishness of the tribes just named, Deborah reverts with enthusiasm to the heroic prowess of Zebulun and Naphtali, under their leader Barak. "Zebulun was a people that despised their own life unto the death, and so was Naphtali, on the high places of the field,"—either Mount Tabor, where they mustered for the fight (iv. 6), or their own native mountains (Josh. xx. 7).

19. *The kings came and fought, &c.*] By a sudden turn the Canaanite hosts are now paraded before us, led to battle by their numerous kings. The mention of these kings is a striking point of resemblance to the battle with Jabin king of Hazor, related in Josh. xi. See verses 1, 2, 5.

in Taanach by the waters of Megiddo.] Taanach ("the name of which is still preserved in a village on the slope of the hills skirting the plain on the south."—*Stanley*) and Megiddo are both mentioned as royal cities in Josh. xii. 21, whose kings Joshua smote. We learn from Josh. xvii. 11, 1 Chr. vii. 29, that they both belonged to Manasseh, though situated within the borders of Issachar; and from Judg. i. 27, that Manasseh did not drive out the Canaanites from them, but put them to tribute only. They are mentioned together again in 1 Kings iv. 12.

the waters of Megiddo.] Are either the waters of the river Kishon itself, which flows close by Megiddo, "the pools in the bed of the Kishon" (*Stanley*), or, as Robinson thinks, a mill-stream which flows into the Kishon. The modern name of Megiddo is el-Lejjun—the *Legio* of Eusebius. Megiddo was an important position, as commanding one of the passes into the hill country of Ephraim from the plain of Jezreel.

they took no gain of money.] *I. e.* according to Bertheau and others, they got no booty, as they expected, or, they did not fight for plunder, but for life and victory. Compare verse 30. Kimchi and others understand it rather to mean no quarter was given, no ransom of money was taken. Compare Zeph. i. 18.

20. *They fought from Heaven.*] Deborah acknowledges that God fought on the side of Israel, and gave them the victory. Compare Ps. lxviii. 1, 34, 35, xviii. 32, 40, xliv. 1-7, &c.

the stars in their courses, &c.] Josephus relates that, just as the battle began, a violent tempest came on with a great downfall of rain, and a hailstorm, which, driving full in the faces of the Canaanites, so blinded and

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of ‖the pransings, the pransings of their mighty ones.

‖ Or, *trampings*, or, *plungings*.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she †smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

† Heb. *hammered*.

27 †At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down †dead.

† Heb. *Between*.

† Heb. *destroyed*.

28 The mother of Sisera looked

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benumbed them with cold, that they could neither use their bows with effect nor even hold their swords ('J. A.,' v. 5, § 4). The description in this verse, coupled with the overflowing of the Kishon, makes Josephus's account very probable.

21. *The river of Kishon.*] See note on iv. 7, and compare Ps. lxxxiii. 9.

that ancient river.] The word translated *ancient* occurs only here. The phrase probably means that Kishon was celebrated from ancient times on account of the battles fought on its banks.

O my soul, thou hast trodden down strength.] As the image of the mighty host of Sisera, either engulphed in the rising waters, or slain "with the edge of the sword," rises before the mind of the prophetess, herself the chieftain of the victorious army, she breaks out into a phrenzy of exultation, and apostrophises herself in these burning words of triumph. Her own foot was then trampling upon and crushing out the strength of her vaunting foe.

22. *Then were the horse-hoofs, &c.*] Probably alluding to the frantic efforts of the chariot-horses to disengage themselves from the bog. See note on iv. 7 and 15.

mighty ones.] Applied to bulls, Ps. xxii. 12; and horses, Jer. viii. 16, xlvii. 3, l. 11; elsewhere, as probably here, to men.

23. Another incident of the war is here brought to light. The inhabitants of Meroz (according to Eusebius, a village 12 miles from Samaria, and still called in his day *Meros*) hung back, and gave no help in the day of battle, although it was Jehovah who called them by the mouth of His prophet to uphold His cause against the idolatrous Canaanites. For this Deborah declares herself commissioned by the angel of the Lord to pronounce them cursed.

24. *Blessed above women, &c.*] As the conduct of Jael was in such strong contrast with that of the men of Meroz, so is her blessing here pronounced in strong contrast with the curse of Meroz. Deborah speaks of Jael's deed by the light of her own age, which did not make manifest the evil of guile and bloodshed; the light in ours does.

above women in the tent.] *I. e.* those of her own way of life, nomads like herself, "dwelling in tents."

25. *A lordly dish.*] A choice vessel, reserved for the use of great visitors.

butter.] Rather *curdled milk*, the chief delicacy in a nomad's tent. All these marks of respect and friendship would lull Sisera into security.

26. *She put her hand.*] *I. e.*, as the Sept. rightly render it, *her left hand*, while the right hand grasped the hammer.

she smote off.] Conveys quite an erroneous impression, and inconsistent with iv. 21. It should be, **"she smote his head, and she struck and pierced through his temple."**

28. *The mother of Sisera, &c.*] The poet hurries us off from the death-chamber of Sisera to set before us a most vivid picture in close connexion with it, though in a different and remote place, in the palace of Sisera himself. The impatient expectation and awakening fears of his mother are pourtrayed with a few powerful strokes. We see the noble Canaanite lady, attended by her women, going up to the window of the upper chamber, which commanded a view of the road by which her son would return, as she thought, laden with spoil and glory, that she might catch the first view of the returning con-

out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned † answer to herself,

30 Have they not sped? have they *not* divided the prey; † to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* † for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

† Heb. *words.*

† Heb. *to the head of a man.*

† Heb. *for the necks of the spoil*

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queror. But as the hours rolled on, and he came not, first impatience, and then anxiety and motherly fear, break out. "Why is his chariot so long in coming," &c. Bishop Lowth considers this the most perfect example of that kind of Prosopopœia, which ascribes probable speeches to real persons. 'Prælect.' xiii. No less true to nature are the efforts of her women to calm her apprehension, and suggest some good reason for the delay.

29, 30. *Have they not sped, &c.*] Literally, "*are they not lighting upon* and *dividing the spoil?*" and that so rich a one as to take a long time to distribute. The imaginary enumeration which follows, with the special mention of Sisera's share, forms a fine contrast to the description of Sisera's death, and the whole passage is not without a tinge of bitter mockery, intended to heighten the triumph of the Israelites. The correct translation of the latter part of verse 30 is "**a booty of dyed garments for Sisera, a booty of dyed garments** *and* **of party-coloured cloth** (a term applied whether divers coloured threads are woven together, or whether one colour is embroidered upon another), **a dyed garment** *and* **two party-coloured clothes for the necks** (or neck, as Gen. xxvii. 16; xlv. 14) **of the booty;**" but the meaning of the two last words is very obscure. The A. V. supposes *booty* to be put for *those that take the booty;* others explain the *booty* to mean the captive *damsels*, or the *captive cattle*, on whose necks these clothes are to be placed (either as ornament or as a burden; comp. viii. 21, 26). But possibly "the necks of booty" may mean the backs or shoulders (of men or beasts) laden with booty. See Gesen. 'Thes.,' צוארי.

30. *A damsel or two.*] In his description of the great victory of the Emperor Claudius over the Goths, Gibbon says, "So considerable was the number of female captives that every soldier obtained to his share two or three women." 'Decl. and Fall,' Vol. II. ch. xi.

31. *So let all thine enemies perish, O Lord, &c.*] Comp. Ps. lxviii. 1-3; 1 Sam. ii. 10. A most striking conclusion to this beautiful poem, in which the spiritual truth, which the whole narrative is intended to convey, flashes out like the sun from behind a cloud. The enemies of the Lord will perish like the host of Sisera, and all their hopes will end, like those of Sisera's mother, in bitter disappointment and shame; but all that love our Lord Jesus Christ shall shine forth as the sun in the kingdom of their Father. Comp. Matt. xiii. 43; Dan. xii. 3.

the land had rest, &c.] See iii. 30; viii. 28; 2 Chr. xiv. 1.

CHAPTER VI.

1 *The Israelites for their sin are oppressed by Midian.* 8 *A prophet rebuketh them.* 11 *An angel sendeth Gideon for their deliverance.* 17 *Gideon's present is consumed with fire.* 25 *Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom.* 28 *Joash defendeth his son, and calleth him Jerubbaal.* 33 *Gideon's army.* 36 *Gideon's signs.*

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

† Heb. *was strong.*

2 And the hand of Midian †prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither ‖sheep, nor ox, nor ass.

‖ Or, *goat*

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for*

CHAP. VI. **1.** *Did evil, &c.*] See ii. 11 and note.

Midian.] The Midianites were a nomadic nation, so called from Midian, son of Abraham and Keturah, Gen. xxv. 2, where see note. They were remarkable not only for the vast number of their cattle, Num. xxxi. 32-39; Judges vi. 5, but also for their great wealth in gold and other metal ornaments, showing their connexion with a gold country. Comp. Num. xxxi. 22, 50-54, with Judges viii. 24-26, and see Isai. lx. 6; Ps. lxxii. 15; Matt. ii. 11. At this time they were allies of the Amalekites, and of the Arabian tribes called collectively "the children of the East," vi. 3; vii. 12; viii. 10; Gen. xxv. 6; Job i. 3. They seem to have extended their settlements to the east of Jordan, and to have belonged to the larger section of Arabs called Ishmaelites. See ch. viii. 24.

2. *The hand of Midian prevailed, &c.*] See the same phrase, iii. 10.

the dens, &c.] *I.e.* the well-known dens and caves and strongholds which still existed in the writer's time, and were memorials of the terrible days of the Midianite occupation of the land. The word rendered *dens* (מנהרות) is of uncertain etymology, and is only found in this passage. Perhaps the best explanation is that which derives it from נהר *to flow*, and explains it of ravines hollowed out by torrents, which the Israelites made into hiding-places.

3. *And so it was when Israel had sown, &c.*] This describes repeated invasions. Their method was to swarm into the land just before harvest, and eat up everything before them. They left to the Israelites the task of sowing after they had retreated from the fields which they had laid waste, and then returned the following year. Herodotus describes an exactly similar proceeding of Alyattes against the Milesians. "When the fruits of the earth were ripe, he marched with his army into their territory, and, having stripped it, returned home, leaving all the houses untouched, that the Milesians might return, and sow their fields again for him to plunder at his next invasion," I. 17.

the Amalekites.] See iii. 13.

children of the east.] See Gen. xxv. 6; xxix. 1; Job i. 3; Matt. ii. 1, 2, 9.

4. *They encamped against them.*] See Ps. xxvii. 3; 2 Sam. xii. 28. Jerome's *apud eos*, as if the nomads had merely pitched their tents *among them*, does not give the force of *against*, see xx. 5.

till thou come.] A frequent term for describing situation, Gen. x. 19; xiii. 10; Judg. xi. 33; 1 Sam. xvii. 52; xxvii. 8.

unto Gaza.] Indicating the extreme point south to which they spread their devastations, crossing the Jordan near Bethshan (called by the Greeks Scythopolis, from a great invasion of Scythian nomads in the time of Josiah, described by Herodotus, and thought to be alluded to in Zephan. i. [illegible]where the invaders penetrate to Gaza ii. 4), and entering by the valley of Jezreel, and sweeping along the whole of the maritime plain, the *shephelah*.

sustenance.] The word so translated, and rightly, *victuals*, xvii. 10, seems here rather to mean, as in 2 Chron. xiv. 12 (Heb.), *any living*, the sense being, "they left nothing alive in Israel, neither sheep, nor ox, nor ass."

5. *Grasshoppers.*] Locusts; their Hebrew name signifies *multitude*. For the numbers in which locusts come, see Exod. x. 4-6, 14, 15; Joel i., ii.; Ps. lxxviii. 46. The follow-

both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

† Heb. *a man a prophet.*

8 That the LORD sent †a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [e]fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

[e] 2 Kin. 17. 35, 38. Jer. 10. 2.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained*

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ing passage well illustrates the historical truth of the account before us:—"No one, in present days, has passed this plain (Esdraelon) without seeing or hearing of the assaults of the Bedouin Arabs, as they stream in from the adjacent desert. Here and there, by the well side, or amongst the bushes of the mountains, their tents or their wild figures may always be seen, the terror alike of the peaceful villager, and the defenceless traveller. What we now see . . . . is but a miniature representation of the one great visitation which lived for ages afterwards in the memory of the Jewish people,—the invasion of the wild population of the Desert itself. . . . They came up with all the accompaniments of Bedouin life, with their cattle, their tents, and their camels . . . . and destroyed the increase of the earth, and all the cattle in the maritime plain, till thou come unto Gaza. . . . . The Israelites . . . . fled into their mountain-fastnesses and caves, as the only refuge: the wheat, even, of the upland valleys of Manasseh had to be concealed from the rapacious plunderers. The whole country was thus, for the first time, in the hands of the Arabs. But it was in the plain of Esdraelon that then, as now, the children of the desert fixed their head-quarters. . . . . They lay all along the valley like locusts for multitude—and their camels—unwonted sight in the pastures of Palestine—were without number, as the sand by the sea-side on the wide margin of the Bay of Acre for multitude" ('Sin. and Palest.,' pp. 332-334).

6. *Cried unto the Lord.*] See iii. 9, 15; iv. 3; Ps. cvi. 44, 45; cvii. 6, 19, 28.

8. *A prophet.*] His name is not given. In 1 Kings xiii. we have two remarkable prophets spoken of without mention of their names. See, too, 1 Kings xx. 13, 35, &c.; 2 Kings ix. 1, 4. This message is strikingly similar to that of the angel, ii. 1-3. See also 1 Sam. x. 18 and Josh. xxiv. 17. The reference to Exod. xx. 2 is plain, and supposes the people to whom the prophet addresses these words to be familiar with the text, or at least with the facts recorded in that text.

10. *The Amorites.*] An exactly similar use of the name *Amorite*, instead of the more usual name *Canaanite*, occurs in Josh. xxiv. 15, 18. See, too, Gen. xv. 16. In the Egyptian monuments of Rameses III. Palestine is called "the land of Amori." (See vol. i. p. 471.) Perhaps in this case a special reason may be found for the use of *Amorite*, if the prophet was addressing those who dwelt in the mountains, where the Amorites chiefly dwelt. See Gen. xlviii. 22. The idolatries of the Amorites seem, too, to have been pre-eminently abominable. See 2 Kings xxi. 11; 1 Kings xxi. 26. It should be observed that this prophecy, as it traces the misery of Israel to their own sins, so also intimates the necessity of repentance and of breaking off their sins—specially the sin of idolatry—as preliminary to any deliverance. In exact accordance with this view, Gideon commences his work by throwing down the altar of Baal, and building up the altar of Jehovah, verses 24, 25.

11. *And there came an angel, &c.*] It should be rendered, "**and the angel of the Lord came**," &c., as it is in the A. V. of verse 12. See, on ii. 1. Josephus here, too, evades the mention of the angel, and calls it "a phantasm in the shape of a young man."

an oak, &c.] It should be, "**the oak**," indicating it as a well-known tree, still standing in the writer's days, as the altar built by Gideon is expressly stated to be in verse 24. Contrast 1 Kings xix. 4, where the correct "a juniper tree" of the A. V. is in Hebrew *one* juniper tree.

in Ophrah, that pertained to Joash the Abi-Ezrite.] Compare the form of the word "Abi-Ezrite" with that of "Benjamite" in iii. 15.

unto Joash the Abi-ezrite: and his son ƒ Gideon threshed wheat by the winepress, † to hide *it* from the Midianites.

ƒ Heb. 11. 32, called *Gedeon.*

† Heb. *to cause* it *to flee.*

12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel?

There was another Ophrah in Benjamin, Josh. xviii. 23; 1 Sam. xiii. 17. This Ophrah was in Manasseh, and was the village of Joash, the head, apparently, of the family of Abi-ezer (verse 24), which was one of the families of Gilead, the son of Machir, the son of Manasseh (Num. xxvi. 30, where, by the loss of the letter B in the Hebrew text, it is transformed into *Jeezer*, Josh. xvii. 2). In viii. 27, Ophrah is called the city of Gideon, Joash probably being then dead. In like manner we have Gibeah of Saul, the city of David, &c. The incident of the threshing in the wine-press is illustrated by 1 Sam. xxiii. 1.

12. *Appeared, &c.*] See xiii. 3, 10, 21. The angel might have been there without being visible, as in the case of the angel of the Lord when he met Balaam (Num. xxii. 31). See, too, 2 Kings vi. 17.

the Lord is with thee.] This was a common form of salutation (Ruth ii. 4). Here, however, it seems to be more of the nature of an assertion containing a promise. Compare Exod. iii. 12; Josh. i. 5; Luke i. 28.

thou mighty man of valour.] Known to be such by Him to whom the future is as naked as the past, though as yet not known to be such either by himself or his countrymen. Compare the salutation of the Virgin Mary above cited, Luke i. 28, 30.

13. *Oh! my Lord, &c.*] Gideon addresses him with courtesy, though ignorant of his real nature. The extreme bitterness of the national sufferings under the Midianite occupation breaks out in the turn given by Gideon to the angel's salutation. His words, suitable as they were to times of prosperity, seemed to be a mockery at the present time, when it was evident the Lord was not with them. Comp. Deut. xxxi. 17.

where be all his miracles, &c.] Observe the constant reference to the Exodus. Above, verse 8.

the Lord hath forsaken us.] Comp. Isai. xlix. 14, 15.

14. *And the Lord looked upon him.*] Literally, "**turned towards him**," a phrase denoting favour, to look graciously towards any one. Ps. xxv. 16; 2 Sam. ix. 8.

go in this thy might.] That gracious look conferred immediate strength. Comp. Ephes. vi. 10; 2 Cor. xii. 9; John xx. 21, 22; Acts iii. 6, 7. The change of phrase from "the angel of the LORD" to "the LORD" is remarkable. It is, however, in harmony with what has been noticed at ii. 1, that when messages are delivered by the angel of the Lord, the form of the message is as if God Himself were speaking. Comp. Exod. xix. 20 with Acts vii. 38, and Revel. xxii. 6, 7, 8, 9, 12, 16. The Septuag. continue the phrase, 'the angel of the Lord," throughout.

have not I sent thee?] Comp. iv. 14; v. 30, &c., where, as here, the interrogative adds strength to the affirmation. For the *sending*, implying a valid commission and sufficient powers, comp. Exod. iii. 10, 14; Isai. xliv. 26; lxi. 1; Ezek. ii. 3; Zech. ii. 11; vi. 15; Mal. iii. 1; Luke x. 3; John xx. 21; and the term APOSTLE, as applied to our Lord, Heb. iii. 1, and to the Twelve.

15. *Oh! my Lord.*] Rather, "**Oh! Lord**," as verse 22. The A.V. following the Sept. and Vulgate takes no notice of the change of punctuation in the word "my Lord" as compared with verse 15. But the change implies the acknowledgment of the person so addressed as "the Lord." Gideon now perceived that the Lord was speaking to him by His angel.

wherewith shall I save Israel, &c.] Comp. Exod. iii. 11, "Who am I that I should go unto Pharaoh?" and Exod. iv. 1-13. Gideon saw no qualifications in himself, or in his family or tribe, for the office of saviour to his people. "**My family is the poorest in Manasseh, and I am the least in my father's house**," is the literal rendering of his words.

16. *I will be with thee.*] The same answer as

behold, my [1]family *is* poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my [1]present, and set *it* before thee. And he said, I will tarry until thou come again.

19 ¶ And Gideon went in, and made ready [†]a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

[1] Or, *my thousand is the meanest.*

[1] Or, *meat offering.*

[†] Heb. *a kid of the goats.*

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that given to Moses, Exod. iii. 12. For the doctrine, compare Zech. iv. 6; 2 Cor. iv. 7.

as one man.] See xx. 1, 8; Num. xiv. 15; Levit. xxvi. 8.

17. *If now I have found grace in thy sight.*] A phrase of very frequent occurrence. See Gen. vi. 8; xviii. 3; xix. 19, &c.; Esth. v. 8; vii. 3; viii. 5.

Shew me a sign that thou talkest with me.] Gideon desires some assurance that the message he had just received was indeed from God, and not a mere dream or delusion. He asks as a sign, verse 18, that his mysterious visitor should tarry under the oak till Gideon returned to him with his gifts and offerings, which the angel promises to do. If the angel eat of Gideon's present it would of course be a conclusive proof of the reality of the vision. Comp. John xxi. 9-13; Luke xxiv. 37-43; Acts x. 41. It would also be a token of his goodwill to Gideon. Comp. Gen. xviii. 3.

18. *My present.*] The word used regularly, though not exclusively, for the meat and drink offering, Amos v. 25. Its double sense of an offering to God, or a gift to man, suits the doubt in Gideon's mind as to who his visitor might be.

19. *Unleavened cakes.*] As being much more quickly baked. Comp. Gen. xix. 3; 1 Sam. xxviii. 24; Exod. xii. 39. *An ephah*, containing 3 *seahs* or *measures*, was the quantity of flour commonly used at one baking (Gen. xviii. 6; 1 Sam. i. 24; Matt. xiii. 33), but, of course, was much more than one person could eat at a meal. An omer, of which there were 10 in an ephah, was the daily quantity of manna for each person (Exod. xvi. 16).

presented it.] A word especially, though not exclusively, proper for offerings to God. See Amos v. 25, where the same word is rendered *offered*.

20. *The angel of God.*] The change of expression from "angel of the LORD" to "angel of God" is remarkable. See verses 11, 12, 21 (twice), 22, and the use of "the LORD" through the chapter, except from verse 36 to verse 40.

lay them upon this rock.] Which would serve for an altar, xiii. 19, 20.

pour out the broth.] Libations were a very ancient form of offering. In Gen. xxxv. 14 we read that Jacob set up a pillar of stone, and poured a drink-offering thereon, and poured oil thereon. The drink-offerings of wine under the Levitical law were *poured* upon the altar, Exod. xxx. 9; and the same was done in the idolatrous services of the Jews, Isai. lvii. 6; Jer. vii. 18; xix. 13; xxxii. 29; xliv. 17, &c.; Ezek. xx. 28. But we also read of libations of water, as 1 Sam. vii. 6, by Samuel; 2 Sam. xxiii. 16, by David, and perhaps by Elijah, 1 Kings xviii. 33. The pouring of the broth upon the rock was evidently of the nature of a libation. It might also, like the water poured by Elijah upon his sacrifice, make the miracle of the fire that consumed the sacrifice more apparent. Comp. 2 Macc. i. 21.

21. *The staff.*] His appearance was that of a traveller, Gen. xxxii. 10; Exod. xii. 11; Matt. x. 10.

there rose up fire, &c.] Comp. Levit. ix. 24; 1 Chr. xxi. 26; 2 Chr. vii. 1; 1 Kings xviii. 24, 38; 2 Macc. i. 19-22, 32; ii. 10.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! [a] for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it [‖] Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, [‖] even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this [†] rock, [‖] in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had

[a] Ex. 33. 20. ch. 13. 22.

[‖] That is, *The LORD send peace.*

[‖] Or, *and.*

[†] Heb. *strong place.*

[‖] Or, *in an orderly manner.*

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22. *Gideon perceived, &c.*] See xiii. 21.

alas, O Lord God!] Comp. Josh. vii. 7.

because I have seen an angel of the Lord, &c.] This passage is strikingly like Gen. xxxii. 30. In both of them the notion that it was death for mortal man to see God appears clearly. Comp. Exod. xx. 19; xxxiii. 20; Judg. xiii. 22; Isai. vi. 5, 7; Luke v. 8; John i. 18. The same notion prevailed amongst the heathen.

23. *The Lord.*] As in verses 14, 16, instead of *the angel of the Lord.*

peace be unto thee, fear not, &c.] It does not appear, certainly, whether these words were uttered by the angel, who was no longer visible, or otherwise communicated to Gideon. Compare, for the form of address, Gen. xv. 1; xxi. 17; xliii. 23; Dan. x. 12, 19; Matt. xxviii. 5; Luke ii. 10; xxiv. 36-38; John xx. 21, 26.

24. *Gideon built an altar, &c.*] Not necessarily for sacrifices, but as a monument, like that of the transjordanic tribes, Josh. xxii. 28. Gideon's naming the altar which he built, in commemoration of the words of peace spoken by the angel, is very similar to what we read of Abraham in Gen. xxii. 14 (comp. xxvi. 24, 25), and of Moses, Exod. xvii. 15, when he named the altar *Jehovah nissi.*

unto this day, &c.] See note on verse 11.

25. *The same night.*] Comp. vii. 9. Visions in the night were among the recognized modes of divine revelation, Gen. xv. 1, 5; xx. 3; xxvi. 24; xxviii. 12-15; xxxi. 11, 24, 29; xlvi. 2; Num. xii. 6; Job iv. 13; 2 Sam. vii. 4; 1 Kings iii. 5, &c.

the same night.] Means the night of the day on which the angel appeared to him. Comp. Gen. xxxii. 13.

even, &c.] Rather, as in the margin, "**and**," for two bullocks seem to be spoken of, *the young bullock*, and the *seven year old bullock.* The labour of both would be required for pulling down and removing the altar of Baal, and for bringing the materials for building the altar of Jehovah. It is thought by many both Jewish and Christian commentators, from the same words being used (in the Hebrew), of the bullock "which is thy father's," and of the altar of Baal "which is thy father's," that the bullock was destined for an offering to Baal.

the grove.] Rather, "**the idol**," the wooden image of Astarte. See note on iii. 7.

by it.] Heb. *upon it.*

26. *This rock.*] Heb. "**this fortress**," the castle or citadel of Ophrah. Comp. ix. 51. This would be the most conspicuous place in Ophrah; visible to all, and probably close to where the altar of Baal had stood. Comp. ix. 46. There is nothing to identify the "fortress" with the "rock," mentioned in verse 20.

in the ordered place.] This is a difficult expression, but it is tolerably certain that the passage ought to be rendered, "**build an altar, &c., with the materials**," literally, "the wood *laid in order*" (comp. Gen. xxii. 9; 1 Kings xviii. 33), that, viz., which he would find ready to hand in the altar of Baal which he was to throw down. A similar transaction is recorded, 1 Kings xv. 22, in nearly the same words.

the wood of the grove.] It should be, "**the** (blocks of) **wood of the idol**," *i.e.* the image of Astarte. The command from God Himself to build an altar, and sacrifice upon it, is remarked by the Jewish commentators as extraordinary. It is, however, analogous to Elijah's sacrifice in 1 Kings xviii., and was doubtless caused by the extraordinary circumstance of the defection of the Israelites from the worship of the true God. Possibly, too, the Midianite invasion had made the worship at Shilo impossible at this time.

said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD †came upon Gideon, and he [b]blew

† Heb. *clothed.*

[b] Num. 10. 3. ch. 3. 27.

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27. *His father's household.*] Rather, "**the house of his father**," *i.e.* the Abiezrites. See verse 15. "The house of fathers" was a subdivision of the tribe, Num. i. 2, &c.; iii. 15, &c.; 1 Chr. v. 15; ix. 9, &c. The mention of the "men of the city" by the side of Gideon's "father's house" suggests the probability of their being a remnant of the Canaanite population. There was evidently such a remnant in Shechem (see ix. 28), and in verse 28 they appear as the special patrons of Baal-worship.

28. This verse implies that the altar of the Lord was built near the site of the altar of Baal.

30. *Bring out.*] The phrase proper for bringing a criminal forth for execution, Gen. xxxviii. 24; (*bring her forth*, A. V.), 1 Kings xxi. 10, 13; (*carry him out*, A. V.), 2 Kings xi. 15. Comp. John xix. 16; Luke xxiii. 26.

31. From the boldness of Joash in defending his son, it is likely that the majority of the Abi-Ezrites sided with him against "the men of the city," and already felt drawn towards Gideon as their national and religious leader. See verse 34. Joash appears as the chief magistrate of Ophrah. The words *that stood against him*, may be equally well rendered *that stood before him*, viz. to plead Baal's cause before him as judge, and demand the life of Gideon: the same words are rendered at iii. 19, *that stood by him.* Or they might be rendered, *all that stood up for him*, viz. for Baal (as in Dan. xii. 1), to plead for him and save him.

Will ye plead, &c.? will ye save?] The emphasis is upon *ye*, as much as to say, what business is it of yours?

32. *He called him.*] Not Joash, but impersonally, equivalent to the passive "He was called" *Jerubbaal*, as being the person against whom it was popularly said that Baal might strive. In 2 Sam. xi. 21, we find a variation of this name, JERUBBESHETH, by substituting Besheth=Bosheth, *shame*, for Baal. Compare Ish-bosheth and Mephibosheth, 2 Sam. ii. 10; iv. 4, with Esh-baal and Merib-baal, 1 Chr. viii. 33, 34.

33. A fresh invasion, and the last, of Midianites, Amalekites, and Arabs (verse 3), finds an unexpected resistance from the despised and impoverished Israelites. They had crossed the Jordan, as usual, near Beth-Shan, or Scythopolis, and pitched in the plain of Jezreel (note on verse 4), intending to repeat the operation described in verses 3-5 (note on verse 3). But, since their last invasion, God had prepared a saviour for His people in the person of Gideon.

34. Instead of hiding in dens and caves, and tamely leaving all their substance as plunder to the invaders, they now rally round their leader.

The Spirit of the Lord came upon Gideon.] As upon Othniel, iii. 10, and upon Jephthah, xi. 29, and upon Samson, xiii. 25; xiv. 6, 19; and the blast of his trumpet brought his father's house, the Abi-Ezrites, to his side as one man (see verse 27).

† Heb. *was called after him.*

a trumpet; and Abi-ezer †was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, [c]Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. [c] Gen. 18 32.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

1 Gideon's army of two and thirty thousand is brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THEN Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north

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35. Encouraged by this, he *sent messengers through all Manasseh*, his own tribe, and they, too, flocked to his standard. With a whole tribe at his back he was no longer the insignificant person described in verse 15, and his hopes were swelling sensibly. He could now call upon the neighbouring tribes to help him, and the three northern tribes of Asher, Zebulon, and Naphtali hastened to join him. Issachar was probably unable to do so, because the Midianites were encamped in the heart of their country. Asher no longer "abode in his breaches," as in the time of Jabin (v. 17), perhaps ashamed of their former backwardness, and stung by the rebuke of Deborah; perhaps, too, from feeling the Midianite yoke much more galling than that of Jabin.

36. *If thou wilt save, &c.*] The caution of Gideon is remarkable. It is impossible to conceive anything more remote from a credulous enthusiasm. Compare the doubts of Thomas, John xx. 24-29. Distinguish between the desire to be assured that he really had a promise from God, and doubts as to God's faithfulness or power to fulfil His promise. Of the latter there is not a trace in Gideon's character. He is a worthy example of faith, Heb. xi. 32.

37. *The floor.*] The threshing floors were and still are under the open air, usually circular (Robinson, 'B. R.' i. p. 550). See Ruth iii. 7; Ps. i. 4; Hos. xiii. 3; Dan. ii. 35; 2 Sam. xxiv. 18; 1 Chr. xxi. 18-26.

38. *A bowl full of water.*] A detail highly characteristic of a true narrative.

39. *Let not thine anger, &c.*] Compare the similar passage, Gen. xviii. 32. In this whole section (36-40) the name of GOD is used instead of the LORD (with the article in verses 36 and 39, without it in verse 40). This second sign would be more convincing than the former, because it is the nature of fleeces to attract and retain moisture. "Sailors have used every night to hang fleeces of wool on the sides of their ships, towards the water; and they have crushed fresh water out of them in the morning" (Lord Bacon's 'Natur. Hist.').

CHAP. VII. 1. *Jerubbaal.*] He is so called here for the first time after the name was given him (vi. 32), with the explanation added, *who is Gideon.* See viii. 35; Gen. xxiii. 2; xxxv. 6, &c.; Esth. ii. 7. Comp. Acts xiii. 9. But in his case the old name keeps its ground all through ch. vii. and viii., except viii. 29, 35. In ch. ix. the name Gideon disappears, and we have Jerubbaal throughout.

the well of Harod.] *I. e.* of trembling, evidently so called from the people who were *afraid* (*hared*), as mentioned in verse 3. The name does not occur again except in the form *Harodite*, as descriptive of the birth-place of Shammah and Elika, two of David's mighty men (2 Sam. xxiii. 25). It is identified with great probability with *ain Jalud*, a spacious pool at the foot of Gilboa ('Sin. and Pal.'

side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [d] Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

[d] Deut. 20. 8. 1 Mac. 3. 56

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

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p. 334; 'Dict. of Bible,' HAROD; see Robinson, 'B. R.' ii. 323; iii. 336, 338), and the spot is thought to be the same as the site of Saul's last battle. See 1 Sam. xxix. 1.

the hill of Moreh.] Not Moreh, near Sichem (Gen. xii. 6), twenty-five miles south of the present scene of action, but, probably, the little Hermon, the Jebel ed-Duhy of the Arabs, which encloses the plain two or three miles north of Gilboa, which shuts it in on the south (see 'Dict. of Bible,' MOREH).

beside.] Ought rather to be rendered "**above.**" The situation below would be too exposed for Gideon's small force; and it appears from verses 4 and 5 that the people came *down to* the water from the heights above.

2. Compare Deut. viii. 11-17.

3. This is in accordance with the law, Deut. xx. 1-9. The phrase *fearful and afraid,* is substituted for *fearful and fainthearted.*

Mount Gilead.] No mountain of this name is known in this locality, and it has been plausibly conjectured that the right reading is *Gilboah.* Others think this may be the customary form of proclamation in Manasseh.

there returned, &c.] The near proximity of the terrible Midianites in the valley would tend to strike terror into them.

4. *I will try them.*] The word used for refining metals by separating the dross from the pure ore. It has been much discussed whether the moral qualities of those who drank were shown by their lapping and bowing down upon their knees respectively, or whether it was entirely an arbitrary division. But it can scarcely be doubted that those who threw themselves on the ground and drank freely were the more self-indulgent; while those who, remembering the near presence of the enemy, slaked their thirst with moderation, and without being off their guard for an instant, were the true soldiers of the army of God. Compare David's abstinence when thirsty in 2 Sam. xxiii. 16.

7. *And the Lord said, &c.*] In proportion to the difficulty of the task entrusted to Gideon, God was pleased to support his faith by distinct promises. Compare Acts xviii. 9, 10; xxii. 18-21, &c.

8. *So the people took victuals, &c.*] This verse is rather obscure. A better sense is got by following the punctuation of the Septuag. and Chaldee versions: "*And they* (the three hundred) *took the victuals and trumpets of the people* (*all the people* of verse 7) into their hands," *i. e.* as Jerome expresses by adding, *pro numero,* as many of them as they required, so that

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the [1]armed men that *were* in the host:

12 And the Midianites and the Amalekites and [a]all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and [†]the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put [†]a trumpet in every man's hand, with empty pitchers, and [‖]lamps within the pitchers.

[1] Or, *ranks by five.*

[a] ch. 6. 33.

[†] Heb. *the breaking thereof.*

[†] Heb. *trumpets in the hand of all of them.*

[‖] Or, *firebrands*, or *torches.*

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each of the three hundred should have a trumpet and a pitcher. This explains how the three hundred came to have each a trumpet, and a pitcher, and a lamp. Gideon took them from the whole army of nine thousand seven hundred men before he dismissed them.

9. Compare iv. 14.

Get thee down, &c.] *I. e.* attack them at once with thy three hundred men.

11. *The armed men.*] It is the same word as that rendered *harnessed*, Exod. xiii. 18, and *armed*, Josh. i. 14; iv. 12. The exact meaning is uncertain, but the most probable is *arrayed in divisions*, marching or camping in companies, to distinguish them from the confused mass of unarmed women, children, shepherds, camel drivers, and others, who formed part of these great nomadic invasions. See vi. 5. The armed men seem to have been encamped together, in one part of the camp, that nearest to the hostile army of Gideon.

12. *Like grasshoppers* (*i. e.* locusts), *&c.*] See vi. 5, and compare Num. xxii. 4, 5.

as the sand.] Comp. Josh. xi. 4; 1 Kings iv. 20, 29; 1 Sam. xiii. 5; 2 Sam. xvii. 11; Gen. xxii. 17.

13. *A cake of barley bread.*] "Such an one as could hardly be eaten by men, it was so vile" (Josephus), and so expressive of the contempt of the Midianites for the people of Israel.

a tent.] It should be **the** *tent*, meaning, probably, the tent of the king of Midian, or of the captain of the host.

14. *This is nothing else save the sword of Gideon, &c.*] The word rendered *tumbled*, in verse 13, is rather descriptive of a sword **brandished**, as Gen. iii. 24 (*which turned every way*, A. V.). Hence the interpretation "the sword of Gideon." Hearing this dream and the interpretation would tell in two ways to strengthen Gideon's hands. First, the coincidence would convince him that he was indeed under the guidance of God, and so assure him of God's aid; and secondly, it would show him that a panic had already fallen upon the mind of the enemy, that he was an object of terror to them, and that, therefore, his victory was sure. Compare Exod. xv. 14-16; xxiii. 27; Num. xxii. 3, 4; Deut. ii. 25; xi. 25; Josh. ii. 9, &c.

into his hand, &c.] The very words of the Divine message to Gideon in verse 9, and hence delivered with confidence by Gideon to his companions in verse 15.

16. *He divided the three hundred men into three companies.*] Taking the command of one company himself, and sending the other two under their respective captains to different sides of the camp, verses 18 and 21. Saul imi-

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and [b]the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah [‖]in

[b] Isai. 9 4

[‖] Or, *towards.*

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tated this strategy, 1 Sam. xi. 11. See 2 Sam. xviii. 2, note.

lamps.] Rather "**firebrands**," as the same word is rendered at xv. 4, 5.

18. *The sword of the Lord, &c.*] The word *sword* is not in the Hebrew here, but is supplied from verse 20.

19. *The middle watch.*] The Romans divided the night (from 6 P.M. to 6 A.M.) into four watches of three hours each, and the Jews, after they fell under the power of the Romans, used the same division (Matt. xiv. 25; Mark xiii. 35). But it is clear from the expression "*the middle* watch," that the old Jewish division was three watches of four hours each, as the Mishna, Kimchi, and Rashi assert. The watches are alluded to in Exod. xiv. 24; 1 Sam. xi. 11; Ps. lxiii. 6; xc. 4; cxix. 148; cxxx. 6; Lam. ii. 19.

they had but newly set the watch.] This explains "the beginning" of the watch; it would be about eleven o'clock at night, when the sleep of the camp would be most profound, and the confusion of darkness most prolonged.

20. *Held the lamps* (or firebrands) *in their left hands, &c.*] Thus they were as good as unarmed, and this action expressed their entire faith in the Lord to fight for them, as their war-cry, "the sword of the Lord and of Gideon," also did.

21. *They stood every man in his place, &c.*] The effect to the Midianites would be, that they were surrounded by a mighty host. Their own camp being in darkness, as soon as the confusion of flight began they would mistake friends for foes, and fleers for pursuers. When once fighting had begun by the first casual mistake, the clashing of swords and the shouts of the combatants in the camp, accompanied by the continuous blowing of Gideon's trumpets outside, would make it appear that the whole of the enemy was in the camp. Suspicion of treachery on the part of their allies would also be likely to arise in the minds of Midianites, Amalekites, and Arabs, respectively; and a scene would thus occur similar to that related in 2 Chr. xx. 23, when the Ammonites, Moabites, and Edomites, who had combined together to attack Jehoshaphat, turned against each other. Compare also 1 Sam. xiv. 20.

ran, and cried, and fled.] Ran, in the first instance, to see what was the matter, and then, seized with panic, cried out and fled. There is no notion of *flight* in the word *ran.*

22. *Beth-shittah* (ha-shittah Heb.)] "House of the acacias," the same trees which gave their name to *Abel-(ha)-Shittim*, or *Shittim*, Num. xxxiii. 49; xxv. 1, in the plains of Moab, and which grew plentifully also in the peninsula of Sinai. Exod. xxv. 5, 10, &c. It may possibly be represented by a small village called *Shuttah* (Robinson, 'B.R.,' ii. 356) in the valley of Jezreel; or House of acacias may be another name of Scythopolis, or Beth-shan, just as Jericho was called "the city of palm-trees." Compare the mention together of Beth-shittah, Zererath, and Abel-meholah, here, with that of Beth-shean, Zartanah, and Abel-meholah, in 1 Kings iv. 12. *Zererath*, probably a clerical error for *Zeredath*, and the same as *Zeredah* in Ephraim, the birth-place of Jeroboam, 1 Kings xi. 26, and *Zeredatha*, 2 Chr. iv. 17, near Succoth (see viii. 5), and *Zartanah*, 1 Kings iv. 12. *Abel-meholah* (field of the dance), the birth-place of Elisha (1 Kings xix. 16), in the Jordan valley (the Aulon), 10 miles from Scythopolis, if identified with Bethmaela. If the same as Abelmea, it lay between Neapolis (Nablous) and Scytho-

† Heb. *lip.* Zererath, *and* to †the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

[c] Ps. 83. 11. Isai. 10. 26.

25 And they took [c]two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAPTER VIII.

1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuse to relieve Gideon's army.* 10 *Zebah and Zalmunna are taken.* 13 *Succoth and Penuel are destroyed.* 18 *Gideon revengeth his brethren's death on Zebah and Zalmunna.* 22 *He refuseth government.* 24 *His ephod cause of idolatry.* 28 *Midian subdued.* 29 *Gideon's children, and death.* 33 *The Israelites' idolatry and ingratitude.*

AND the men of Ephraim said unto him, †Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him †sharply.

† Heb. *What thing* is *this thou hast done unto us?*

† Heb. *strongly.*

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb

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polis. *Tabbath* only mentioned here; apparently lower down the Jordan valley, *i.e.* further south.

24. *The waters.*] Not the Jordan, but the streams which run from the mountain-district of Ephraim into the Jordan in the district of Beth-shan, forming great pools and marshes, which the Midianites fleeing south would have to cross before they could reach the Jordan fords. There are two or three of these, one at Sumrah, opposite Beth-shan, where Burckhardt, and Robinson in his second journey, crossed; another a few hours south at *Sakut;* and another near the confluence of the Jordan and the Jabbok. See also 1 Macc. v. 52; 2 Kings vii. 15; Judg. xii. 5. *Bethbarah,* only mentioned here, and thought by some to be the same as the Bethabara where John baptized. But neither the name nor the site agree.

all the men of Ephraim.] They had taken no previous part in the rising against Midian, nor had Gideon, of the smaller tribe of Manasseh, presumed before to summon his more powerful and arrogant brethren of the great tribe of Ephraim (see Josh. xvii. 14-18).

25. *And they took two princes, &c.*] The capture of Oreb and Zeeb was celebrated in Psalms many hundred years after (see Ps. lxxxiii. 9-11, Isai. ix. 4), while the names given to the place where they fell, "the rock Oreb," and "the wine-press of Zeeb," preserved the memory of this great deliverance in the minds of the people for generations. See Isa. xi. 26, which indicates a great battle and slaughter of the Midianites to have taken place when Oreb and Zeeb were slain.

on the other side Jordan.] *I. e.* to the east of Jordan. The preposition מִן which usually means *from,* when prefixed to words denoting *place* or *direction,* may be rendered *on,* as here. See verse 1 *on the north side. On yonder side. On this side.* Num. xxxii. 19. See Josh. xiii. 32; xviii. 7. They who slew Oreb and Zeeb brought their heads over to the other side where Gideon was. The phrase *on the other side Jordan,* means either east or west, according to the situation of the speaker. See Deut. iii. 8, 25; Num. xxxii. 19, &c.

CHAP. VIII. 1. *And the men of Ephraim said unto him, &c.*] Viz. when they brought to him the heads of Oreb and Zeeb on the east of Jordan, probably before he had taken Zebah and Zalmunna (see verses 2 and 10). The success of Gideon's enterprize mortified their pride, as the chief tribe, seeing that they had played a subordinate part. Comp. Judg. xii. 1.

2. *What have I done now, &c.*] A remarkable illustration of the saying, A soft answer turneth away wrath (Prov. xv. 1). A civil war with the great tribe of Ephraim would soon have turned Israel's victory into mourning. Gideon therefore soothes their wounded pride by confessing that Ephraim had done more, though they had joined him so late in the day, than he had been able to effect in the

and Zeeb: and what was I able to do in comparison of you? Then † Heb. *spirit.* their †anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will †tear your flesh with the † Heb. *thresh.* thorns of the wilderness and with briers.

8 ¶ And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all

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whole campaign. The grape-gleaning of Ephraim was better than the whole vintage of Abi-ezer. Probably, however, Gideon had not yet captured Zebah and Zalmunna.

4. *And Gideon came to Jordan.*] The narrative here goes back to trace the movements of Gideon and his 300, and to account for his being on the east of Jordan, as he is said to be in vii. 25. After he had sent the messengers to the Ephraimites, he and his faithful band followed the fugitive Midianites in hot pursuit, but Zebah and Zalmunna, and about 15,000 men had managed to cross the Jordan before he came up with them. Leaving the rest of the enemy to be dealt with by the Ephraimites, he resolved to cross in pursuit.

and passed over.] In the Hebr. "**passing over**," equivalent to *to pass over.* It therefore leaves it undetermined whether

5. *Succoth.*] Is on the east or west side of Jordan. Dr. Robinson, identifying it with Sakut, ten miles south of Beth-shan, argues in favour of its being on the west side, and endeavours to show that this is consistent with the history in Gen. xxxiii. 17 (Robinson, vol. iii. pp. 310-312). But it certainly is the more natural inference, both from Jacob's journey and from the narrative of Gideon's movements (especially viii. 13-17), that Succoth was east of Jordan, which St. Jerome affirms it was ("trans Jordanem," 'Quæst. in Gen.' Opp. tom. ii. 537), and that it was still existing in his day in the district of Beth-shan. Moreover, Succoth was in the tribe of Gad, which was entirely trans-Jordanic (Josh. xiii. 27); and Burckhardt describes the ruins of Sukkot (so called by the Arabs) as on the east of Jordan, a little south of Beth-shan ('Dict. of Bible,' SUCCOTH).

Give, I pray you, &c.] Gideon might fairly expect so much aid from the trans-Jordanic tribes, and from so considerable a town as Succoth was (verse 14).

6. *Are the hands, &c.*] The number of the followers of Zebah and Zalmunna was still so formidable, and Gideon's enterprize still so doubtful, that the men of Succoth (being on the same side Jordan) would not risk the vengeance of the Midianites against them should they give supplies to Gideon's men.

7. *I will tear your flesh, &c.*] Heb. "**I will thresh**," as Amos, i. 3. Compare 2 Sam. xii. 31; Isai. xli. 15. A mode of capital punishment. Gideon's answer is fierce, but the cowardice and false-heartedness of the princes of Succoth at such a moment gave him great provocation.

8. *He went up.*] Succoth was in the valley or Ghor of the Jordan (Josh. xiii. 27), Penuel, apparently in the mountain. Both would seem to have been on the high road to the Jordan fords and Shechem.

Penuel.] So called from Jacob's vision, Gen. xxxii. 30. It was one of the towns fortified by Jeroboam when he revolted from the house of David. 1 Kings xii. 25. No identification of it has taken place. It was south of the brook Jabbok, and on Jacob's way to Succoth. Gideon, journeying in the opposite direction to Jacob, comes from Succoth to Penuel.

10. *All that were left, &c.*] This certainly implies that the slaughter at the rock Oreb had taken place at this time.

Karkor.] With the article. The site is not known. But it appears to have been not

that were left of all the hosts of the children of the east: for there fell ‖ an hundred and twenty thousand men that drew sword.

‖ Or, *an hundred and twenty thousand, every one drawing a sword.*

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and † discomfited all the host.

† Heb. *terrified.*

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And caught a young man of the men of Succoth, and enquired of him: and he † described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

† Heb. *writ.*

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he † taught the men of Succoth.

† Heb. *made to know.*

17 And he beat down the tower of [a] Penuel, and slew the men of the city.

[a] 1 Kin. 12. 25.

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a day's journey from Succoth. For Gideon reached Succoth the same day in which he smote the host of Zebah and Zalmunna, verses 13, 14. The situation of Karkor, which was probably an enclosure of some kind (perhaps a walled sheepfold, see Num. xxxi.), is further indicated by what follows.

11. *Nobah and Jogbehah* are mentioned as in close proximity to Karkor. Now *Nobah* was in the half tribe of Manasseh in Gilead, Num. xxxii. 40-42, and *Jogbehah* was in the tribe of Gad, ib. 34, 35. So that Zebah and Zalmunna seem to have fled nearly due east to what they thought was the security of the Karkor. Gideon, perhaps taking a circuit so as to come upon them from the east, fell suddenly upon them, apparently at night, and surprised them, and smote them.

12. *The two kings of Midian.*] Oreb and Zeeb were called *princes* (a different word from that in Num. xxv. 14, 18, and again from Ps. lxxxiii. 11), meaning *captains*, military commanders, as the term is used of Sisera, iv. 2, and frequently, though in Ps. lxxxiii. 11, they are styled "nobles." Zebah and Zalmunna were kings, in Ps. lxxxiii. 11, *princes*, anointed ones. In Num. xxxi. 8, we read of five kings of Midian. They were clearly of superior rank to Oreb and Zeeb.

13. *Before the sun was up.*] The meaning of the words so rendered is doubtful, because חרס is so rarely used for the sun; but the A. V. follows the Vulgate, and is probably in the main right, though the italics are out of place for the words *was up*. In ch. xiv. 18, we have בטרם יבא החרסה *before the sun went down*, and this gives great support to the rendering SUN in the text. מלמעלה, means *at the going up* (at sunrise). The same root is applied to the rising of the morning in Gen. xix. 15; xxxii. 26. The use of *heres*, perhaps an archaic one, for the sun is found also in the proper names, Mount Heres and Timnath Heres, i. 35; ii. 9; where see note. See also Job ix. 7. The context seems rather to require a note of time. But the Sept., Arabic, and some modern able commentators render it *from the ascent of Heres*, supposing it to be the name of a mountain pass.

14. *He described unto him*, rather "**he wrote down the names**," &c.] This list would enable Gideon to punish the guilty rulers, and spare the innocent people.

threescore and seventeen.] Apparently a sanhedrim or council of *seventy elders*, after the model of Num. xi. 16, with perhaps seven others of superior rank called *princes*. The great sanhedrim consisted in like manner of *rulers* and *elders*. See Acts iv. 8.

15. *He came to the men of Succoth.*] Apparently he did not return by the way he went, or he would have come to Penuel first.

16. *He taught*, &c.] Almost certainly a false reading, for "he threshed," as in verse 7; ידע for ידיש. So the Sept. and the Vulg. The letters of the Hebrew words are nearly identical, and the analogy of verse 9 and verse 17 requires the repetition in verse 16 of the phrase in verse 7.

17. *Penuel.*] Rebuilt by Jeroboam, 1 Kings xii. 25.

the men of the city.] Probably the same class as are designated by the phrase "the men of Succoth," viz. the rulers. These, it is likely, had possession of the tower or citadel, and so could tyrannize over the people.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they; each one †resembled the children of a king.

† Heb. *according to the form*, &c.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ‖ornaments that *were* on their camels' necks.

‖ Or. *ornaments like the moon.*

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.)

Gideon slew the great men, and beat down their towers, but did not injure the inhabitants. For examples of towers in the towns of that time see Judg. ix. 46, 51; 2 Sam. v. 7-9, &c.

18. *What manner of men, &c.*] The Hebrew is "**Where are the men**," &c.? The sense, *what manner of men*, is merely gathered from the tenor of the answer which describes their form. But doubtless Gideon did not ask for information; he knew that his brethren had been killed by Zebah and Zalmunna, and the desire of avenging their death was one motive for his impetuous pursuit and attack. His question was rather a taunt, a bitter reproach to his captives, preparing them for their fate. Zebah and Zalmunna, too, in their answer, did not give evidence against themselves. Their hope was by a flattering answer to soothe his wrath. They knew very well at the time they slew them that they were Gideon's brethren, and they knew that Gideon knew what they had done.

19. *The sons of my mother.*] A much closer relation than that of brothers by the father only. Compare Gen. xliii. 29; Ps. lxix. 8; Deut. xiii. 6, &c. This is the only hint preserved of the transaction referred to. We cannot say therefore when exactly the slaughter of Gideon's brethren on Mount Tabor took place, whether before the outbreak of the war, vi. 33, or in the retreat and flight of the Midianites, vii. 22.

20. *He said unto Jether, &c.*] It was Gideon's place to act the part of the "avenger of blood." Num. xxxv. 12; Deut. xix. 6; 2 Sam. ii. 22; iii. 27, 30. The fierce manners of the age break out in the slaying of the captives (compare 1 Sam. xv. 32, 33), and also in Gideon's attempt to initiate his youthful son Jether in the stern work of slaying his country's enemies.

yet a youth.] Compare the very similar words 1 Sam. xvii. 33.

21. *Fall upon us.*] See the same expression 1 Kings ii. 46.

the ornaments.] Small ornaments of gold in the shape of a half moon or crescent, worn on the necks of men, women, and camels. See Isai. iii. 18, where the word is rendered "round tires like the moon." The custom of adorning the necks of their camels with gold chains and ornaments prevailed among the Arabs so late as the time of Mahomet, and part of the prophet's booty after the taking of Caibar consisted of such jewels.

22, 23. *Rule thou over us, &c.*] Gideon's extraordinary valour and success in the Midianitish war had raised him at once to the first place in the eyes of his countrymen, and they unanimously offered him the hereditary crown of Israel. With a modesty and piety as admirable as his courage, he declined the proffered honour for himself and for his family. Jehovah was their king. Compare 1 Sam. viii. 5-7; xii. 12, 17; and Num. xxiii. 21.

24. *Give me every man the ear-rings of his prey.*] It had been well for Gideon if he had not asked this thing, but had been content to return to his original poverty (Ch. vi. 15). He falls in this desire for gold to the level of ordinary men, and we may see in it the first decline of his glory, unnoticed probably at the time, but still a real decline, leading to a sad tarnishing of the lustre of his bright name.

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and ‖collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

‖ Or, *sweet jewels*

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

The idolatrous honour paid to Gideon's ephod was probably a source of revenue to his house. The noble examples of Abraham refusing a share of the booty of the four kings (Gen. xiv. 21-23), and of Elisha refusing Naaman's gifts (2 Kings v. 16, 26), stand out in striking contrast with Gideon's weakness. Gideon, David, Solomon, Hezekiah, are among the providential witnesses to every reader of Holy Scripture of the perils of prosperity. Comp. 1 Tim. vi. 9, 10, 17-19. For the gold of the Ishmaelites, see note on ch. vi. 1, and for their relation to the Midianites, see Gen. xxxvii. 28. The *ear-ring* here mentioned is properly a *nose-ring*, and is so described Ezek. xvi. 12 (margin) (where it is distinguished from the *ear-ring*), and Gen. xxiv. 47 ("I put the ring upon her nose"). See, too, Isai. iii. 21, where the same word is rendered *jewel*. The custom of wearing nose-rings prevails in Eastern countries to the present day (Gesen. 'Thes.' Rosenmüll. &c.). The circumstance of Job's friends each contributing "a nose-ring of gold" (Job xlii. 11) is a remarkable parallel to the incident in Gideon's history. Rings of gold were also used as money in Egypt, as appears on several early monuments, and by the Celts.

25. *They spread, &c.*] The Septuag. read "He spread his garment."

26. *The weight of the golden ear-rings, &c.*] The weight of the golden nose-ring which Rebekah received was half a shekel (Gen. xxiv. 22). If these Ishmaelite nose-rings were of the same weight, then 1700 shekels weight of gold implied 3400 persons wearing gold rings slain. In like manner the bushel, or three bushels, of gold rings taken from the knights and senators slain at the battle of Cannæ denoted the terrible slaughter of that bloody day.

beside ornaments (verse 21 and note) *and collars, &c.*] The latter word (in Isai. iii. 19, "chains") should be rendered "**ear-drops**." Gideon had already appropriated the spoil of the kings here mentioned to his own use, as related in verse 21. The gold of it was not included in the calculation of 1700 shekels of gold.

27. *An ephod thereof.*] The ephod was that particular part of the high-priest's dress which was necessary to be worn when he inquired of God by Urim and Thummim. It seems that Gideon being now the civil ruler (see note on ch. i. 1), desired to have an ephod of his own, kept in his own city of Ophrah of the Abi-ezrites, to be worn by the high priest whenever Gideon might summon him to inquire of the Lord for him. His relations with the tribe of Ephraim probably made him unwilling to resort to Shiloh, and he was perhaps influenced in some degree by the same feelings, and actuated by the same policy, as Jeroboam was in setting up the worship of the golden calves. From the expression, "*all Israel went a whoring after it, which thing became a snare*," &c., it is clear that Gideon was reprehensible for setting up this schismatical ephod, and that the sacred historian meant to attribute the downfall of his house to this particular sin. Compare 1 Kings xiv. 9, 11; xvi. 2-4, &c. *A snare*, not, as the phrase in English rather suggests, a means of drawing them unawares into idolatry, but a cause of ruin. Thus in Exod. x. 7, Pharaoh's servants ask, *How long shall Moses be a snare unto us?* Exod. xxiii. 33, *If thou serve their gods, it will surely be a snare unto thee;* also xxxiv. 12; Deut. vii. 16; Josh. xxiii. 13.

28. *Thus was Midian, &c.*] This verse does not cohere with those immediately preceding, but is the winding up of the whole story of the Midianite servitude and deliverance.

they lifted up, &c.] Compare ch. iv. 23, 24.

the country, &c.] See note on ch. i. 2.

was in quietness.] The phrase in the Hebrew is identical with ch. v. 31, *the land had rest.*

29. *And Jerubbaal, &c.*] The name

30 And Gideon had threescore and ten sons †of his body begotten: for he had many wives.

† Heb. *going out of his thigh.*

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he †called Abimelech.

† Heb. *set.*

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

CHAPTER IX.

1 *Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king.* 7 *Jotham by a parable rebuketh them, and foretelleth their ruin.* 22 *Gaal conspireth with the Shechemites against him.* 30 *Zebul revealeth it.* 34 *Abimelech overcometh them, and soweth the city with salt.* 46 *He burneth the hold of the god Berith.* 50 *At Thebez he is slain by a piece of a millstone.* 56 *Jotham's curse is fulfilled.*

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, †Whether *is* better for you, either that all the sons of Jerubbaal, *which are* three-

† Heb. *What is good? whether,* &c.

Jerubbaal, which has been dropped since ch. vii. 1, here reappears, and runs through the whole of ch. ix. The verse has the appearance of being taken from a different account. Perhaps that account mentioned the building of a house or palace for himself by Jerubbaal in Ophrah. Comp. 1 Kings iii. 1; vii. 1.

30. Gideon here appears with all the state of a sovereign. Comp. 1 Kings xi. 1-3, and see Deut. xvii. 17. Of course he had daughters as well, but they are not here mentioned.

31. *His concubine that was in Shechem, &c.*] She was not reckoned among the wives, being, as has been, with great probability, conjectured, one of the Canaanite population in Shechem (ix. 28): neither was Abimelech reckoned with the 70 other sons of Jerubbaal (ix. 24). Comp. xi. 1, 2; 1 Chr. vii. 14.

32. *In a good old age.*] The identical phrase used of Abraham, Gen. xv. 15; xxv. 8. This living to a great age, and being buried in the family sepulchre, are important items of earthly felicity. Comp. Job v. 26; xlii. 16, 17; Gen. xlix. 29-32; Eccles. vi. 3, &c. The deferring of the punishment of Gideon's declension from his own days to those of his sons is in strict analogy with 1 Kings xi. 34, 35; xxi. 29.

33. *As soon as Gideon was dead, &c.*] This is one of the instances referred to in ch. ii. 19.

turned again.] To the worship of Baal, from which Gideon had turned them, vi. 25, 28, &c. Doubtless Gideon himself had prepared the way for this apostacy by his unauthorised ephod. The law of Moses, with its strict unity of priesthood and altar, was the divinely-appointed and only effectual preservative from idolatry.

Baal-berith (ix. 4, 46).] The god of covenants or sworn treaties, corresponding to the Zeus Orkius of the Greeks. The centre of this fresh apostacy seems to have been not Ophrah, but Shechem, since the house of Baal-berith was at Shechem (ix. 4, 46).

35. *Jerubbaal.*] Namely, *Gideon*, the Hebrew word for *who is* (vii. 1), seems to have fallen out of the text. It is expressed in the Septuagint Version.

CHAP. IX. 1. There is a gap in the chronology here, as we are not told how soon after the death of Gideon these events happened. There must have been time for the apostacy and establishment of Baal-worship, for the building and endowing of his temple (verse 4), and for the development of ill-will between Abimelech and his brethren.

2. *The men of Shechem.*] Literally, "the masters." Comp. Josh. xxiv. 11; 1 Sam. xxiii. 11, 12. So in English *master* is applied to any head of a family: "my masters," as a form of address to a crowd of citizens.

score and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined † to follow Abimelech; for they said, He *is* our brother.

† Heb. *after.*

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, ‖ by the plain of the pillar that *was* in Shechem.

‖ Or, *by the oak of the pillar.* See Josh. 24. 26.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time*

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your bone and your flesh.] See Gen. ii. 23; xxix. 14; 2 Sam. v. 1; xix. 12, 13.

3. *Their hearts inclined to follow Abimelech, &c.*] Doubtless the Ephraimite pride revolted from Abi-ezrite rulers, and inclined them to one who was a Shechemite by birth. See the same spirit in the time of David and of Rehoboam, 2 Sam. xx. 1; 1 Kings xii. 16.

4. *Pieces of silver.*] The word *shekels*, as in viii. 26, should be supplied. Num. vii. 13, 14, supplies a good example of the omission of the word *shekel* after the numeral indicating the number of shekels of gold or silver.

vain and light persons.] Comp. xi. 3; 1 Sam. xxii. 2; 2 Sam. xv. 1; 1 Kings xi. 24; 2 Chr. xiii. 7.

5. *Slew his brethren, &c.*] Such wholesale slaughters have always been common in Eastern monarchies, and are among the fruits of polygamy. Comp. 1 Kings xv. 29; xvi. 11; 2 Kings x. 7; xi. 1, &c.

6. *All the house of Millo.*] Millo must have been a fortified place close to, but separate from, Shechem, and probably the same as the tower of Shechem mentioned in verses 46, 47. "The house of Millo" is either the full name of the whole fortress, or it is the name of some, perhaps the inhabited, part. The building or enlarging of the better-known Millo at Jerusalem was one of Solomon's great works (1 Kings ix. 15, 24; xi. 27; 2 Sam. v. 9). We find it also spoken of as "the house of Millo," 2 Kings xii. 20. It is evident that there was a distinct population dwelling in Millo, which though, perhaps, numerically small, had great weight from possessing the stronghold.

made Abimelech king.] Their giving Abimelech the title of *king* (מלך) indicates the strong Canaanite influence at Shechem. All the Canaanite chiefs were called *kings*, but it was a title hitherto unknown in Israel. This title had not been named by those Israelites who offered to make Gideon their hereditary *ruler*, viii. 22, 23.

by the plain of the pillar.] The word rendered *plain* is, beyond doubt, the name of a tree, either an oak or a terebinth tree. See iv. 11, note. The passage is best rendered by "*the oak of the garrison which is in Shechem.*" The oak in question was probably called the "garrison oak," from a garrison being stationed near it. It is, perhaps, the same tree as is mentioned Gen. xii. 6 (mistranslated *plain*, A. V.); xxxv. 4; and Josh. xxiv. 26. The preposition here rendered *by* has the same uncommon sense in Gen. xxxv. 4, *by* Shechem.

7. *The top of Mount Gerizim.*] The modern Nablous, which is commonly considered as representing Shechem, is in the valley under Gerizim, and no human voice could be heard in it from the top of Gerizim, 800 feet above the town, according to Robinson, 500 or 600 yards, according to De Saulcy. But Robinson and De Saulcy both found extensive ruins on Gerizim, and the latter is confident that the ancient Shechem was situated there. He has identified the foundations of Sanballat's temple. The modern Arab name of the ruins is Louza, the Λουζὰ of Jerome, which, he says, lay three miles from Neapolis or Nablous. Josephus supposes the population of Shechem to have been keeping some public festival outside the city when Jotham addressed them.

8-25. This is the oldest fable extant. A somewhat similar one is preserved 2 Kings xiv. 9. These are the only two of the kind found in Scripture. Compare Agrippa's fable

to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and ‖go to be promoted over the trees?

‖ Or, *go up and down for* other *trees.*

10 And the trees said to the fig tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the ‖bramble, Come thou, *and* reign over us.

‖ Or, *thistle.*

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and †adventured his life far, and delivered you out of the hand of Midian:

† Heb. *cast his life.*

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

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about the rebellion of the members of the body against the belly, as told by Livy, lib. ii. ch. 30. Somewhat different are the parables, 2 Sam. xii. 1-4; xiv. 5-11; 1 Kings xx. 39-40; and those of the New Testament.

9. *God and man.*] Alluding to the constant use of oil in the meat-offerings (*e. g.* Levit. ii. 1-16), and in the holy ointment (Exod. xxx. 24, 25). In like manner, in verse 13, the allusion is to the drink-offerings of wine. See Levit. xxiii. 13, &c.; Num. xv. 7, 10.

14. *The bramble.*] The plant which is also mentioned Ps. lviii. 9 (*thorns*) is said to be the Rhamnus Paliurus of Linnæus, otherwise called Spina Christi, or Christ's Thorn, a shrub with sharp thorns. The application is obvious. The noble Gideon and his worthy sons had declined the proffered kingdom. The vile, base-born Abimelech had accepted it, and it would turn out to the mutual ruin of himself and his subjects.

15. *If in truth.*] *I. e.* consistently with truth, honour, and uprightness, as explained in the interpretation of the fable in verses 16 and 19.

let fire come out, &c.] The propriety of the image is strictly preserved, for even the worthless bramble might kindle a flame of its thorns which would burn the stately cedars to the ground. See Ps. lviii. 9, as above.

16-20. These verses contain the interpretation of the fable. In them Jotham points out the base ingratitude of the people in raising Abimelech upon the ruin of Gideon's house, and foretels the retribution which would fall upon both parties.

21. *To Beer.*] Probably either Beerith, now el-Bireh, 10 miles to the north of Jerusalem, the place where the parents of Jesus are said to have missed Him at the end of their first day's journey; or, where Jerome and Eusebius place it, eight miles north of Eleutheropolis, *i. e.* on the road from Jerusalem to Gaza, near Beth-shemesh, where Robinson found a deserted village, *el-Bireh*

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which †aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ‖merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal?

† Heb. *strengthened his hands to kill.*

‖ Or, *songs.*

(vol. i. p. 452, note). Another el-Bireh is marked in Robinson's map as situated at the eastern extremity of the valley of Esdraelon, near the Jordan, a few miles south-west of Endor.

22. *Had reigned.*] Rather, "**had ruled.**" It is remarkable that the phrase used in verse 6 is not here repeated. It looks as if the Shechemites alone had made him *king*, and the rest of Israel had submitted to his *dominion*, without allowing his title of king.

23. *God sent an evil spirit.*] The inspired writer tells us authoritatively that the breach between Abimelech and the Shechemites was the judicial punishment of their common wickedness, brought about by the hand of God. The phrase *an evil spirit* occurs 1 Sam. xvi. 14-23, and, as here, it is sent by God. See also 1 Sam. xviii. 10; xix. 9.

24. *That the cruelty, &c.*] Comp. 1 Kings ii. 5, 32, 33; Matt. xxiii. 35, 36.

25. *Liers in wait for him.*] *For*, or, *against* Abimelech, in defiance of his authority, so as to intercept his messengers or officers, or adherents, and probably also with the hope of surprising and capturing Abimelech himself.

26. *Gaal, the son of Ebed.*] It does not appear clearly who this Gaal, son of Ebed, was; but he may have been an officer sent by Abimelech with a force to bring the men of Shechem back to their allegiance, but who tried to turn the rebellion to his own account, and made friends with the men of Shechem. Whoever he was, he got into Shechem with a band of men, "his brethren," unopposed by Zebul, Abimelech's officer, and soon gained the confidence of the Shechemites.

27-29. *And they went out, &c.*] Hitherto the conduct of the Shechemites had been confined to seditious and lawless acts (verses 25, 26). This and the following verses relate the occasion of their open rebellion against Abimelech. It was at an idolatrous feast in the house of Baal-berith, on occasion of the vintage, and when they were excited with wine, that the rebellion was matured. Some of those present began to "curse Abimelech," to speak insultingly of him, and to revile him (comp. Levit. xx. 9; 2 Sam. xix. 21; Isai. viii. 21). Gaal, the son of Ebed, who was watching the opportunity, immediately incited them to revolt from the dominion of Abimelech, offering himself to be their captain; adding a message of defiance to Abimelech, addressed, probably, to Zebul, who was present, but too weak to resent it on the spot.

27. *Made merry.*] Rather, "**they sacrificed thank-offerings.**" The word translated *merry* occurs only here and Levit. xix. 24. Its etymology gives the sense of *praises*, *thanksgivings*, but its use in these two passages rather indicates that the fruits themselves which were brought to the house of God with songs of praise, and eaten or drunken with religious service, were so called. The thank-offerings would be a portion of the new wine of the vintage which they had just gathered in.

28. *Who is Abimelech and who is Shechem? &c.*] The analogous phrase in 1 Sam. xxv. 10, *Who is David? and who is the son of Jesse?* leads to the conclusion that *Shechem* is only another designation of Abimelech. The Sept. read "the son of Shechem," which makes the sense clearer. But it is not necessary. Shechem means the son and heir of Shechem, and we learn by the phrase that Abimelech's mother was a Canaanite, as was indicated in verse 18.

Is not he the son of Jerubbaal? &c.] This latter part of the verse is very obscure and

and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was [1]kindled.

31 And he sent messengers unto [†]Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them [†]as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See there come people down by the [†]middle of the land, and another

[1] Or, *hot.*

[†] Heb. *craftily*, or, *to Tormah.*

[†] Heb. *as thine hand shall find.*

[†] Heb. *navel.*

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the readings of the ancient versions vary very much. By the slightest change of the punctuation, the passage might be translated thus: "*Shall not the men of Hamor, the father of Shechem, serve Abimelech, and Zebul, his officer; but as for us, why should we serve them?*" The pronoun *we* is repeated for emphasis, and must, therefore, contrast with some other party. The sense is, "Let the men of Hamor, the Canaanite population, serve Abimelech, their brother, if they like; but why should we, free-born Israelites, serve him?" It is not without significance that Abimelech is a native Canaanite name, Gen. xxvi. 1.

for why, &c.] Translate "**but why**," &c.

31. *He sent messengers . . privily.*] The word rendered *privily* occurs nowhere else, and is of an unusual formation. It is probably the name of a place, *in Tormah*, some think the same as *Arumah* (verse 41). Zebul was faithful to Abimelech, but dissembled his sentiments, from being too weak to oppose Gaal, till Abimelech came with his army, verse 38.

they fortify, &c.] It should be, "**they stir up the city against thee.**" Neither the Hebrew use of the word *tsur*, nor the circumstances of the case, admit of the rendering "*fortify.*" It seems he had knowledge, and informed Abimelech, of an expedition planned by Gaal for the following day, which Abimelech was to turn to his own profit by a night-march.

33. *When he and the people that is with him, &c.*] It should be, "**and behold, he and the people that is with him will have gone out to** (toward) **thee.**" It describes what Abimelech would find when he came to the city, viz. Gaal's forces gone away from the city. The plot was evidently for Abimelech to lie in wait, and get between the city-gates and the forces of Gaal, when he was gone out on his expedition. But it was partially defeated by Gaal discovering the movement of Abimelech's troops, as they came down from the mountains. He consequently kept between Abimelech and the gates of Shechem, and was able, when defeated in the field, to retreat into the city, whither Abimelech did not dare follow him.

36. *He said to Zebul.*] Zebul was still temporising: not openly taking Abimelech's part, but apparently seeming to act with Gaal. Possibly, the expedition was merely one of precaution, to protect those engaged in the labours of the field (verses 27 and 42) from any hostile attack.

thou seest the shadow, &c.] Zebul sought to gain time, and to enable the four companies to effect a junction before they were attacked by Gaal.

37. *See, there come people down.*] As they

company come along by the plain of ‖Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

‖ Or, *The regarders of times.*

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got nearer, they were more distinctly seen to be men.

the plain of Meonenim.] Translate "**the oak of the soothsayers.**" Some well-known oak, so called, but which is not mentioned elsewhere.

38. *Then said Zebul, &c.*] Zebul now throws off the mask, and speaks as a partisan of Abimelech. He taunts Gaal into going out to attack Abimelech, knowing the inferiority of his forces.

39. *Before.*] *I.e.* at the head of, as iii. 27.

the men of Shechem.] Those so described in verses 23, 24, 25.

40. *Unto the entering of the gate.*] Gaal and his men fled into the city and closed the gate, and Abimelech was not strong enough to force it.

41. *Dwelt at Arumah.*] For the present he was obliged to be content with the chastisement inflicted upon the men of Shechem. See note on verse 31.

Zebul thrust out Gaal, &c.] Gaal's defeat and the loss of men of his party in the battle with Abimelech had so far weakened him, that Zebul was able to effect his expulsion from the city, but the men of Shechem did not return to their allegiance to Abimelech.

42. *On the morrow.*] *I.e.* after Gaal's expulsion, *the people went out into the field*, either to complete the vintage, or for some other agricultural operation which required the simultaneous labour of the men.

and they told Abimelech.] Doubtless, as before, Zebul, being aware of their intentions, sent word to Abimelech at Arumah, which was evidently not far off.

43. *And he took the people.*] Viz. his own followers, and repeated the stratagem of the previous occasion; this time with success, owing to the absence of any cautious and experienced soldier like Gaal, whose vigilance (verse 35) had defeated the former attempt.

44. *And Abimelech rushed, &c.*] This verse explains the purpose of both the present and the former division of Abimelech's forces into several companies, viz. that while some of the companies attacked the men of Shechem in the field, another company, starting from their ambush, might occupy the approach to the city gate, and so cut off their retreat.

the company that was with him.] In the Hebrew it is *the companies*, perhaps by a mere clerical error, as the sense requires the singular. Compare the division of Gideon's three hundred into three companies, one of which was commanded by Gideon himself, ch. vii. 16, 19. Abimelech commanded that company, to which the most dangerous and the most important task, that of occupying the city gate, was assigned.

45. *Sowed it with salt.*] Viz. the ground where it had stood, after the buildings had been razed to the ground, as described 2 Sam. xvii. 13; expressing by this action his hatred, and his wish, that when utterly destroyed as a city, it might not even be a fruitful field; thus wishing for it a worse fate than that predicted

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen †me do, make haste, *and* do as I *have done*.

† Heb. *I have done.*

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [a]cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

[a] 2 Sam. 11. 21.

54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

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of Jerusalem, Mic. iii. 12. Salt is the emblem of barrenness. See Jerem. xvii. 6; Ezek. xlvii. 11; Zeph. ii. 9; and, above all, Deut. xxix. 23; and compare the name the *Salt Sea*, by which the Dead Sea was known.

46. *The men of the tower of Shechem.*] Are the same as "*the house of Millo*," in verses 6 and 20.

an hold of the house of the god Berith.] As combining the advantages of a *sanctuary* (1 Kings ii. 28) and a fortress. Compare 1 Macc. v. 43, 44. The word rendered *hold* occurs elsewhere only in 1 Sam. xiii. 6, where it is rendered "*high-place*." Its exact signification is uncertain.

48. *Zalmon.*] Only mentioned in the obscure passage, Ps. lxviii. 14. From the mention of snow in that passage it may be inferred that it was a lofty hill, and from this, that it was a thickly-wooded one, as the etymology of the name (*shady*) also implies. It must have been in the immediate neighbourhood of Shechem. Dr. Stanley suggests the possibility of its being the same as Ebal ('Sin. and Pal.' p. 236, note 4).

an axe.] In the Hebrew "**the axes**." Perhaps there were always a number of axes with an army for the sappers and pioneers, all of which Abimelech had taken up to Zalmon, carrying one in his own hand. The setting fire to the hold, where the men of Shechem were all crowded together, with their wives and children, was the literal fulfilment of Jotham's curse in verse 20.

50. *Thebez.*] According to Eusebius, a village of the name existed in his day, thirteen Roman miles from Shechem, on the road to Beth-shean. It seems to be preserved in the modern Tubas (Rob. 'B. R.' iii. 317). The men of Thebez had, doubtless, joined the Shechemites in their rebellion against Abimelech.

51. *The top.*] *I.e.* the flat roof, as *e.g.* Ps. cxxix. 6.

52. *Went hard unto the door, &c.*] A service of manifest danger, seeing the roof was covered with persons who would be likely to throw down missiles of all sorts on the heads of their assailants. But the hatred of Abimelech, and his thirst for revenge, made him despise danger.

53. *All to brake his skull.*] Hebrew, "**and brake his skull**." The obsolete phrase *all to* (meaning *quite, entirely*, in Chaucer, Spenser, and so late as Milton), has led to the mistake in many editions of the English Bible of printing *break*, instead of *brake*.

54. *Draw thy sword, &c.*] Compare Saul's death, 1 Sam. xxxi. 4.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

CHAPTER X.

1 *Tola judgeth Israel in Shamir.* 3 *Jair, whose thirty sons had thirty cities.* 6 *The Philistines and Ammonites oppress Israel.* 10 *In their misery God sendeth them to their false gods.* 15 *Upon their repentance he pitieth them.*

AND after Abimelech there arose to ‖† defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

‖ Or, *deliver.* † Heb. *save.*

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called ‖ Havoth-jair unto this day, which *are* in the land of Gilead.

‖ Or, *The villages of Jair.*

5 And Jair died, and was buried in Camon.

6 ¶ And [a] the children of Israel did evil again in the sight of the LORD, and served Baalim, and [b] Ash-

[a] ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1.

[b] ch. 2. 13.

56, 57. These two verses contain the moral lesson to be drawn from the preceding history. "Verily there is a God that judgeth the earth;" and even in this life the treachery, cruelty, and ingratitude of men, though successful for a time, recoil upon themselves. It is especially remarkable how the want of filial piety in Abimelech, and of gratitude in the Shechemites, are singled out for reprobation. Compare Gen. ix. 24, 25; Exod. xx. 12; and 2 Sam. ix. 1-7; x. 2.

CHAP. X. 1. *After Abimelech there arose to defend Israel Tola, &c.*] The marginal reading, "to deliver," is far preferable, because the Hebrew word is the same as that rendered *to deliver*, in Judges ii. 16, 18; iii. 9, 15, 31, &c., and is the technical word applied to the judges. Compare Neh. ix. 27 (*saviours who saved them*, A. V.). The term *there arose*, also marks Tola as one of the judges, properly so called, raised by Divine Providence, though it is less strong than the active form of the same verb applied to Othniel, iii. 9. Compare ii. 18.

after Abimelech.] Not as if Abimelech was the judge who preceded him, but simply after him in point of time. Abimelech is never reckoned as a judge. He was a tyrant and an usurper. It is not recorded who were the enemies of Israel in Tola's time.

Tola and *Puah.*] Both names of heads of houses in the tribe of Issachar, 1 Chr. vii. 1; Gen. xlvi. 13.

Dodo.] Some take this as an appellative "his uncle," viz. Abimelech's. But it occurs as a proper name, 2 Sam. xxiii. 9, 24, and should be so understood here.

Shamir (thorns).] Not the same as that mentioned Josh. xv. 48, which was in the hill country of Judah. Issachar would seem from this to have extended into the northern part of mount Ephraim. The name *Shamir* is perhaps connected with *Shimrom*, the son of Issachar, 1 Chr. vii. 1.

3. *There arose* (see verse 1) *Jair the Gileadite.*] Probably the same person as is named in Num. xxxii. 41; Deut. iii. 14, as having given the name of *Havoth-jair* to certain villages in Bashan. See also 1 Kings iv. 13; Josh. xiii. 30; 1 Chr. ii. 22, 23.

4. *Thirty sons that rode on thirty ass colts.*] The ass was in general use before the great importation of horses in the time of Solomon, 1 Kings x. 28. Compare the description of the sons and grandsons of Abdon, ch. xii. 14; and see ch. v. 10.

thirty cities.] In 1 Chr. ii. 22, the number is said to be twenty-three. This might have been the number at an earlier time. Or the difference may merely be one of those clerical errors so frequent in numbers. The form of the word here used for *cities* is identical with the word in the same verse, meaning *asses*. There was, doubtless, an intentional play upon the words. Compare the similar play upon the words "ass" and "heap" (in Hebrew *'hamor*), in ch. xv. 16.

unto this day.] This phrase, indicating that the writer lived long after the circumstance recorded, occurs in i. 26; 2 Chr. v. 9, and elsewhere.

5. *Camon.*] Not mentioned elsewhere in Scripture. But it is, doubtless, the same as *Kamoun*, related by Polybius (v. 70, 12) as taken by Antiochus in his war with Ptolemy Philopater, immediately after he had taken

taroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and † oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

† Heb. *crushed.*

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

Scythopolis and Atabyrium, and at the same time as Pella and Gephron, Abila, and Gadara, all places in Gilead. The Septuag. have *Rhamnon*, which looks like a translation of Shamir. Rhamnos in Greek is the name of a kind of thorn.

6. *And the children of Israel, &c.*] See ii. 11, and note. These verses prepare the way for the history of Jephthah, which begins at xi. 1, and ends at xii. 7.

the gods of Syria.] In the Hebrew, *Aram.* In the times of the Judges the various tribes of Aramites, or Syrians, were not compacted into one state, nor were they till after the time of Solomon. In David's time (2 Sam. viii. 5, 6) we have Aram of Zobah, of Beth-Rehob, of Damascus, of Ish-tob, of Maacha, and probably of Hamath, besides Aram of Mesopotamia. The national gods of these various Aramean tribes were probably the same; their worship would be likely to be introduced into the transjordanic tribes, and it is in connection with Gilead that mention of the *gods of Syria* is here for the first time made. (See note on xi. 2.) It has been remarked that the Hebrew terms "to divine" (*kasam*), "to practise magic" (*casaph*), Deut. xviii. 10, "idolatrous priests" (*cemarim*), 2 Kings xxiii. 5, and other like words, are of Syrian origin. The Syriac ritual proved very attractive to King Ahaz, 2 Kings xvi. 10-12. A very similar enumeration of nations to that here given is in 2 Sam. viii. 12. For the national gods of the Zidonians, Moabites, Ammonites, and Philistines, see 1 Kings xi. 5, 7, 33; 1 Sam. v. 2-5.

7. *The anger of the Lord was hot, &c., and He sold them, &c.* (see ii. 14, 20; iii. 8) *into the hands of the Philistines.*] Intercourse with the Philistines is implied in the mention of their gods in verse 6. The previous mention of them as oppressors of Israel (iii. 31) seems to be restricted to the south of Judah, when they co-operated with Moab. They appear to have gradually increased in power till they reached their height in the time of Saul. In the present instance they were probably in alliance with the Ammonites, holding the western tribes in check, while the Ammonites subdued those on the east of Jordan.

8. *That year they . . . . oppressed.*] With reference, perhaps, to Deut. xxviii. 33, where the word here rendered *oppressed*, is rendered *crushed*. It is not evident what is meant by "that year," as no particular year is defined in the narrative before us. But it is most natural to understand the closing year of the oppression, when the Ammonites passed over the Jordan and attacked Judah, Benjamin, and Ephraim, and "Israel was sore distressed." For it was this crowning oppression which brought the Israelites to repentance (verses 10, 15, 16), and so prepared the way for the deliverance, which is the chief matter in hand. Possibly in the original narrative from which this portion of the Book of Judges is compiled, "that year" was defined.

the land of the Amorites.] Viz. of Sihon king of the Amorites, Num. xxi. 21; Deut. i. 4; ii. 26, &c.; Josh. xiii. 10; Ps. cxxxv. 11; cxxxvi. 19.

9. *Moreover, &c.*] The Hebrew is simply **and**. Verse 9 is a continuation of the latter part of verse 8, with which it forms an explanation of the first clause in verse 8. The sense is, that after eighteen years of oppression in the land of Gilead, the Ammonites crossed the Jordan and occupied Ephraim and Judah, which reduced the Israelites to sore distress. *Judah* is mentioned for the first time since ch. i.

10. *Both because.*] Many MSS. omit the "both," as in the almost identical passage, 1 Sam. xii. 10. If, however, it is retained, the word *because* ought to be rendered *that*, or rather omitted as redundant in English. The

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

[c] Deu. 32. 15. Jer. 2. 13.

13 [c] Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever [†] seemeth good unto thee; deliver us only, we pray thee, this day.

[†] Heb. *is good in thine eyes.*

16 And they put away the [†] strange gods from among them, and served the LORD: and his soul [†] was grieved for the misery of Israel.

[†] Heb. *gods of strangers.*

[†] Heb. *was shortened.*

17 Then the children of Ammon were [†] gathered together, and encamped in Gilead. And the children of

[†] Heb. *cried together.*

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passage will then run, "saying *We have sinned against thee*," *and* "*we have forsaken our God*," *&c.*

11. *The Lord said.*] Whether by angel, prophet, or Urim and Thummim, we are not told.

from the Egyptians.] At the Exodus. From the *Amorites* in the victories over Sihon, and Og, and the five kings of the Amorites (Josh. x. 5, 6, 12; Judg. xi. 21); from the *children of Ammon*, on some occasion not distinctly recorded; and from the *Philistines*, by the hand of Shamgar (iii. 31; 1 Sam. xii. 9); and perhaps on some later occasion, of which the details have not been preserved, but which may be alluded to in verse 7.

12. *The Zidonians.*] Perhaps alluding to the time of Barak, when the Zidonians doubtless formed part of the great confederacy of Canaanites under Jabin king of Hazor. See Josh. xi. 8; Judg. v. 19. Or the allusion may be to some victories over the Zidonians which are not recorded in the present history. See Josh. xiii. 4-6.

the Amalekites.] In the time of Gideon, vi. 33.

the Maonites.] In the Hebrew, *Maon*. The Septuagint have "Midian," which may be the true reading. If *Maon* is the true reading, it probably denotes one of the tribes of the "children of the East," who came with the Midianites and Amalekites in the time of Gideon, and may have been conspicuous for their hostility to Israel, and for the greatness of their discomfiture, though the record has not been preserved. The name is the same as that of the *Mehunims*, who are coupled with Philistines and Arabians as subdued by Uzziah, 2 Chr. xxvi. 7. See, too, 1 Chr. iv. 41 (*habitations*, A. V.; *Meonim*, Heb.). *Maon* (Josh. xv. 55; 1 Sam. xxv. 2) is, possibly, a remnant of the name of the same tribe. We find also Baal-meon, or Beth-meon, in Num. xxxii. 38; Jer. xlviii. 23.

14. *Go and cry, &c.*] Compare Deut. xxxii. 37, 38, to which there is here a distinct allusion, and 2 Kings iii. 13.

the gods which ye have chosen.] See above, verse 6.

15. The repentance and prayer of Israel exhibit strikingly the Divine purpose of God's chastisements. "*In their affliction they will seek me early*," is the foreseen result, and the broken and contrite heart is the sacrifice which God will not despise. See Ps. lxxviii. 38; cvi. 43-45.

16. *They put away the strange gods.*] Compare ch. vi. 25-28; Josh. xxiv. 23; 1 Sam. vii. 3; 2 Chr. xv. 4-8. Their repentance was not complete till this was done.

17. *Then* (or, and) *the children of Ammon, &c.*] It is not intended to mark the connection in point of time with what precedes; but the historian, having related the preliminary incidents, now comes to the final issue which forms the subject matter of his narrative. Compare ch. vi 33. On a certain occasion, as on many previous ones, the Ammonites were encamped in Gilead, with the intention of dispossessing the Israelites of the whole country, or at least as far as the river Jabbok (xi. 13), and of invading the West-Jordanic tribes. The children of Israel on the East of Jordan assembled together to resist them, and pitched their camp in Mizpeh. The narrative proceeds to detail what happened. *Mizpeh* was a city of Gilead, where Laban and Jacob made their covenant (Gen. xxxi. 49). As its name "watch-tower" or "look-out" indicates, it was situated on a height of Mount Gilead, and was, as such, a strong post. It is almost always written *ha-mizpeh*, "THE Mizpeh," or watch-tower. Four or five places of the name occur in Scrip-

Israel assembled themselves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he
[d] ch. 11. 6. shall [d]be head over all the inhabitants of Gilead.

CHAPTER XI.

1 *The covenant between Jephthah and the Gileadites, that he should be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthah's vow.* 32 *His conquest of the Ammonites.* 34 *He performeth his vow on his daughter.*

[e] Heb. 11. 32, called *Jephthae.* [†] Heb. *a woman an harlot.*

NOW [e]Jephthah the Gileadite was a mighty man of valour, and he *was* the son of [†]an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled [†]from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

[†] Heb. *from the face.*

4 ¶ And it came to pass [†]in process of time, that the children of Ammon made war against Israel.

[†] Heb. *after days.*

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

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ture: one in Judah, Josh. xv. 38; in Benjamin, Josh. xviii. 26; Judg. xx. 1; in Gilead, Josh. xi. 3, 8; Judg. xi. 29; in Moab, 1 Sam. xxii. 3. Mizpeh of Gilead seems to be meant here.

18. *And the people and princes, &c.*] The inhabitants of Gilead appear as a separate and independent community, electing their own chief, without any reference to the West-Jordanic tribes. In chap. xi. 11, the title *katzin*, a judge, cadi, or captain, is added to that of *rosh*, or head.

CHAP. XI. 1. The history of Jephthah appears to be an independent history inserted bodily by the compiler of the Book of Judges. For it is obvious to observe that verses 4 and 5 introduce the Ammonitish war without any apparent reference to ch. x. 17, 18, though in perfect agreement with what is there related.

The Gileadite.] Equivalent to *the son of Gilead*, as is expressly said, "Gilead begat Jephthah." There is no other genealogy of Jephthah extant, but this verse seems to make him Gilead's son, by a strange woman (verse 2). There is, however, a fragmentary genealogy of Manasseh in 1 Chr. vii. 14-17, which gives the families which sprang from Gilead, and among them mention is made of an *Aramean* concubine as the mother of one family. It is a remarkable coincidence that Jephthah, the son of Gilead by a strange woman, fled, after his father's death, to the land of Tob (verses 3, 5), presumably the land of his maternal ancestors (comp. ix. 1), and that Tob was an *Aramean* settlement (2 Sam. x. 6, 8; 1 Macc. v. 13). It is also to be presumed that this connection of the Manassite chief with the Aramean woman was the result of neighbourhood, and consequently was formed after Manasseh had taken possession of the land of Gilead. The mention of the gods of Syria (*Aram*) is also significant. It is difficult, indeed, to conceive that Jephthah was literally the son of Gilead, if Gilead was the son of Machir, the son of Manasseh. Possibly *Gilead* here denotes the heir of Gilead, the head of the family, whose individual name has not been preserved, nor the time when he lived. See ch. i. 1, 3; ix. 28, and notes.

2. *Thou shalt not inherit, &c.*] Comp. Gen. xxi. 10; xxv. 5, 6.

3. *The land of Tob.*] To the north of Gilead, toward Damascus.

vain men.] Comp. ix. 4 and note. The readiness with which Jephthah took to the freebooter's life gives us a lively picture of the unsettled times in which he lived.

went out with him.] On his expeditions of war or plunder.

4. *In process of time.*] Heb. *after days*, an indefinite expression (xiv. 8), here meaning several years, as Jephthah's banishment probably happened long before the commencement of the eighteen years of Ammonite oppression.

5. This verse seems to bring us to the confluence of the two narratives. Ch. x. 18 showed us an assembly of princes and people of Gilead agreeing to make any man their chief who should lead them to battle against Ammon. This verse carries us one step further, and shows us how the senate of Gilead proposed to Jephthah to become that

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD †be witness between us, if we do not so according to thy words.

† Heb. *be the hearer between us.*

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, ƒBecause Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

ƒ Num. 21. 13.

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leader, with the promise (verse 8) that he should become the chief of all Gilead.

6. *Be our captain, &c.*] (See note on verse 11). Jephthah had doubtless acquired a great reputation as a bold warrior, and would also bring his own band of men as a useful addition to the forces of the dispirited Gileadites.

7. *Did not ye hate me, &c.*] This gives a wider signification to verses 2, 3, and shows that Jephthah's *brethren* include his fellow tribesmen.

9. *Shall I be your head?*] Jephthah stands upon a lower platform than Gideon (viii. 22, 23), inasmuch as he made his own aggrandisement the condition of his delivering his country. The circumstances of his birth and long residence in a heathen land were little favourable to the formation of the highest type of character. Yet he has his record among the faithful, Heb. xi. 32.

11. *The people made him head and captain.*] The people mentioned x. 18, as concurring with the princes. The power of the people is conspicuous through the whole Israelitish history.

captain.] (*Katzin*, kindred with the Arabic *cadi*). This word is not of frequent use. It is used, Josh. x. 24, of the captains of the Israelitish hosts, and of military captains, Isai. xxii. 3. In other places, as Isai. i. 10; iii. 6, 7, it means a *prince* or *chief* generally, which seems to be its use here.

Jephthah uttered all his words before the Lord in Mizpeh.] This phrase designates the presence of the Tabernacle, or the Ark, or of the High Priest with Urim and Thummim, ch. xx. 26; xxi. 2; Josh. xviii. 8; 1 Sam. xxi. 7; 2 Sam. vi. 21; vii. 18, &c. See also Exod. xxxiv. 34; Levit. i. 3, &c. Hence some have thought that the Mizpeh here spoken of is Mizpeh in Benjamin, the traditional residence of the ark, as Jerome tells us ('Dict. of Bible,' MIZPEH), and the central meeting-place of the Israelitish people (Judg. xx. 1, &c.). When, too, Mizpeh of Gilead is meant, it is usually distinguished by the addition *of Gilead*, as twice in verse 29. Still, as it is clear that Jephthah lived in Gilead (xii. 1, 4, 7), and as in verse 34 *Mizpeh* must mean Mizpeh in Gilead, it is, perhaps, on the whole better to understand here Mizpeh in Gilead to be spoken of, and to suppose that the High Priest waited upon Jephthah with the Ephod, and possibly the Ark, at his own house, see xx. 18, note. A trace of Jephthah's claim to unite all Israel under his dominion is found in ch. xii. 2, and breathes through his whole message to the king of the Ammonites. See verses 12, 15, 23, 27.

12. *Against me.*] Jephthah speaks as the representative of Israel.

13. *From Arnon even to Jabbok, &c.*] The land bounded by the Arnon on the south, by the Jabbok on the north, by the Jordan on the west, and by the wilderness on the east; being the kingdom of Sihon, and the territory of Reuben and Gad.

restore those lands, &c.] That, viz., of Moab, and that of Ammon, as in verse 15. Some

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [e] Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then [h] Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent:* and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, [i] but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [a] Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon

[e] Deut. 2. 9.
[h] Num. 20. 14.
[i] Num. 21. 13, 24.
[a] Deu. 2. 26.

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commentators supply the word *cities* instead of *lands*.

15. *The land of Moab, nor the land of the children of Ammon.*] See Deut. ii. 9, 19, 24; 2 Chr. xx. 10. If the ark with the copy of the law (Deut. xxxi. 26) was at Mizpeh, it would account for Jephthah's accurate knowledge of it; and this exact agreement of his message with Numbers and Deuteronomy would give additional force to the expression, *he uttered all his words before the Lord.* The verbal differences (noticed by Bertheau) are fully accounted for by Jephthah making his own use of the passages he quotes.

16. *Unto the Red Sea, and came to Kadesh.*] The whole verse should be rendered: "**For when they came up from Egypt, then Israel walked through the wilderness, &c., and came to Kadesh, and Israel sent messengers, &c.**" Their 20th and last station before coming to Kadesh from the wilderness of Sinai was Ezion-Gaber, on the gulf of Akaba, or eastern horn of the Yam Suf, or Red Sea, whither they came after *walking* through the desert el-Tih, the wilderness of the wanderings, as related Num. xxxiii. 36, 37; Deut. i. 19. The expression, *walked through the wilderness*, here, and at verse 18 (where it is rendered *went along*), is taken from Deut. i. 19; ii. 14. It is here assumed that all the stations in Num. xxxiii. 16–36, belong to the journeyings of the two first years of the Exodus, prior to the affair of the spies. But see note on Numbers.

17. See Num. xx. 14–21. *They sent unto the king of Moab.* No mention is made of this embassy to Moab in the Pentateuch.

Israel abode in Kadesh.] They abode there "many days" (Deut. i. 46); but how great a part of the 38 years of wandering is not said. Comp. Deut. ii. 14. Only we are told that they "compassed Mount Seir many days" after they left Kadesh, Deut. ii. 1.

18. *Then they went along* (**walked** Heb.) through *the wilderness, &c.*] Jephthah closely follows the narrative of Deuteronomy, where the mention of Kadesh, at i. 46, is followed, at ii. 1, by the statement, *Then we turned and took our journey into the wilderness by the way of the Red Sea, &c.*, and at verse 14 by the further statement, *and the days during which we walked* (or wandered) *from Kadesh-Barnea* (*i. e.* our arrival there) *till we crossed over the brook Zered, was* 38 *years* (including their whole sojourn of many days at Kadesh). The whole verse is in fact an abbreviation of Deut. ii. 1–25. *Came not within the border of Moab.* Deut. ii. 9, 36.

19. *Israel sent messengers, &c.*] Num. xxi. 21; Deut. ii. 26–29. *King of Heshbon*, Deut. ii. 24, 30; Num. xxi. 25–27, 30.

into my place.] This expression, with that just quoted from Deut. ii. 29, implies that the transjordanic possessions of Israel were not included in the land of Canaan properly speaking.

20. *Sihon trusted* (believed) *not Israel, &c.*] The word *trusted*, or *believed*, though it does not occur in the narrative in the Pentateuch, (Num. xxi. 23, Deut. ii. 30), is yet very strong evidence that Jephthah followed the text of the Pentateuch, because it refers to the *promises* of Israel, detailed in Num. xxi. 22; Deut. ii. 26–28, but omitted here for brevity, which Sihon would not place confidence in. See the use of the same word, Num. xx. 12. In like manner Israel's message

gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the
2. [b]coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 [c]And now *art* thou any thing [c] Num. 22. 2. Deu. 23. 4. Josh. 24. 9.
better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the chil-

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in verse 19, as given by Jephthah, "Let us pass, we pray thee, through thy land into my place," is a manifest abbreviation of the same message as given, Deut. ii. 27-29, "Let me pass through thy land .... unto the land which the Lord our God giveth us." See, too, Num. xxi. 21-23, and for yet closer verbal agreement, Num. xx. 17.

Jahaz.] See Num. xxi. 23; Deut. ii. 32; Isai. xv. 4; Jer. xlviii. 34. The exact site of Jahaz cannot be determined. It must have been on the eastern frontier of the kingdom of Sihon.

21. *The Lord God of Israel delivered Sihon, &c.*] Here again Jephthah manifestly follows the narrative of Deut. ii. 30-36, rather than that of Num. xxi. 24. There is a peculiar emphasis in the title the *God of Israel* here, and verse 23 (or, as it is, Deut. ii. 30, 33, *the Lord, thy God, our God*, comp. verse 24), in this narrative of transactions having a relation to the heathen and their gods. Comp. Josh. xiv. 14; Ruth, ii. 12, where the expression points to the foreign birth of Caleb and Ruth.

the land of the Amorites.] Not of the Moabites or Ammonites.

22. See verse 13.

23. See verse 21 and note.

24. *Chemosh thy god.*] Chemosh was the national god of the Moabites. See Num. xxi. 29; 1 Kings, xi. 7, 33; 2 Kings, xxiii. 13; Jer. xlviii. 7, 13, 46; and as the territory in question was Moabitish territory before the Amorites took it from "the people of Chemosh," this may account for the mention of Chemosh here rather than of Moloch, or Milcom, the god of the Ammonites. It is, however, very possible that the king of the children of Ammon at this time may have been a Moabite, possibly the King of Moab. See iii. 13, and Introduction, Chronology.

25. Jephthah advances another historical argument. Balak the king of Moab never disputed the possession of Sihon's kingdom with Israel.

26. *While Israel dwelt in Heshbon and her towns.*] (A verbal quotation from Num. xxi. 25), and the other cities of the Amorites (ib. verse 31) in Aroer "which is by the brink of the river Arnon, and the other cities, even unto Gilead" (Deut. ii. 36), Balak never tried to drive them out, or claimed the cities for his own.

the coasts of Arnon.] The Septuagint have for Arnon *Jordan*, but *Arnon* is right.

three hundred years.] These words are foreign to Jephthah's argument, which is, that if Balak did not endeavour forcibly to expel the Israelites, no more ought the king of Ammon, who had certainly no better title than Balak. *Within that time.* It should be **"At that time."**

27. *The Lord the Judge, &c.*] Rather **"The Lord be Judge who judges this day,"** &c. The title *the Judge* is nowhere used of God by itself. See Gen. xviii. 25, where the addition, "the Judge of the whole earth," is equivalent to the words, "who judges this day between the children of Israel and the children of Ammon." For the appeal to God's judgment, see Gen. xvi. 5, xxxi. 53.

dren of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that †whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, ‖and I will offer it up for a burnt offering.

† Heb. *that* which *cometh forth, which shall come forth.*

‖ Or, *or I will offer it*, &c.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Min-

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29. *Then the Spirit of the Lord, &c.*] This was the sanctification of Jephthah for his office of Judge and Saviour of God's people Israel. Compare the same phrase as applied to Othniel, iii. 10, to Gideon, vi. 34, and to Samson, xiii. 25, and the sentiment in Zech. iv. 6. Compare also Isai. lxi. 1; Luke, iv. 18, 21; Matt. iii. 16, and note in this declaration, that the Spirit of the Lord came upon Jephthah, one of the distinctive marks which stamp this history as a divine history.

he passed over, &c.] It should be, *He passed over* to **Mizpeh**, &c. The geography is rather obscure, but the sense seems to be that Jephthah first raised all the inhabitants of Mount Gilead, then crossed the Jabbok into Manasseh, *i.e.* that part of Manasseh which was in Bashan, and raised them; and then returned at the head of his new forces to his own camp at Mizpeh to join the troops he had left there; and thence at the head of the whole army marched against the Ammonites, who occupied the southern parts of Gilead.

30. *Jephthah vowed a vow, &c.*] Compare Jacob's vow, Gen. xxviii. 20-22. See also 2 Sam. xv. 8. A still nearer approach is Hannah's vow, "I will give him unto the Lord all the days of his life," 1 Sam. i. 11.

31. *Whatsoever* (Heb. *whosoever*) *cometh forth of the doors of my house, &c.*] These words prove conclusively that Jephthah intended his vow to apply to human beings, not animals; for only a man or woman, some one of his household, could be expected to come forth from the door of his house to meet him.

and I will offer it (Heb. *him*) *up for a burnt-offering.*] If the preceding words, *shall surely be the Lord's*, had stood alone, Jephthah's vow might have been understood like Hannah's. But these which follow preclude any other meaning than that Jephthah contemplated a human sacrifice. This need not, however, surprise us, when we recollect his Syrian birth and long residence in a Syrian city, where such fierce rites were probably common. The Syrians and Phœnicians were conspicuous among the ancient heathen nations for human sacrifices (Rosenmüller on Gen. xxii. 2; Knobel, ibid.). Porphyry, quoted by Eusebius ('Præp. Evang.,' iv. 16), says, "The Phœnicians, in all great emergencies of war or famine or drought, used to designate by vote one of their nearest and dearest as a sacrifice to Saturn; and their descendants, the Carthaginians, sacrificed their finest children to the same god (ibid.). Eusebius also mentions the annual sacrifice of a virgin to Minerva at Laodicea, in Syria. In 2 Kings iii. 27, there is a notable example in the sacrifice of his eldest son by the king of Moab. Gregory Nazianzen accuses the Emperor Julian of offering human sacrifices, and throwing the bodies into the Orontes, in Syria. 'Orat.' iii. p. 91. The worship of "the gods of Syria, and the gods of Zidon," is mentioned at x. 6, as prevalent among the Israelites at this time; and the transfer, under such circumstances, to Jehovah of the rite with which the false gods were honoured is just what one might expect. The circumstance of the Spirit of the Lord coming on Jephthah (verse 29) is no difficulty, as it by no means follows that because the Spirit of God endued him with supernatural valour and energy for vanquishing the Ammonites, He therefore also endued him with spiritual knowledge and wisdom. The Spirit of the Lord came upon Gideon, but that did not prevent his erring in the matter of the ephod, viii. 27. See 1 Cor. xii. 4-11; Gal. ii. 11-14. Verses 30 and 31 are inserted here to account for the narrative in 34-40.

32. *So Jephthah passed over, &c.*] This verse resumes the thread of the narrative from verse 29, which had been interrupted by the mention of Jephthah's vow in verses 30, 31.

and the Lord delivered them, &c.] Not in consequence of Jephthah's vow (the mention of which is parenthetic), but as the natural sequence of what is said in verse 29, "the Spirit of the Lord came upon Jephthah."

33. *He smote them from Aroer.*] The Am-

nith, *even* twenty cities, and unto
‖ Or, *Abel.* ‖the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she
‖ Or, *he had not of his own either son or daughter.* † Heb. *of himself.* ‖†*was his* only child; beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go † Heb. *go, and go down.* †up and down upon the mountains,

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monites had, doubtless, occupied Aroer and the other "cities along by the coast of Arnon" (verse 26). As in the conflicts with the Moabites, Canaanites, and Midianites (iii. iv. vii.), the battle was in Israelite territory, in self-defence, not in aggressive warfare.

Minnith . . . . and unto the plain of the vineyards.] Or, rather, *unto Abel-Ceramim*, for it is clearly a proper name, like Abel-Meholah, Abel-Shittim, &c. *Minnith* is identified by Eusebius with *Maanith*, 4 miles from Heshbon, on the road to Rabbah; *Abel-Ceramim* with an *Abel* situated amongst vineyards, 7 miles from Rabbah.

till thou come.] See vi. 4 and note.

with a very great slaughter.] See the same phrase, 1 Sam. iv. 10.

were subdued.] Literally, *bowed down.* See the same phrase, iii. 30; viii. 28; 1 Sam. vii. 13.

34. *To Mizpeh, unto his house.*] Mizpeh of Gilead, where Jephthah's home was. See xi. 11.

his daughter came out to meet him.] The precise phrase of his vow, *cometh forth . . . . to meet me*, verse 31.

with timbrels and with dances.] Just so the Israelitish women went "with timbrels and with dances" to celebrate the triumph of Moses over Pharaoh (Exod. xv. 20), and that of Saul and David over the Philistines, 1 Sam. xviii. 6, 7.

his only child (*ye'hid*).] The same word as is used of Isaac, Gen. xxii. 2, 12, 16. It is a term of especial endearment. See Jer. vi. 26; Zech. xii. 10. According to Philo Byblius, quoted by Eusebius (as above), *ye'hud* has the meaning of *only child* in the Phœnician language; and the only son of Saturn, whom his father offered up in sacrifice, was so called. See also Bochart and Gesenius, 'Mon. Phœnic.'

beside her.] Rightly so rendered, though the Heb. has *him.*

35. *I have opened my mouth unto the Lord, &c.*] There is a close resemblance, both in the sentiment and in the words, to Ps. lxvi. 13, 14 (*opened*, margin). The precept in Num. xxx. 2, is, "If a man vow a vow unto the Lord . . . . he shall not break his word; he shall do according to all that proceedeth out of his mouth." To the same effect is Deut. xxiii. 21-23. Exod. xx. 7 also applies. For the guilt of a broken oath in the sight of God, see also 1 Sam. xiv. 24-45; 2 Sam. xxi. 1, 2; and for the sanctity attached to an oath by human opinion, see Mark vi. 23-26. Jephthah was right in not being deterred from keeping his vow by the loss and sorrow to himself, just as Abraham was right in not withholding his son, his only son, from God, when commanded to offer him up as a burnt-offering. But Jephthah was wholly wrong in that conception of the character of God which led to his making the rash vow. Had he discovered his fatal error, he would have done right not to slay his child, though the guilt of making and of breaking such a vow would have remained. Josephus well characterises the sacrifice as "neither sanctioned by the Mosaic law, nor acceptable to God."

36. The touching submission of Jephthah's daughter as to an inevitable fate shows how deeply-rooted at that time was the heathen notion of the propriety of human sacrifice (see Magee on the 'Atonement,' I. pp. 96-128; Kenrick's 'Phœnicia,' pp. 315, 334).

Proceeded out of thy mouth.] Num. xxx. 2: Deut. xxiii. 23.

37. *Bewail my virginity.*] To become a

and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a ‖custom in Israel,

‖ Or, *ordinance.*

40 *That* the daughters of Israel went †yearly ‖to lament the daughter of Jephthah the Gileadite four days in a year.

† Heb. *from year to year.*

‖ Or, *to talk with.*

CHAPTER XII.

1 *The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.* 8 *Ibzan, who had thirty sons and thirty daughters,* 11 *and Elon,* 13 *and Abdon, who had forty sons and thirty nephews, judged Israel.*

AND the men of Ephraim †gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

† Heb. *were called.*

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and

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wife and a mother was the end of existence in the notion of an Israelitish maiden. The premature death of Jephthah's daughter was about to frustrate this end. This was more grievous in her eyes than the simple notion of death. She asks, therefore, for two months' respite of her sentence, that in the seclusion of the mountains, far from the haunts of men, where she would already be in some sort dead, she might bewail her virginity.

let me alone two months.] This could only mean, "Give me a respite of two months from my sentence of death." Compare the nearly identical phrase 1 Sam. xi. 3.

39. *Did with her according to his vow.*] Viz., *offered her up for a burnt offering* (verse 31). The writer abstains from more particularly describing so terrible and abhorrent a deed.

and she knew no man.] In the mind of the writer, as well as the victim, her virginity was an aggravation of her cruel fate. It was the ground, too, of that annual lamentation which is mentioned in verse 40 as a custom among the daughters of Israel, "the virgins that were her fellows."

40. There is no allusion extant elsewhere to this annual lamentation of the untimely fate of Jepththah's daughter. But the poetical turn of the narrative suggests that it may be taken from some ancient song, after the analogy of Deborah's song, which has not been preserved. The heroism of Jephthah's daughter, in willingly giving up her life as the price of her father's victory and her country's freedom, was doubtless one cause of this grateful commemoration, which went hand in hand with the recollection of their great victory over the children of Ammon.

CHAP. XII. 1. *Gathered themselves together.*] Literally, "were called together." Jerome speaks of it as a tumultuous, seditious assemblage. But see the same phrase, vii. 23, 24; x. 17.

northward.] In order to cross the Jordan fords near Succoth.

Wherefore passedst thou over . . . . and didst not call us?] Compare the similar complaint of the Ephraimites to Gideon, viii. 1, when a civil war was only avoided by Gideon's wise and patriotic moderation, ib. verse 3. The overbearing pride of Ephraim comes out in both occurrences, as also in Josh. xvii. 14–18.

we will burn thine house upon thee with fire.] Compare the fierce threat of the Philistines to Samson's wife, xiv. 15, and the yet fiercer execution, xv. 6. Burning appears as a mode of capital punishment in Gen. xxxviii. 24; Josh. vii. 25, and as a mode of desperate warfare, Josh. viii. 8, 19; Judges i. 8; xx. 48, &c.

2. *I and my people.*] See ch. i. 1, 3, and below verse 5.

when I called you, &c.] This circumstance is not related in the main narrative. It is likely to have occurred when Jephthah was first chosen leader by the Gileadites, and when Ephraim would probably ignore his pretensions. It may have been simultaneously with his embassy to the king of the Ammonites, or, as is, perhaps, yet more probable, the application to Ephraim for help was before Jephthah was chosen captain, and the "I called you" is spoken in the person of Gilead, *i. e.*, the Gileadites.

3. *I put my life in my hands.*] Compare the exactly similar use of the phrase in 1 Sam. xix. 5; xxviii. 21. It expresses the utmost

when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six

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possible risk, knowingly incurred. See also Job xiii. 14; Ps. cxix. 109. Instead of YE *delivered me not*, the Hebrew has, "**Thou deliveredst me not**," personifying Ephraim. So in Jephthah's, I *put my life*, &c., I *passed over . . . into* MY *hand . . unto* ME, *to fight against* ME, there is the same personification of the Gileadites, as, indeed, is indicated in verse 2.

wherefore then, &c.] There is a similar turn of thought and phrase in Jephthah's defence here to that in his message to the king of Ammon, xi. 26, 27, &c.

4. *Then Jephthah gathered together, &c.*] Jephthah doubtless had great provocation, but the fierceness of his character is apparent in this internecine civil war, which "a soft answer" might perhaps have averted.

because they said, Ye Gileadites, &c.] This passage is extremely obscure, and commentators differ widely in rendering and interpreting it. The most grammatically correct and natural rendering of this and the two following verses is as follows:—"*The men of Gilead smote Ephraim, for they* (the Gileadites) *said*, **Ye are the fugitives of Ephraim. (Gilead lies between Ephraim and Manasseh; and Gilead took the fords of Jordan before Ephraim, and it came to pass, when the fugitives of Ephraim said Let me pass over, and the Gileadites asked him, art thou an Ephraimite, and he answered No** (hoping to be let pass), **Then** (*the Gileadites*) **said to him** *say Shibboleth*, &c. **So they** (the Gileadites) **slew them at the fords of Jordan**"). All that is included in the parenthesis is explanatory of the brief statement They smote them, for they said, Ye are the fugitives of Ephraim. That is to say, in spite of their denial they ascertained that they were the fugitives of Ephraim, and so piteously slaughtered them when they endeavoured to return to their own country through Gilead. This part of Gilead, where the fords were, clearly was not in Manasseh, but in Gad. The word in verse 6, rendered *slew*, implies *slaughtering* in cold blood, not killing in battle. See Jerem. xxxix. 6. It is the proper word for slaying animals for sacrifice. It is a conclusive objection to the A. V. that in verse 4 *the fugitives of Ephraim* means the Gileadites, and in verse 5 the identical phrase (rendered *those Ephraimites which were escaped*) means the Ephraimites. Besides that there is apparently no sense in calling the Gileadites *fugitives of Ephraim*, nor did the Gileadites slay the Ephraimites for a word, but because they had invaded their country.

6. *Say now Shibboleth; and he said Sibboleth.*] This is a curious instance of dialectic difference of pronunciation between the East and West Jordanic tribes. It is an evidence of the sound *sh* having passed into the Hebrew from the East of Jordan, possibly from the Arabians, with whom the sound is common; at least if we suppose the Ephraimitic pronunciation to be that of the nine and a half tribes. The *sh* may have been as impossible for an Ephraimite to pronounce, as *th* is to a Frenchman. Shibboleth means both an *ear* of corn, and also a *stream*. *Forty-two thousand;* a large number! But it includes the slain in battle and those killed at the fords. Perhaps, too, it is the whole number of the Ephraimite army which crossed over to attack Jephthah, and which was routed with great slaughter. See iv. 16.

7. *Jephthah judged Israel.*] He is here expressly reckoned among the judges, as by implication he was at xi. 29. It is likely that his authority embraced all Israel after the subjugation of the Ephraimites.

years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of Bethlehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty †nephews, that rode on three-score and ten ass colts: and he judged Israel eight years.

† Heb. *sons' sons.*

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAPTER XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

† Heb. *added to commit,* &c.

AND the children of Israel †[a] did evil again in the sight of the LORD; and the LORD delivered them

[a] ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.

Jephthah the Gileadite.] See xi. 1.

was buried in one of the cities of Gilead.] Hebrew, *in the cities.* The Septuagint, and Jerome, and Josephus, had the very probable reading (ו for ע) *his city*, meaning Mizpah. Josephus gives the name of the city, as Sebëe, possibly a corruption of Mizpah (Masphathe). It is the way of the author to mention the burial-places of the judges, ch. ii. 9; viii. 32; x. 2, 5; xii. 10, 12, 15; xvi. 31. The burial-places of Othniel, Ehud, and Barak, were probably not known, as they are not mentioned. See also 1 Sam. xxv. 1; xxxi. 13; 1 Kings ii. 10; xi. 43, &c.

8. *Ibzan of Bethlehem.*] Some have fancied him the same as Boaz (Ruth ii. 1, &c.), from the resemblance of the name, and identity of his city. Josephus assumes, probably with justice, that Bethlehem-Judah is here meant. Others, from the juxta-position of Elon the Zebulonite, understand Bethlehem in the tribe of Zebulon (Josh. xix. 15). From the mention of his thirty sons and thirty daughters, we may infer that he, and Abdon after him, kept an almost royal state. Comp. 2 Kings x. 1; Judg. viii. 30, &c.

11. *A Zebulonite.*] The tribe of Zebulon had shown its bravery, patriotism, and prowess in the time of Barak, ch. iv. 10; v. 18.

12. *Aijalon.*] Not the Ajalon of Josh. x. 12; xix. 42; Judg. i. 35, &c., in the border of Dan and Ephraim, but a place in the tribe of Zebulon, not elsewhere mentioned, and probably taking its name from Elon, the father or owner of it. In Hebrew the names *Elon* and *Ajalon*, without vowel points, are identical.

13. *Abdon, a Pirathonite.*] He was, therefore, an Ephraimite. We read, 1 Chr. xxvii. 14, that "Benaiah, the Pirathonite, was of the children of Ephraim;" and in verse 15 of this chapter that "Pirathon was in the land of Ephraim." Its name still lingers in *Feratah* (mentioned also in the 14th century), six miles west of Shechem (Robins. 'B. R.' iii. 134). Pharathoni was one of the strong cities in Judea, fortified by Bacchides, 1 Macc. ix. 50.

15. *In the mount of the Amalekites.*] It is not known what gave this name to a mountain or mountainous district in Ephraim. It may have been an early settlement of Amalekites, or a later invasion (iii. 13; vi. 3), or some victory gained over them (after the analogy of the Rock Oreb, and the winepress of Zeeb, vii. 25). But it explains ch. v. 14. The twenty-five years, apparently consecutive ones, occupied by the judgeship of Ibzan, Elon, and Abdon, seem to have been very uneventful and prosperous, since the only record of them, preserved in the annals of their country, relates to the flourishing families and peaceful magnificence of two of the number.

CHAPS. XIII.-XVI. The history of Samson, prefaced by

1. The same formula as ii. 11; iii. 7; iv. 1; vi. 1; x. 6, viz. *the children of Israel did evil in the sight of the Lord, i. e.* relapsed into idolatry.

the hand of the Philistines.] The Philistines have been mentioned as oppressors of Israel at iii. 31, and x. 7, 11, and the Israelite worship of the gods of the Philistines is spoken of

into the hand of the Philistines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray
[b] Num. 6. 2, 3. thee, and [b] drink not wine nor strong drink, and eat not any unclean *thing:*

[c] Num 6. 5. [1] Sam. 1. 11. 5 For, lo, thou shalt conceive, and bear a son; and [c] no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

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at x. 6. But this is the first time that we have any detailed history in connection with Philistines. They continue to be the prominent enemies of Israel till the time of David.

forty years.] The Philistine dominion began before the birth of Samson, as appears by verse 5, and was in force during Samson's twenty years' judgeship (xiv. 4; xv. 20). The forty years are, therefore, about coincident with Samson's life.

2. *And there was a certain man, &c.*] Compare the very similar introduction, 1 Sam. i. 1.

Zorah.] Josh. xv. 33; xix. 41. In the former passage it is reckoned among the cities of Judah in the *Shephelah* or maritime plain; in the latter, as here, it is ascribed to Dan. In both places, as at Judg. xiii. 25; xvi. 31; xviii. 2, 8, 11; 1 Chr. ii. 53, it is coupled with Eshtaol. In the passage in 1 Chr. the families of Zareathites and Eshtaulites are connected with Kirjath-Jearim, and Shobal the son of Caleb. But Manoah was a Danite. Probably, as at Jerusalem Judah and Benjamin, so in the border towns of Zorah Judah and Dan were intermingled. Zorah still survives in *Surah*, visited by Robinson ('B. R.' ii. 16; iii. 152, 153). It is situated on a high ridge overlooking a portion of the plain, and has "a noble fountain," about ten minutes' walk below the village.

the family of the Danites.] Here, as Josh. vii. 17; Judg. xvii. 7; xviii. 2, 11, 19; Zech. xii. 13, *family* is used inaccurately for *tribe.*

his wife was barren.] To mark more distinctly the high Providential destiny of the child that was eventually born. Compare the similar circumstances of the birth of Isaac, Jacob, Samuel, and John the Baptist, Gen. xvi. 1; xxv. 21; 1 Sam. i. 2, 5, 20; Luke i. 7. The apocryphal Gospels imitate this by ushering in the birth of the Virgin Mary with a like preparation of a twenty years' barrenness in her mother Ann.

3. *The angel of the Lord.*] Just as in ii. 1. Comp. Luke i. 11, 28-31; and Gen. xviii. 10, 14.

4. *Drink not wine, &c.*] The passage is manifestly based upon Num. vi. 1-21, with which it agrees in spirit, and to a great extent verbally. See verse 14. Compare also Luke i. 15.

5. *Shall begin to deliver.*] But not complete the deliverance. Perhaps Samson's character was too imperfect.

6. *A man of God, &c.*] The designation of a Prophet, for such Manoah's wife took him to be (see verse 16), of frequent use in the Books of Samuel and Kings, 1 Sam. ii. 27; ix. 6, 7, 8, 10; 1 Kings xii. 22; xiii. 1, 5, 6, 11, &c., applied to Timothy by St. Paul in the New Test. 1 Tim. vi. 11; 2 Tim. iii. 17.

his countenance.] Rather, "his appearance," as the word is rendered, Dan. x. 18.

7. *The child shall be a Nazarite . . . . from the womb to the day of his death.*] Compare the announcement concerning John the Baptist, *He shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb* (Luke i. 15). There seems to be a connection between the abstinence from wine, and the being filled with the Holy Spirit. Compare the precept "Be not drunk with wine . . . . but be filled with the spirit" (Eph. v. 18). The common Nazarite vow was for a limited time, like St. Paul's Acts xviii. 18; xxi. 23-26. Others, like Samuel, 1 Sam. i. 11, were Nazarites for life.

8 ¶ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. †How shall we order the child, and ‖†*how* shall we do unto him?

† Heb. *What shall be the manner of the*, &c.

‖ Or, *what shall he do?*

† Heb. what shall be *his work?*

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid †for thee.

† Heb. *before thee.*

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

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8. *The man of God.*] As verse 6; for Manoah knew not that he was an Angel of the Lord (verse 16).

12. *How shall we order the child, and how shall we do unto him?*] Translate, "**What shall be the manner** (or *ordering*] **of the child, and what shall be his work?** or *exploits*." The original message of the angel had given information on these two points: (1.) how the child was to be brought up, viz. as a Nazarite; (2.) what he should do, viz. he shall begin to deliver Israel. Manoah, distrusting the accuracy of his wife's memory, and fearful of any mistake, desires to have the information repeated (comp. 1 Sam. xvii. 26, 27, 30). Accordingly, in verse 13 the angel refers to, and enlarges upon, his former injunctions.

14. *She may not eat of anything that cometh of the vine.*] Comp. Num. vi. 4. In both passages the vine is described by the somewhat unusual though more accurate term, *the vine of wine*—the grape-bearing vine—to distinguish it from the wild cucumber vine (2 Kings iv. 39), or other plants to which the name *vine* was applied.

15. *Let us detain thee until we shall have made ready a kid for thee.*] Heb. *before thee*, as in Judges vi. 18. The language of Manoah, as that of Gideon, seems to indicate some suspicion that his visitor was more than human. The word rendered *made ready*, is also the proper word for *offering a sacrifice*, and is so used by the angel in the next verse. If thou wilt *offer* a burnt offering, thou must offer it unto the Lord. By which it appears that the angel understood Manoah to speak not merely of dressing a kid for food, but of offering it as a burnt-offering. Hence his caution, "thou must offer it unto the Lord." Compare the caution of the angel to St. John when he fell at his feet, Rev. xix. 10; xxii. 8, 9, and that of St. Peter to Cornelius, Acts x. 25, 26.

16. The sense seems to be, "It is of no use dressing a kid for food, for, though thou detain me, I will not eat of thy meat. But if thou wilt offer the kid as a holocaust, thou must offer it not to me but to Jehovah. And this answer was given to Manoah because he knew not that he was the angel of the Lord, but expected him to eat of the kid, as if he were a man." In the case, however, of the angels who came to Abraham, and to Lot, they did eat of the bread and meat, Gen. xviii. 6–8; xix. 3.

17. *Do thee honour.*] If applied to a man, it would be by gifts, such for instance as Balak promised to the prophet Balaam, Num. xxii. 17 (*honouring I will* greatly *honour thee*), and

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* [1]secret?

19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, [d]We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

[1] Or, *wonderful.*

[d] Ex. 33. 20. ch. 6. 22.

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such as were usually given to seers (1 Sam. ix. 7, 8; 2 Kings, v. 5, 15); if to God, it would be by sacrifices (Isai. xliii. 23). Manoah perhaps used an ambiguous phrase purposely in his doubt as to who his visitor might be.

18. *Secret.*] Rather "**wonderful**," as the same root is rendered in verse 19. Compare the identical phrase in Isai. ix. 6. "*His Name shall be called Wonderful.*" For the meaning of the root see Ps. cxviii. 23; Exod. xv. 11, xxxiv. 10; Josh. iii. 5, &c.

19. *Unto the Lord.*] As the angel had bid him in verse 16. *Upon a* (**the**) *rock*, as upon an altar, as Gideon had done, vi. 20, 21, 26.

did wondrously.] Probably as the angel that appeared to Gideon had done, bringing fire from the rock.

20. *Fell on their faces to the ground.*] Comp. Levit. ix. 24; Num. xiv. 5; Dan. x. 9; 1 Chr. xxi. 16, &c.

22. *We shall surely die, &c.*] See note on vi. 22.

we have seen God.] The conclusion that in seeing Jehovah's angel they had seen God, is very remarkable. It suggests for comparison, and for deep reflection, the following passages. Joh. i. 18, xiv. 9; Acts xii. 15; Matt. xviii. 10; Colos. i. 15; Heb. i. 3. The manifestation of the Invisible God by an angel seems to be an adumbration of the Incarnation.

23. *But his wife said, &c.*] The just reasoning of Manoah's wife is exactly applicable to the Resurrection of Christ, as affording the most solid ground of assured hope that the sacrifice of Christ is accepted as an atonement for the sins of the world. The coming of the Son of God to our earth, with all its accompaniment of teaching and miracle, is of itself a signal proof of God's "goodwill towards men;" and the "good tidings of great joy" concerning the "Saviour, which is Christ the Lord," may well soothe the alarm of the most troubled conscience.

24. *Called his name Samson.*] The etymology is doubtful. Perhaps from שָׁמַשׁ, in Arabic, Chaldee, and Syriac, *to minister*, alluding to his Nazaritic consecration to the service of God.

the child grew, &c.] Compare Luke i. 80, ii. 40; and 1 Sam. ii. 21, 26; iii. 19.

25. *The Spirit of the Lord, &c.*] See note on iii. 10.

in the camp of Dan.] For the origin of the name "Mahaneh-Dan," and for the site of it, see ch. xviii. 11, 12. These impulses of the Spirit of the Lord perhaps took the shape of burning indignation at the subjection of his brethren, and thoughts and plans for their deliverance, but especially showed themselves in feats of strength, as in xiv. 6, xv. 14; xvi. 20. Comp. Acts vii. 23-25.

ADDITIONAL NOTE on verse 6.

In Dan. iii. 25, where the language is Chaldee, another form of the same root is used, and is rendered *form*. In Matt. xxviii. 3, *countenance* is expressed by the same Greek word (nearly) as that here used by the Septuagint (Cod. Vat.), and would be better rendered "**appearance**." So again in Rev. i. 16, the Greek for *countenance* is ὄψις, which is the frequent Septuagint rendering of our Hebrew word in Judg. xiii. 6, and corresponds in sense with ὅρασις of the Cod. Alexand., and would be better rendered "**appearance**." The Greek πρόσωπον of 2 Cor. iii. 7, where it is rendered *countenance* and *face*, and Acts vi. 15, *face*, is quite different, and represents the פָּנִים or *face* of the Heb., and is the word used by the Septuagint, *e.g.* Exod. xxxiv. 33, 35.

CHAPTER XIV.

1 *Samson desireth a wife of the Philistines.* 5 *In his journey he killeth a lion.* 8 *In a second journey he findeth honey in the carcase.* 10 *Samson's marriage feast.* 12 *His riddle by his wife is made known.* 19 *He spoileth thirty Philistines.* 20 *His wife is married to another.*

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for †she pleaseth me well.

† Heb. *she is right in mine eyes*

4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time

Chap. XIV. 1. *Timnath.*] Or more accurately *Timnathah*. It is probably the same as *Timnah*, which is the Hebrew form in Gen. xxxviii. 12, 13, 14, and *Thimnathah*, Josh. xix. 43, where it is named among the towns belonging to Dan. From Josh. xv. 10 (there called *Timnah*) we learn that it was on the border of Judah. In the book of Maccabees it is Thamnatha, a fortified city (1 Macc. ix. 50), and in the time of Josephus was the head of one of the fourteen toparchies of Judea ('B. J.' III. iii. 5). Its name survives in the deserted site *Tibneh* mentioned by Robinson ('B. R.' ii. 16). At the time of this narrative it had fallen into the possession of the Philistines. As regards its situation, it lay on the undulating hills by which the mountain district is separated from the maritime plain, but is reckoned among the cities of the *Shephelah* (2 Chr. xxviii. 18). It was below Zorah, about three miles S.W. of it. Hence Samson is here said to "go down to Timnath," and in verse 2, "to come up" to his father and mother, at Zorah.

3. *The uncircumcised Philistines.*] Compare 1 Sam. xiv. 6; xvii. 26, xxxi. 4, for a similar use of the term as one of reproach. Also Acts, xi. 3.

get her for me.] As in verse 2, viz. by paying the requisite dowry (*mohar*, Gen. xxxiv. 12), and gifts to relations. See Exod. xxii. 16, 17. Hence the frequent mention of parents taking wives for their sons (Neh. x. 30; Exod. xxxiv. 16, &c.) because the parents of the bridegroom conducted the negotiation, and paid the dower to the parents of the bride. Comp. Gen. xxxiv. 4-12; 1 Sam. xviii. 25-27.

4. *His father and his mother knew not, &c.*] His father and mother very properly opposed Samson's marriage with a heathen woman, the daughter of the oppressors of his race. But they could not prevail, because it was the secret purpose of God by these means to "seek occasion" against the Philistines; *i.e.* to make the misconduct of the father of Samson's wife, which He foresaw, the occasion of destruction to the Philistines. Compare the similar statements, Josh. xi. 20; 1 Kings xii. 15; 2 Kings, vi. 33; 2 Chr. x. 15, xxii. 7, xxv. 20.

he sought an occasion.] *I. e.* the Lord sought. It is impossible to suppose that Samson by his marriage only sought an occasion of quarrel. For the meaning of the word *occasion*, see the use of the same root in 2 Kings v. 7, where the verb is rendered, "he seeketh a quarrel."

at that time, &c.] Showing that this history

the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared † against him.

† Heb. *in meeting him.*

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty ‖sheets and thirty change of garments:

‖ Or, *shirts.*

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was written after the Israelites had shaken off the Philistine yoke.

5. *Then went Samson, &c.*] By which we see that he had prevailed upon his father and mother to get the Timnathite for him to wife.

6. *He told not his father, &c.*] This is mentioned, and repeated at verse 9, to show that it was only by the treachery of Samson's wife that the thing could be known.

7. *He went down, &c.*] It is implied that she was now formally betrothed to Samson, the formal dowry and gifts having been given by Samson's father.

8. *After a time* (after days, Heb.) *he returned, &c.*] According to the oriental custom of an interval "varying from a few days to a full year," elapsing between the betrothal and the wedding, during which the bride lived with her friends. The phrase "after days" often designates a year (Judg. xi. 4, 40, xvii. 10; Num. ix. 22, &c.; 1 Sam. i. 3, xxvii. 7, &c.).

to take her.] The essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father.

to see the carcase of the lion, &c.] It is true to nature, that Samson on reaching the spot should go to look at the lion slain by him a year or some months before, and now become a mere skeleton, fit for bees to swarm into. It was a universal notion among the ancients that bees were generated from the carcase of an ox. (Bochart, 'Hieroz.' ii. iv. 10.) Herodotus relates that bees filled the skull of Onesilus with a honey-comb, as it hung over the gates of Amathus, a Phœnician city of Cyprus.

10. *So his father went down to the woman.*] Doubtless, according to the then usage, to claim her for his son.

made a feast, &c.] This was the wedding-feast, protracted in this instance seven days, in that of Tobias (Tob. viii. 19) fourteen days. It was an essential part of the marriage ceremony, Gen. xxix. 22; Esth. ii. 18; 1 Macc. ix. 37; x. 58; Matt. xxii. 2-4; xxv. 10; Rev. xix. 7, 9; Luke xiv. 8.

11. *When they saw him.*] The Sept. and Josephus read, "when they were afraid of him," as if these thirty were sent to the feast to watch Samson, and protect the Timnathites from violence on his part. Thirty *companions.* These were "the children of the bride-chamber," Matt. ix. 15; see verse 20. From the number of them it may be inferred that Samson's family was one of some wealth and importance.

12. *A riddle.*] Ezek. xvii. 2. Riddles formed one of the amusements of these protracted feasts. The same word is rendered "hard questions," in 1 Kings x. 1. Compare 1 Esdr. iii. iv. The riddle propounded by the Sphinx, and solved by Œdipus, is very similar in character, and has the same nature of a wager. The Greeks called the riddle griphus (Müller's 'Dorians,' vol. ii. p. 392;

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and the father's house with fire: have ye called us †to take that we have? *is* it not *so?*

† Heb. *to possess us,* or, *to impoverish us?*

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him ‖the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

‖ Or, the rest of the *seven days,* &c.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their ‖spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

‖ Or, *apparel.*

20 But Samson's wife was *given* to his companion, whom he had used as his friend.

Steph. 'Thes.' sub γρῖφος); it was a common pastime among them, especially at feasts. *Thirty sheets,* rather *linen shirts;* the *garments* which follow are the outward garments worn by the Orientals.

14. *Three days.*] For so long they endeavoured by fair means to solve the riddle, but failing to do so had recourse to Samson's wife.

15. *On the seventh day.*] (See note at end of chapter.)

to take that we have.] Literally, *to impoverish us.* They insinuate, and, by the words, "is it not so," vehemently affirm, that they were only invited to the wedding for the sake of plundering them by means of this riddle, and if Samson's wife was a party to plundering her own countrymen, she should suffer for it.

17. *The seven days.*] Either meaning *the rest of the seven days,* all of the week which remained when she began to ask him; or, literally, *all the seven days,* implying that she began on her own account to urge Samson to tell her on the very first day of his propounding the riddle, possibly from mere curiosity, and desire to possess his confidence.

18. *What is sweeter, &c.*] They try to give the answer in a way to make it appear that they had guessed it. But Samson, who knew that they could not guess it as long as he had hid it from his wife, but as soon as she knew it, they knew it too, saw at once that she had betrayed him. He lets them know in a symbolical speech (called *mashal* in Heb.) which was of the nature of a riddle, that he had discovered the treachery, and then

19.] In a wild spirit of honour, that he might fulfil his bond, went down to Ashkelon and slew thirty wealthy Philistines, and with their spoil paid his wager to the youths of Timnathah. But, instead of returning to his wife, he went off in high anger to his father's house at Zorah.

20. *His companion.*] One of those doubtless who had been his *companions* or "children of the bride-chamber." The transaction denotes loose notions of the sanctity of marriage among the Philistines. It should be noted carefully that the practical lesson against ungodly marriages comes out most strongly in this case, and that the providential purpose which out of this evil brought discomfiture to the Philistines, has nothing to do with the right or wrong of Samson's conduct.

ADDITIONAL NOTE on verse 15.

The Septuag. (Cod. Vat.) and the Syriac read *on the fourth day*, which is doubtless much easier to understand in connection with verse 17. But a still easier correction is to read *six* instead of *three* in verse 14 (שׁשׁת for שׁלשׁת), an omission of one letter. If, however, the Heb. text is correct, we must suppose that the Philistines did after three days urge Samson's wife to get the secret from her husband, and that, as related in verse 17, she endeavoured to do so, but in vain. On the seventh day, become desperate, they threaten to burn her (no idle threat as appears from xv. 6) with fire. Terrified she redoubles her efforts, and succeeds just in time for them to declare the riddle before sunset on the seventh day. Of course it was evident to Samson that his wife had betrayed him. The obscurity arises from the narrator passing on first to the seventh day (at verse 15), and then going back at verse 16, and beginning of verse 17, to what happened on the 4th, 5th, and 6th days.

CHAPTER XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn with foxes and firebrands.* 6 *His wife and her father are burnt by the Philistines.* 7 *Samson smiteth them hip and thigh.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth them with a jawbone.* 18 *God maketh the fountain En-hakkore for him in Lehi.*

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? †take her, I pray thee, instead of her.

† Heb. *let her be thine.*

3 ¶ And Samson said concerning them, ‖Now shall I be more blameless than the Philistines, though I do them a displeasure.

‖ Or, *Now shall I be blameless from the Philistines, though, &c.*

4 And Samson went and caught three hundred foxes, and took ‖fire-

‖ Or, *torches.*

CHAP. XV. 1. *Within a while after.*] Hebrew, *after days*, the same phrase as "after a time," xiv. 8, but probably not meaning a year, but indefinitely "some time after."

in the time of wheat harvest.] The time is specified to account for the damage done to the crops. See verse 5.

visited his wife with a kid.] A common present. See Gen. xxxviii. 17, and Luke xv. 29. Samson's generous impulsive nature in forgiving his wife's treachery after the heat of anger was over, and his love for her, are here manifest. He had not heard of her being given to his companion.

her father would not suffer him.] From Samson's wife being still in her father's house, it would seem that she was only betrothed, not actually married, to his companion. The adulterous marriage, if so, was prevented by her violent death, verse 6.

2. *I gave her, &c.*] In marriage. The regular word for the father who *gives* his daughter, as "to take" is for the husband who receives her. Gen. xxix. 19, 26; xxxiv. 16, &c., not without some reference to a bargain. These same two words are used euphemistically of the buyer and seller.

is not her younger sister, &c.] Samson's father had paid the dowry for the elder sister; her father therefore offers her sister in her room. The fear of Samson probably also influenced him.

3. *Concerning them.*] Rather "**to them**," to his wife's father, and to his wife, and to the other Timnathites whom the altercation had drawn together.

Now shall I be more blameless, &c.] Or the words may be rendered, "*I am pure, i. e. under no obligation this time to the Philistines* (and therefore I shall be guiltless), *though I do them a hurt.*" Before when they injured him he was in covenant with the Timnathites through his marriage and by the rites of hospitality; for which reason he went off to Ashkelon to take his revenge. But now the Philistines themselves had broken this bond, and so he was free to take his revenge on the spot.

4. *Three hundred foxes.*] Or perhaps rather *jackals* (שׁועל is the same word etymologically

brands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

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as the Persian *shagal*, whence *jackal*) which are gregarious animals, and still very common in Palestine, especially about Joppa and Gaza, and are often included by the common Arabs under the name of *shugalim* or foxes. (See Niebuhr quot. by Keil.) It belongs to Samson's character, and agrees with the incident about the lion, that he should be an expert hunter. 1 Sam. xiii. 17; Josh. xv. 28; xix. 3 (and perhaps) 42, are indications of the abundance of foxes or jackals giving names to places, especially in the country of the Philistines. Ovid ('Fasti') relates a very curious custom at Rome of letting loose foxes with lighted torches fastened to their tails in the circus at the Cerealia, in commemoration of the damage once done to the standing corn by a fox which a rustic had wrapped in hay and straw and set fire to, and which, running away, put the corn-fields in a blaze. (See Bochart, 'Hieroz.,' lib. iii. cap. xiii.) This custom, which may have had a Phœnician origin, is a curious illustration of the narrative.

5. *The shocks and also the standing corn.*] It being harvest time, some of the corn was cut and bound in sheaves and shocks, some was still standing. For a striking description of the corn-fields of the Philistines, stretching from the coast to the very wall of the hills of Judah, see 'Sin. & Palest.,' p. 254.

vineyards and olives.] So the ancient versions, but the Hebrew text rather favours the rendering "yards, or gardens, of olives," given by Gesenius, Bertheau, &c. Still one would expect the vineyards to be mentioned; and the copulative may easily have fallen out.

6. *The Timnite.*] Formed as from *Timnah*. This goes to prove that *Timnah* and *Timnatha* are the same. See xiv. 1 note.

the Philistines . . . burnt her and her father.] Some take it that the Philistines burnt the wife and father-in-law of Samson out of revenge, as Samson's nearest relations. But it is more probable that they did it as an act of justice in favour of Samson, and in hope of pacifying his anger. It is remarkable that burning was the punishment of adultery and kindred crimes among the Jews. Gen. xxxviii. 24; Levit. xx. 14; xxi. 9. It is also noteworthy that Samson's wife brought upon herself the very punishment which she sought to escape by betraying her husband. xiv. 15.

7. *Though ye have done this.*] *I. e.* though ye have punished my wife and her father. But those who understand the burning of Samson's wife as an act of enmity against Samson render the clause, *If ye act thus then will not I cease till I have taken my full revenge against you.*

8. *Hip and thigh.*] A proverbial expression of doubtful origin; but possibly drawn from the joints of the sacrifices in the same sense as Ezek. xi. 3, 6, 7, 11; xxiv. 3, 4, 6. The phrase would then mean all the *great* and *mighty*, all the choice pieces like the thigh and shoulder. The word rendered *hip* is the *shoulder* of Exod. xxix. 22; 1 Sam. ix. 24; and that rendered *thigh* is the same as *thigh* in Ezek. xxiv. 4, which is spoken of as one of the *good pieces*.

in the top of the rock Etam.] It should be "**the cleft of the rock**," or, as the Septuag, have it, "*the hole*." Vulg. "*a cave*." The same phrase occurs Isai. ii. 21 (where it is again mistranslated "*tops*"), where we see that these **clefts** of the rock were the natural fortresses and hiding-places of the land; also lvii. 5 (clifts). Compare 1 Sam. xiii. 6; 1 Kings xviii. 13. The term *cleft* is only used of the kind of rock or cliff, to which the term *selah* is applied, while a different word (*nikrah*) is used for the cavities of the rock which is called *tzûr*. Isai. ii. 21. See above note to i. 36. So in the Greek war of independence the great cave which gives its name to the convent of Megaspilion sheltered thousands from their Turkish oppressors (See Sir Thomas Wyse's 'Peloponnesus').

Etam.] Not the same as 1 Chr. iv. 32, in the territory of Simeon. Its situation is uncer-

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah †went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

† Heb. *went down.*

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands †loosed from off his hands.

† Heb. *were melted.*

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tain, but it seems to have been lower down than Timnah, since both Samson, and at verse 11, the men of Judah, *went down* to it, and at verse 13 they brought him *up* from Etam to Lehi. A site near Eleutheropolis (*Beth-jibrin*) is required; and Robinson describes some extraordinary cayerns in the soft limestone or chalky rock, fifteen or twenty feet deep, with perpendicular sides, opening into extensive excavations in the rock, about two hours from Eleutheropolis. See 'Bib. Res.' ii. 23, 24, and p. 51-53, where mention is made of a fountain in one of the caverns. The rock Etam was in this neighbourhood, and Samson's hiding-place must have resembled the caverns so described.

9. *The Philistines went up, &c.*] They invaded that part of Judah where they knew or suspected that Samson was concealed. It had not yet got its name of Lehi (though so called here by anticipation, compare Num. xiv. 45; xxi. 3, &c.), which it retained till at least the time of David. See 2 Sam. xxiii. 11, note.

spread themselves.] The same expression is used of the Philistine mode of war, 2 Sam. v. 18, 22, alluding to the compact way in which they came up the wadys, and then dispersed.

11. *Then three thousand men, &c.*] The dispirited men of Judah were prepared to give up their champion, in order to conciliate their masters. This shows how hard was the task of the Judges, whose office it was to restore their countrymen to freedom and independence. Milton seizes with clear apprehension the servile spirit of Judah at this time, when he puts into Samson's mouth the lines—

"Had Judah that day join'd, or one whole tribe,
They had by this possess'd the towers of Gath,
And lorded over them whom now they serve.
But what more oft in nations grown corrupt,
And by their vices brought to servitude,
Than to love bondage more than liberty,
Bondage, with ease, than strenuous liberty,
And to despise, or envy, or suspect
Whom God hath of His special favour rais'd
As their deliverer."—*Sams. Agon.*

went down.] Verse 8, *to the top*, verse 8.

12. *We are come down.*] As before, from the higher hill country of Judah.

Swear unto me that ye will not fall upon me yourselves.] *I. e.* that ye will not kill me, as appears by their answer in verse 13. See Judg. viii. 21; 2 Sam. i. 15; 1 Kings ii. 29, 31, 34. Samson would not, if he could avoid it, slay any of his own countrymen, though their baseness might well have provoked him to do so.

13. *Brought him up.*] Viz. to Lehi, as in the next verse, where the Philistines were encamped.

14. *He came unto Lehi, &c.*] The narrative suddenly assumes something of a poetic style.

the Philistines shouted.] As their manner was in battle, 1 Sam. xvii. 20; compare ib. verse 52, and iv. 5.

the Spirit of the Lord came mightily upon him.] See note on xiii. 25.

the cords . . . . became as flax . . . . burnt with fire.] *I. e.* were as weak against his strength as half-burnt flax which yields to the least pressure:—

"Cords to me were threads, touch'd with the flame."—*Sams. Agon.*

15 And he found a † new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, † heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place ‖ Ramath-lehi.

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in ‖ the jaw, and there came water thereout; and when he had

† Heb. *moist.*

† Heb. *an heap, two heaps.*

‖ That is, *The lifting up of the jaw-bone*, or, *casting away of the jaw bone.*

‖ Or, *Lehi.*

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15. *He found a new jawbone of an ass.*] "Furor arma ministrat." He picked up the first instrument of offence that came to hand, a fresh and strong jaw-bone of an ass:—"His sword of bone."—*Sam. Agon.* Possibly he bound it to his fist with the cords, and made a kind of cestus with it.

slew a thousand men therewith.] Compare Ch. iii. 31; 2 Sam. xxiii. 8, 10, 11, 12. The Philistines, seized with a panic at seeing Samson suddenly burst his cords and rush at them, offered no resistance, but fell an easy prey to the blows of their mighty foe. Some perhaps were dashed down the cliffs in their flight.

16. *With the jawbone of an ass, &c.*] Literally "with the jawbone of an ass, one heap, two heaps." The same construction as ch. v. 30. Here there is a play upon the חֲמוֹר, three times repeated, which means both "an ass" and also "a heap." The same spirit of riddle-making which was in ch. xiv. 12, 18, is apparent in this song of triumph. Compare Judg. v. 1; Exod. xv. 1; 1 Sam. xviii. 6, 7. Samson's victory was a literal fulfilment of Levit. xxvi. 8. For a similar song of victory in the case of the Emperor Aurelian—"unus homo mille occidit," &c., see Bishop Patrick on this passage.

17. *Ramath-lehi.*] Most correctly rendered the *height or hill of Lehi*, or, *of the jaw-bone.* But the same letters, with a slightly different pointing, mean *the throwing of the jaw-bone*, with allusion to Samson casting it out of his hand, when he had finished his war-song. There is frequently some ambiguity in the etymologies of the names of men and places, as *e. g.*, Cain, Noah, Hebrew, Gilead, Gilgal, Mahanaim, Succoth, &c.

18. *Sore athirst.*] From the violent exertion of strength in pursuing and slaying a thousand men.

called on the Lord and said, Thou hast given, &c.] Here we have the religious side of Samson's character, and his faith showing itself in confession of God as his deliverer, and prayer to Him, as before, in valiant deeds and superhuman daring.

19. *An hollow place that was in the jaw.*] Beyond all question, the right translation is, **"the hollow place which is in Lehi."** For the writer tells us that the name of the spring in Lehi (the feminine "*thereof*" can refer to nothing else), was still called *the spring of him that called* upon God, up to his time. Nay, this same spring, on the way from Socho to Eleutheropolis, was commonly called Samson's spring in the time of St. Jerome ('Epitaph. Paulæ,' Epist. lxxxvi.), and is alluded to as being in the same neighbourhood by subsequent writers in the 7th, 12th, and 14th centuries. See Robins. 'B. R.' ii. pp. 64, 65. The word translated "hollow place," means *a mortar*, Prov. xxvii. 22, and seems to be the name of some part of Jerusalem in Zeph. i. 11 (*ham-Maktesh*), so called from its situation, probably in one of the deep valleys. Bochart proves that the cavity in the jaw, in which the molar teeth are set, is called "a mortar" in Greek, Latin, and Hebrew. Here it is evidently a hollow or basin among the cliffs of Lehi, which, from its shape, was called "the mortar" (with especial allusion to the name of the place, Lehi, which means a jawbone). In this hollow a spring burst out in Samson's need, and abundantly quenched his thirst:—

"God who caused a fountain at thy prayer
From the dry ground to spring, thy thirst to allay,
After the brunt of battle, can as easy
Cause light again within thy eyes to spring."
—*Sams. Agon.*

Compare Exod. xvii. 6; Num. xx. 8-11; Gen. xxi. 19; Isa. xli. 17-18. *Lehi* has the article in both places in verse 19, just as *Maktesh* has in Zeph. i. 11, *Seirath* in Judg. iii. 26, *Gilgal*, Josh. iv. 19, 20, &c., and numerous other places, the etymology and meaning of whose names continued living and fresh in men's minds: just as, last century, Bath was called The Bath, and Havre is by the French still called Le Havre.

drunk, his spirit came again, and he revived: wherefore he called the name thereof ‖En-hakkore, which *is* in Lehi unto this day.

‖ That is, *The well of him that called*, or, *cried.*

20 And he judged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

1 *Samson at Gaza escapeth, and carrieth away the gates of the city.* 4 *Delilah, corrupted by the Philistines, enticeth Samson.* 6 *Thrice she is deceived.* 15 *At last she overcometh him.* 21 *The Philistines take him, and put out his eyes.* 22 *His strength renewing, he pulleth down the house upon the Philistines, and dieth.*

THEN went Samson to Gaza, and saw there †an harlot, and went in unto her.

† Heb. *a woman an harlot.*

2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were †quiet all the night, saying, In the morning, when it is day, we shall kill him.

† Heb. *silent.*

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, †bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

† Heb. *with the bar.*

4 ¶ And it came to pass afterward, that he loved a woman ‖in the valley of Sorek, whose name *was* Delilah.

‖ Or, *by the brook*

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may

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20. *In the days of the Philistines.*] An evidence that those days were past when this history was compiled. This verse seems to be the close of Samson's history in the writer's first intention. See xvi. 31, comp. Joh. xx. 31.

CHAP. XVI. 1. *Then.*] Should be simply "**and.**" No mark of time is intended.

to Gaza.] About 8 hours from Eleutheropolis, and one of the chief strongholds of the Philistines. A most adventurous and daring visit, therefore, but with what purpose made, we are not told.

2. *And it was told the Gazites.*] The words for *and it was told* have fallen out of the Hebrew text, but are expressed in all the ancient versions.

3. The exact translation of the Hebrew is, "**and he grasped the doors of the city gate, and the two posts, and tore them up, with the cross-bar** on them, **and put them upon his shoulders**," &c. Instead of forcing the doors open, he tore the posts up, as it were, by the roots, with the barred doors attached to them. The word rendered "*went away with them*," means "to pluck up the tent-pins," and hence, in a secondary sense, "to go away," or "remove;" here, in the primary sense, "**he tore** or **plucked up.**" The present town of Gaza, in Arabic Ghuzzeh, is an open town, without gates or walls, but the sites of the ancient gates still remain visible. "One of these, at the foot of the slope on the south-east is shown as the gate whose doors and bars were carried off by Samson" (Rob. 'B. R.,' ii. p. 38).

that is before Hebron.] The Latin tradition gives to a partially-isolated hill, about half-an-hour south-east of Gaza, and standing out from the chain that runs up to Hebron, the name of "Samson's Mount," as being the hill before Hebron to which he carried the doors of the gate of Gaza (ib. p. 39). But it may be doubted whether one of the hills overlooking Hebron is not rather meant, as Milton has it:—

"Then by main force pull'd up, and on his shoulders bore
The gates of Azzah, post and massy bar,
Up to the hill of Hebron, seat of giants old,
No journey of a Sabbath-day, and loaded so."

4. *In the valley of Sorek.*] A village to the north of Eleutheropolis, called Caphar-Sorek, was still existing, in the time of Eusebius, near Zorah ('De Sit. et Nom. loc. Heb.').

Delilah.] The name seems to mean *languid, delicate*, and is used in Maltese poetry as a common name for girls.

5. *And the lords of the Philistines.*] "The five lords of the Philistines," viz. of Gaza, Ashdod, Ashkelon, Gath, and Ekron, are mentioned, Josh. xiii. 3, and Judg. iii. 3, where see note. See note verse 18.

his great strength lieth.] Rather, "**wherein** or *by what means* **his strength is great.**" There is no article before *great*, which there would be if it were the subject.

bind him to ‖afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

‖ Or, *humble.*

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven ‖†green withs that were never dried, then shall I be weak, and be as †another man.

‖ Or, *new cords.*
† Heb. *moist.*
† Heb. *one.*

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it †toucheth the fire. So his strength was not known.

† Heb. *smelleth.*

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

† Heb. *wherewith work hath not been done.*

11 And he said unto her, If they bind me fast with new ropes †that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was †vexed unto death;

† Heb. *shortened*

eleven hundred pieces of silver.] The same notation occurs xvii. 2. It is evidently not accidental, though the cause of it is not known. It arose, possibly, from a double standard of money, Jewish and Philistine, analogous to the marks in English coinage by the side of £ *s. d.*, which gave rise to the odd sums 6*s.* 8*d.*, 3*s.* 4*d.*, &c. The greatness of the bribe offered to Delilah, 5500 shekels of silver, nearly two talents (Exod. xxxviii. 25, 26), shows the importance attached to Samson's capture.

6. *Thy great strength.*] See preceding note.

9. *His strength.*] *I. e.* the seat or cause of his strength.

11. *Occupied.*] A bad translation; *used* would be better. The margin, "**wherewith work hath not been done**," is right.

13. *The seven locks, &c.*] By which we learn incidentally that Samson's hair was arranged in seven locks or plaits.

14. *And she fastened it with the pin, &c.*] The meaning of the verses seems to be that these long plaits were to be woven as a woof into the threads of a warp which stood prepared on a loom in the chamber, which loom Delilah fastened down with a pin, so as to keep it firm and immoveable. But Samson, when he awoke, tore up the pin from its socket, and went away with the loom and the pin fastened to his hair.

the pin of the beam.] Rather *of the* "**loom**," or *frame.* The *beam* is the wooden revolving cylinder, on which the cloth is rolled as fast as it is woven, the Hebrew word for which 1 Sam. xvii. 7; 1 Chr. xi. 23; xx. 5, is quite different from that here used.

15. *Thy great strength.*] See verse 5.

16. *His soul was vexed.*] The phrase is the same as Num. xxi. 4, "much discouraged."

unto death.] Comp. Matt. xxvi. 38, and Gen. xxvii. 46; 1 Kings xix. 4; Jon. iv. 3, 8.

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

21 ¶ But the Philistines took him, and †put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. † Heb. *bored out.*

22 Howbeit the hair of his head began to grow again ‖after he was shaven. ‖ Or, *as when he was shaven.*

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they

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18. *The lords of the Philistines, &c.*] Everything betokens the fear which Samson inspired, and the importance attached to his capture.

20. *He wist not that the Lord was departed from him.*] The possession of his extraordinary strength is ascribed at xiii. 25; xiv. 6, 19; xv. 14, to the presence of the Spirit of the Lord. Now the Lord, or the Spirit of the Lord, was departed from him, and so his strength was gone too. The practical lesson against the presumption of self-dependence,[1] and the all-importance of a hearty dependence upon God's holy Spirit, must not be overlooked (Robt. Hall's 'Serm.,' p. 443). The connexion between Divine influence, and outward (even apparently arbitrary) means of grace of Divine appointment, should also be noted.

21. *But the Philistines took him.*] On the former occasions the Philistines had not come out from their concealment, because it was manifest that his great strength was unimpaired; but now, seeing that his strength really was gone from him, they rushed upon him, and easily took him.

[1] "What is strength without a double share
Of wisdom! vast, unwieldy, burdensome,
Proudly secure, yet liable to fall
By weakest subtleties, not made to rule,
But to subserve where wisdom bears command.
God when He gave me strength, to show withal
How slight the gift was, hung it in my hair."—*Sams. Agonist.*

put out his eyes.] Thus effectually, as they thought, preventing any future mischief on his part, while they prolonged their own triumph and revenge. For the cruel practice of putting out the eyes, compare Num. xvi. 14; 2 Kings xxv. 7; Jer. xxxix. 7, and frequent examples in profane history.

brought him down to Gaza.] Down, as nearer to the sea than the valley of Sorek.

fetters of brass.] In the Hebrew, *brasses*, as we say, *irons*, but in the dual number, implying their application to the two feet, 2 Sam. iii. 34; Jer. lii. 11.

he did grind.] The special task of slaves and captives, Exod. xi. 5; Isai. xlvii. 2; Lam. v. 13.

the prison-house.] Literally, "**the house of the bound**," or *prisoners*. Comp. Gen. xxxix. 20. But the exact phrase, "house of the bound," only occurs Eccles. iv. 14; Jer. xxxvii. 15.

23. *Dagon, their god.*] Dagon was the national idol of the Philistines (1 Chr. x. 10) so called from Dag, a fish. The description of Dagon, in his temple at Ashdod (which was burnt by Jonathan, the brother of Judas Maccabeus, 1 Macc. x. 83, 84, xi. 4), in 1 Sam. v. 4, exactly agrees with the representations of a fish-god on the walls of Khorsabad, on slabs at Kouyunjik, and on sundry antique cylinders and gems (Layard's 'Nineveh,' vol. ii. p. 466; 'Nin. and Bab.,' p. 343). In these the figures vary, some having the human form down to the waist, with that of a fish below the waist, others having a human

said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, †which slew many of us.

† Heb. *and who multiplied our slain.*

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made †them sport: and they set him between the pillars.

† Heb. *before them.*

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

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head, arms, and legs, growing, as it were, out of a fish's body, and so arranged that the fish's head forms a kind of mitre to the man's head, while the body and fins form a kind of cloak, hanging down behind. The name, Dagon, seems to be preserved in the *Odacon* of Berosus. Diodorus Siculus describes the idol at Ashkelon under the name of Derceto, as having the face of a woman and the body of a fish, and gives the legend of her fishy shape, and makes her the mother of Semiramis, Ninus's wife; thus connecting the Philistine and Assyrian mythologies. Horace was probably describing what he had seen when he speaks of a picture in which "the beautiful form of a woman terminated in a hideous fish." The fish was a natural emblem of fruitfulness for people dwelling on the sea-coast.

our god hath delivered, &c.] The impious boast of the Philistines[1] explains the frequent plea "for the glory of thy Name;" "for thy Name's sake;" the force of which God owns when he says, "I had pity for mine holy Name;" "I wrought for my Name's sake, that it should not be polluted in the sight of the heathen" (Ezek. xx. 22, &c.; xxxvi. 20-23). Compare Dan. v. 1-5; Isai. xxxvii. 12, 20, &c.

24. *Our god hath delivered, &c.*] A portion of the Philistine triumphal song. Comp. Judg. v., Exod. xv.

25. *Their hearts were merry.*] Viz., with wine, xix. 6, 9, 22; Ruth, iii. 7; 1 Sam. xxv. 36, &c.

that he may make us sport.] Rather, "**that he may play for us**," *i. e.* dance and make music, as the similar word used below (*tzachak*) means, Exod. xxxii. 6, in an exactly similar connexion, viz., after an idolatrous feast. The dancing was always accompanied with vocal and instrumental music. See the use of this word (*shachak*) 1 Sam. xviii. 7 (played); 2 Sam. ii. 14; vi. 5, 21; 1 Chr. xiii. 8; xv. 29, compared with 2 Sam. vi. 16, and Jer. xxx. 19; xxxi. 4.

he made them sport.] Rather, "**he played.**" The word is not exactly the same as that above, but here has the same form as Exod. xxxii. 6, and elsewhere in the Pentateuch.

26. *Suffer me that I may feel the pillars.*] Or, more literally, "**let me rest, and let me feel the pillars, that I may lean upon them.**" He feigned weariness with his dancing and singing, and asked to recover himself by leaning against the pillars. We have no knowledge of the principles of the Phœnician architecture. It only appears from the narrative that there was a flat roof, from the top of which, as well as under it, spectators could see what was being done on the stage in front, and that this roof was mainly supported by two pillars, standing, apparently, in the centre of the open front of

[1] Milton well brings out this part of the subject: Manoah says—

"The Philistines a popular feast
Here celebrate in Gaza, and proclaim
Great pomp and sacrifice and praises loud
To Dagon, as their god who hath deliver'd
Thee, Samson, bound and blind into their hands,
Them out of thine, who slew'st them many a slain.
So Dagon shall be magnified and God
Disglorified, blasphemed, and had in scorn
By the idolatrous rout amidst their wine."

To which Samson in his answer says with shame,—

"I this honour, I this pomp have brought
To Dagon, and advanced his praises high
Among the Heathens round; to God have brought
Dishonour, obloquy, and oped the mouths
Of idolists and atheists, have brought scandal
To Israel, diffidence of God, and doubt
In feeble hearts, propense enough before
To waver, or fall off and join with idols.

* * * * * *

This only hope relieves me, that the strife
With me hath end, all the contest is now
'Twixt God and Dagon; Dagon hath presumed,
Me overthrown, to enter lists with God.
His deity comparing and preferring
Before the God of Abraham. He, be sure,
Will not connive or linger thus provoked,
But will arise, and His great Name assert."

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and [1]on which it was borne up, of the one with his right hand, and of the other with his left.

[1] Or, *he leaned on them.*

30 And Samson said, Let [†]me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

[†] Heb. *my soul.*

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

CHAPTER XVII.

1 *Of the money that Micah first stole, then restored, his mother maketh images,* 5 *and he ornaments for them.* 7 *He hireth a Levite to be his priest.*

AND there was a man of mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his

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the building, and so close to the stage without. The lords and principal persons seem to have sat within, *under* the roof, while the people, to the number of 3000, stood *on* the flat roof. When the pillars were removed, the weight of 3000 people brought the roof down with a fearful crash, and those above fell upon those below, together with the stones and timbers, and a great slaughter was the result, Samson himself perishing under the ruins. It is pleasant to think that the lad, if he stood outside on the stage, may have escaped.

28. *That I may be at once avenged, &c.*] Meaning, *with one final revenge.* These words do not, it is true, breathe the spirit of the Gospel, but they express a natural sentiment, proper to the age and knowledge and character of Samson.

30. *The dead which he slew at his death, &c.*] These words partake of the epigrammatic and enigmatical character of the whole history of Samson.

31. *Then his brethren, &c.*] Evidently implying that Manoah was dead, as is also distinctly implied in the phrase "the buryingplace of Manoah his father." The mention of Samson's burial, and the site of it, is in accordance with xii. 7, where see note. The mention of "all the house of his father," in connexion with "his brethren," must mean the whole tribe of Dan, aiding his nearer relations (comp. Matt. xiii. 55; 1 Cor. ix. 5). For brothers Samson had none probably, xiii. 24. "Father's house," in the wider sense of a whole tribe, is found Num. i. 4, &c.; ii. 2; iii. 15, 20; xvii. 2; xviii. 1. The Danites taking advantage of the consternation of the Philistines, and the death of their lords and chief men, went down in force to Gaza, and recovered the body of their great captain and judge, and buried him in his father's sepulchre.

between Zorah and Eshtaol.] See xiii. 25.

CHAP. XVII. 1. A wholly disconnected narrative here follows, without any mark of time by which to indicate whether the events preceded or followed those narrated in the preceding chapter (see Introduction, p. 118, and comp. 1 Sam. i. 1). The only point of contact with the preceding history of Samson is, that we are still concerned with the tribe of Dan. See xviii. 1, 2, note, &c. Josephus combines in one narrative what we read here and at i. 34, and places it, with the story in chapters xviii.-xxi., immediately after the death of Joshua.

2. *The eleven hundred shekels.*] See above, xvi. 5.

thou cursedst.] Heb. *adjuredst me by* God. The Septuag. (Cod. Alexandr.) *exorcise* is the

mother said, Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an [a]ephod, and [b]teraphim, and [†]consecrated one of his sons, who became his priest.

6 [c]In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, [†]as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said

[a] ch. 8. 27.
[b] Gen. 31. 19. Hosea 3. 4.
[†] Heb. *filled the hand.*
[c] ch. 18. 1. & 21. 25.
[†] Heb. *in making his way.*

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same word as is used Matt. xxvi. 63, and the action there is the same as here, and is that prescribed, Levit. v. 1.

3. *Unto the Lord . . . . to make a graven image, &c.*] Such a superstitious and unlawful mode of worshipping Jehovah is quite of a piece with Judg. viii. 27; xi. 31; 1 Kings xii. 28, &c. It argues but slight acquaintance with the ten commandments, which, from the ignorance of reading and writing, were probably not familiar to the Israelites in those unsettled times; but is not, after all, more contrary to the Holy Scriptures than are the image-worship and other superstitious practices of large portions of Christendom.

for my son.] Intimating that the consecration of the silver was for the benefit of her son and his house, not for her own selfish advantage.

now, therefore, I will restore it unto thee.] Or rather *for thee.* The meaning is, that she adheres to her original design of consecrating this silver for her son's benefit. But the Syriac has a very probable reading. *Restore it to me.* See note at end of chapter.

4. *Yet he restored, &c.*] Rather, "**So he restored**," &c. The remaining 900 shekels were spent upon the "house of gods," or rather "the house of God," and the Ephod, and the Teraphim and priest's vestments and other furniture and ornaments of the chapel. For the *Ephod*, see above, viii. 27. The *Teraphim* were small images (though sometimes the size of a man, 1 Sam. xix. 13, 16), similar to the Latin Penates. See Gen. xxxi. 19, note.

6. *In those days, &c.*] This phrase, indicating distinctly that the writer lived after the establishment of the kingly government in Israel, occurs at xviii. 1; xix. 1; xxi. 25. It is peculiar to the author of these last five chapters.

that which was right, &c.] Comp. Deut. xii. 8, to which there is an allusion here.

7. *Of the family, &c.*] *Family* is here used for *tribe*, as xiii. 2, note. But the phrase is redundant if applied, as it must be, to the city, which has already been described as Bethlehem-Judah. The Septuag. (Cod. Vat.) has what may represent the right reading, "Bethlehem of the family of Judah," leaving out the first *Judah.*

he sojourned there (comp. xix. 1).] The Hebrew words for "*sojourned there*" are, GER-SHOM, which identical words are used at xviii. 30, in the genealogy of this young Levite, whose name was "Jonathan, the son of Gershom." It is impossible not to suspect that the true reading here, too, is "the son of Gershom," for the words "he sojourned there," seem hardly in their place. Bethlehem seems to have been his native city, verse 9.

8. *Out of the city from Bethlehem-Judah.*] Rather, "**from the city**," viz. from Bethlehem-Judah, the preposition being the same in both clauses, and the name of the city being added for explanation.

to sojourn where he could find a place.] Jonathan's state without a home gives us a vivid picture of what must have been the condition of many Levites, and explains the force of the clause "the Levite which is within your gates," Deut. xii. 12, 18, 19; xiv. 27, 29; xvi. 11, 14, &c. See Mal. ii. 7, 8.

Mount Ephraim.] Rather "**the hill country**" *of Ephraim.* See ii. 9 and note.

unto him, I *am* a Levite of Bethlehem-judah, and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and ‖†a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

‖ Or, *a double suit*, &c.
† Heb. *an order of garments.*

10. *Ten shekels.*] The shekel weighed half an ounce, and hence was nearly of equal weight with our halfcrown.

So the Levite went in.] The Hebrew has only "**went.**" The words ought to be coupled with those which follow in the next verse.

13. *Now know I that the Lord will do me good, &c.*] This shows the ignorance as well as the superstition of the age (comp. 2 Kings xviii. 22), and gives a picture of the lawlessness of the times. The incidental testimony to the Levitical priesthood is to be noted; but the idolatrous worship in the immediate neighbourhood of Shiloh is passing strange.

ADDITIONAL NOTE on verse 3.

The Hebrew would be תשבנו לך *restore it.* לך for thee, being nearly redundant, as often. This led to the change to אשבנו I will restore it.

CHAPTER XVIII.

1 *The Danites send five men to seek out an inheritance.* 3 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, and bring back news of good hope.* 11 *Six hundred men are sent to surprise it.* 14 *In the way they rob Micah of his priest and his consecrate things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, wherein Jonathan inherited the priesthood.*

d ch. 17. 6. & 21. 25.

IN d those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, †men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

† Heb. *sons.*

CHAP. XVIII. 1. *In those days, &c.*] See xvii. 6.

the Danites sought them an inheritance, &c.] As before related, Josh. xix. 47. This connects itself with ch. i. 34.

all their inheritance had not fallen unto them.] The literal rendering is, "their land **had not fallen to them in the midst of the tribes of Israel for an inheritance.**" *Land* understood, is the subject.

2. *From Zorah, and from Eshtaol.*] See above, xiii. 25; xvi. 31; and Josh. xix. 41. This identity of locality with the scene of Samson's birth and death indicates that both narratives are drawn from the same source, probably the annals of the tribe of Dan.

to the house of Micah.] Which evidently was by the way-side, on the main road running north through the hill country of Ephraim. They avoided the coast road, as the *shephelah* was in the possession of the Amorites.

who when they came, &c.] Much better translated simply, "**and they came to Mount**

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no †magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

† Heb. *possessor,* or, *heir of restraint.*

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

Ephraim, to the house of Micah, and they lodged there." The English version here follows the Vulgate, rather than the Hebrew.

3. *By the house.*] Rather, **In** *the house* (as 1 Chr. xiii. 14. Comp. Gen. xxxv. 4; xxvii. 44, "with him," viz. "in his house") where they had lodged all night.

they knew the voice, &c.] It does not follow that they had known him before, and recognized his voice, though it may be so. But the Hebrew equally bears the sense that they heard or perceived the voice of the Levite a little way off, in the chapel, where perhaps he was singing psalms, or saying prayers aloud, and attracted by it, turned aside and went into the chapel where Jonathan was. They were probably just starting on their journey, but were still within the court or precincts of Micah's house. Micah had evidently not told them of his house of God, and his Levite. Their questions indicate surprise.

5. *Ask counsel of God.*] The same phrase is rendered "*asked the Lord,*" Judges i. 1 (where see note), and "*enquired of the Lord,*" xx. 27: 1 Sam. x. 22, &c. &c. The last is the best rendering. The sight of the Ephod and Teraphim suggested the notion of enquiring of God. See note xvii. 4.

6. *And the priest said, &c.*] The question arises, did the priest give this answer out of his own head? or was it really dictated by God, in whose name he spoke? or was it given by the inspiration of an evil spirit, such as that which spake by the false prophets of Ahab (1 Kings xxii. 22) when he enquired of the Lord by them? The last is very improbable; the second not probable; the first is probable. His answer was as likely to turn out true as false.

before the Lord, &c.] *I e.* he looks favourably upon it. Comp. Ezr. viii. 21, 22.

7. *To Laish.*] Afterwards called *Dan* (verse 29). The exact site has not been identified, but it was the northern extremity of Israel, as appears by the phrase "from Dan to Beersheba," near the sources of the Jordan, and about four miles from Panium, or Cæsarea-Philippi. It is thought to have stood where the village Tell-el-Kadi now stands.

after the manner of the Zidonians.] Zidon itself was strongly fortified both in the time of Thothmes III. and of Rameses II. and III.; but the genius of the Zidonians being mechanical and commercial, not military, their colonists were apt to neglect fortifications and similar warlike precautions. In Solomon's time the Zidonians were especially skilful in hewing timber (1 Kings v. 6; 1 Chr. xxii. 4), and it is highly probable, from their proximity to Lebanon, that such was the occupation of the men of Laish (Josh. xiii. 6). In Homer's time the Zidonians were celebrated for their skill as workmen in silver and embroidered garments ('Il.' vi. 289; xxiii. 743-4; 'Od.' iv. 614-18; 'Dict. of B.' ZIDON). It is not till the time of the Persian empire that the Zidonians become so famous as mariners and sailors.

quiet and secure; there was no magistrate in the land, that might put them to shame in anything.] This is a very obscure and difficult passage; but it is hardly possible that the A. V. can be the true rendering. Translate thus: "**Quiet and secure, and none of them doing any injury in the land, possessing wealth,**" or *dominion.* These adjectives are all in the singular number. The words which follow, *they were far,* &c., are in the plural. See note at end of chapter.

8. *What say ye?*] Or, *How have you sped?*

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men †appointed with weapons of war.

† Heb. *girded.*

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and †saluted him.

† Heb. *asked him of peace.*

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the

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9. *We have seen the land, &c.*] Compare the report of the spies, Num. xiv. 7; and see Num. xiii. 18-33.

are ye still?] See the same phrase, 1 Kings xxii. 3; 2 Kings vii. 9.

10. *A large land.*] Literally *wide on both sides.* See the same phrase, Gen. xxxiv. 21; 1 Chr. iv. 40, applied to rivers and to the sea, Isai. xxxiii. 21; Ps. civ. 25.

a place where there is no want, &c.] Comp. Deut. viii. 7-9, specially the words "thou shalt not lack (want) anything in it."

11. *Family.*] For *tribe.* See above, xiii. 2, note.

12. *Kirjath-jearim.*] "City of forests," otherwise called "Kirjath-Baal," city of Baal, and "Baalah," Josh. xv. 60; xviii. 14; 2 Sam. vi. 2, identified by Robinson with the modern *Kurit-el-Enab,* on the road from Jaffa to Jerusalem. The district is still remarkable for its "thick and solitary woods" (Tobler, in 'Dict. of Bib.').

13. *Mount Ephraim.*] The hill-country of Ephraim, iii. 27.

14. *In these houses.*] This agrees with what we saw at verses 2 and 3 that the "house of God" and Jonathan's house were detached from Micah's. There were other houses besides, verse 22.

15. *The house of the young man the Levite, even unto the house of Micah.*] If the Levite lived in Micah's house, it could not be called the Levite's house. Evidently he lived in a separate house of his own. The whole settlement was probably called Beth-Micah (Micah-stead), consisting as it did entirely of Micah's servants; or the words might be rendered, "*the Levite of Micah's house.*"

17. *And the five men, &c.*] The order is this:—When the whole party were in the road opposite Jonathan's house, the five men went in at his gate, advanced to his house, and saluted him. He came out to them, and went with them to the gate again, where the six hundred men were stationed on the road. While Jonathan was parleying with the six hundred, the five went back to Micah's chapel (called Micah's house, verse 18) and took the ephod, teraphim, &c., and brought them to the gate where the priest was talking with the six hundred men. On his crying out (verse 18), they bid him hold his peace, and persuaded him to take charge of the sacred things and go with them.

18. *The carved image, the ephod, &c.*] The

molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, †that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest †angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by

† Heb. *bitter of soul.*

† Heb. *that thou art gathered together?*

Hebrew has here "**the carved** (or graven) **image of the ephod**," different from verses 14 and 17, where the A. V. is correct. The Hebrew word for *graven image*, verses 14, 17, and *carved image*, in verse 18, is the same.

21. *And put the little ones, &c., before them.*] They expected a pursuit from Micah's people, and arranged their order of march accordingly. Compare Gen. xxxiii. 2, 3. Jacob expected to *meet* Esau; the Danites expected to be *pursued*.

the carriage.] Rather, "*the valuables.*" Quite a different word from 1 Sam. xvii. 22. Some interpret it "the heavy baggage."

22. *The houses near to Micah's house.*] Rather, *in Micah's house*, the same phrase as in verse 3; Beth-Micah meaning here the whole stead, very likely all contained in one court, entered by one gate (verse 16). They are "*the houses*" of verse 14.

were gathered together.] Literally, "were called together." The men, who were all Micah's workmen, were probably in the fields with their master at the time of the robbery. When the women saw what was done they gave the alarm, and Micah called the men together as quickly as possible, and pursued the Danites and overtook them.

23. *That thou comest with such a company.*] Hebrew, *that thou art called together;* the whole clan being included under Micah, their head. See above, i. 1, note.

25. *Let not, &c.*] More literally, "*Make not thy voice heard,*" &c.

angry fellows.] The same phrase as 2 Sam. xvii. 8, *chafed in their minds*. Literally, *bitter of soul*.

run upon thee.] Rather, "**fall upon thee.**" See above, viii. 21; xv. 12, note.

thy household.] Heb. *thy house, i. e.* all the men that were with him. This illustrates the application of the name Beth-Micah to the whole settlement, verses 15, 22.

27. *The things which Micah had made.*] Rather, from verse 24, "**the gods which Micah had made.**" See verse 31; Deut. xxvii. 15; Exod. xx. 4, &c.

quiet and secure.] There is something very singular in the way in which the expressions at verse 7 are repeated here and verse 28. It looks like a quotation. See note on verse 7.

they smote them with the edge of the sword, and burnt the city with fire.] Comp. i. 8, and note; also Josh. xi. 11-13. The Danites treated Laish with most unjustifiable cruelty.

28. *Beth-rehob.*] Rehob (as Dan after-

Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of
[a] Jos. 19. 47. the [a]city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

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wards) is mentioned as the northernmost point of the land of Canaan, Num. xiii. 21, and its position is defined with reference to the entering in of Hamath. See, too, Josh. xix. 28. It was in the territory of Asher, if this Rehob is the same, which is doubtful, Judg. i. 31. In the reign of David Beth-Rehob was inhabited by Syrians (Aramites), 2 Sam. x. 6.

a city.] Rather, "**the**" *city.* They rebuilt Laish, which they had burnt down (verse 29).

30. *Jonathan, the son of Gershom, the son of Manasseh.*] The phrase does not determine whether Jonathan was the *son* or only the *descendant* of Gershom. In the Hebrew text the name here rendered MANASSEH is written M^{N}SH. Without the little N suspended over the line, it reads MOSES, whose son was Gershom, Exod. ii. 22, whose son or descendant Jonathan clearly was. The Masoretes, probably grieved that a descendant of Moses should have been implicated in idolatrous worship, adopted this expedient for disguising the fact without absolutely falsifying the text. The Vulgate has *Moses;* the Septuagint *Manasses* (except some ancient MSS. mentioned by Kennicott).

until the day of the captivity of the land.] The deportation of the ten tribes by Tiglath-Pileser and Shalmaneser is undoubtedly meant, as 1 Chr. v. 22. See Introduction, p. 121, and 2 Kings, xv. 29; xvii. 6. This would seem, therefore, to imply that the descendants of Jonathan were priests of the worship of the golden calf which Jeroboam established at Dan. And this inference is borne out by the circumstance that in the account given of the idolatrous worship in 1 Kings xii. 28-33, "the priests which were not of the sons of Levi" are ascribed to Bethel only, though it is expressly said that one of the calves was set up in Dan.

31. *And they set them up, &c., all the time that the house of God was in Shiloh.*] The word "set up" in this verse is wholly different from that in verse 30. The Hebrew may be rendered literally, "**and they** (the Danites) **gave in charge to them** (the sons of Jonathan, the priests) **Micah's graven image which he made, all the time the house of God was in Shiloh.**" The two verses seem to tell us that Jonathan's descendants were priests to the tribe of Dan till the captivity; and that the graven image was in their custody till David's time, by whose order, perhaps, it was destroyed, though the idolatrous worship continued, or was revived, at Dan.

ADDITIONAL NOTE on verse 7.

quiet and secure, and there was no magistrate in the land that might put them to shame in anything.] Such is the A. V. of this difficult passage. But it is scarcely sense, nor is it a possible rendering of the Hebrew words. With the help, however, of the Chaldee paraphrase and the Syriac version, and by close attention to the Hebrew construction and the proper meaning of the Hebrew words, we get a good sense as given in the note above. אין מכלים דבר. The common word הכלים (Hiphil of כלם) means *to put to shame,* by reproachful contumelious words (1 Sam. xx. 34; xxv. 7; Prov. xxv. 8, &c.), hence generally *to injure,* and the simple rendering of our phrase is, *there was not any who did an injury in anything* (or *who did any injury*) in the land. יורישׁ עצר. These words are of somewhat doubtful signification, because עצר is only found here. The force of the verb יורישׁ (*inheriting* or *possessing*), however, goes far to determine its meaning to be what the Sept. here gives it, θησαυροὶ, *treasures,* Vulg. "magnæ opes," *i. q.* אוצר. Gesenius ('Thes.' sub v.) derives the sense of *opes* from *collecting, gathering together,* whence עצרה *the congregation.* Hence translate *possessing wealth.* The meaning is that, being intent upon com-

mercial gains and industrial pursuits, they injured nobody. This last phrase is clearly poetical. The points to notice further are, that whereas "they dwelt careless" is in the Hebrew יושבת לבטח, in the fem. sing., agreeing with עם, *people*, and the words *and they were far* are in the plur. masc., the intermediate words *quiet . . . . in anything* are in the masc. sing. The obvious explanation is that these words are a quotation from some writing which so describes the manner of the Zidonians; and this explanation accounts not only for the grammatical peculiarity just noticed, but also for the unusual character of the whole sentence, the tautological repetition of בטח (secure) after לבטח (careless)—quite natural in a quotation—and the poetical phrase יורש עצר, *possessing wealth*, absurdly rendered in the A. V. "a magistrate." It will be observed that the words "quiet and secure, and none of them doing any injury in the land, possessing wealth," are quite redundant, except in the light of a quotation to justify the preceding description. It is also interesting to observe, that from this favourable description of the inhabitants of Laish, it would appear that the writer did not approve the cruelty of the Danites: an inference in harmony with the first verse of this chapter, which mentions the want of a king in Israel as the cause of the lawlessness of the period in civil and religious matters. Comp. xix. 1; xxi. 25.

CHAPTER XIX.

1 *A Levite goeth to Beth-lehem to fetch home his wife.* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeonites abuse his concubine to death.* 29 *He divideth her into twelve pieces, to send them to the twelve tribes.*

AND it came to pass in those days, [b] when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him [†] a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there [‖†] four whole months.

3 And her husband arose, and went after her, to speak [†] friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, [†] Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

[b] ch. 17. 6. & 18. 1. & 21. 25.

[†] Heb. *a woman a concubine*, or, *a wife a concubine.*

[‖] Or, *a year and four months.*

[†] Heb. *days, four months.*

[†] Heb. *Strengthen.*

[†] Heb. *to her heart.*

CHAP. XIX. 1. *When there was no king.*] See above, xvii. 6, note. This history has no connexion whatever with the preceding, unless it be found in the mention of Beth-lehem Judah, verse 1, compared with xvii. 7, and Mount Ephraim, xvii. 1, compared with xix. 1, and in the mention of Levites in both histories. The note of time, xx. 28, shows that the date of it is in the lifetime of the first generation of settlers in Canaan.

a concubine.] In the Hebrew, *a wife, a concubine*, an inferior wife, often a slave, and usually ascribed to a man who had a wife. But the name does not imply any moral reproach. A concubine was as much the man's wife as the woman so called, though she had not the same rights. See verse 3.

2. *Played the whore against him.*] Perhaps only meaning that she ran away from him, and left him; for she returned to her father's house.

four whole months.] The Hebrew words *days, four months*, are doubtful, meaning either "*a long time, viz. four months*," or "*one year and four months.*" See above, xiv. 8, note, and xi. 4.

4. *His father-in-law.*] A phrase, showing that the woman was the Levite's wife.

6. *Let thine heart be merry.*] Above, xvi. 25, note.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them.

† Heb. *till the day declined.*

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day † draweth toward evening, I pray you tarry all night: behold, † the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go † home.

† Heb. *is weak.*

† Heb. it is *the pitching time of the day.*

† Heb. *to thy tent.*

10 But the man would not tarry that night, but he rose up and departed, and came † over against Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

† Heb. *to over against Jebus.*

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

16 ¶ And, behold, there came an

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8. *They tarried.*] Rather, *they lingered*; same word as 2 Sam. xv. 28; quite different from *tarry* in verses 6, 9, 10.

9. *And when the man, &c.*] This is a perfect picture of the manners of the time. It is probable, too, that the father showed more than usual hospitality, in order to ensure the kind treatment of his daughter by her husband. These particulars are given to account for their journey running so far into the evening, which was the immediate cause of the horrible catastrophe which followed.

10. *Jebus.*] See i. 8, note.

which is Jerusalem.] The regular formula for supplying the modern and well-known name. See Gen. xxxv. 6; xxiii. 2; Josh. xv. 9, 60; 2 Sam. v. 7; Esth. ii. 7, &c.

12. *City of a stranger.*] This shows how completely, even in these early days, the Jebusite population had excluded both the tribes of Judah and Benjamin.

14. *Gibeah, which belongeth to Benjamin.*] (As distinguished from *Gibeah*, in the mountains of Judah, Josh. xv. 57), called also *Gibeah of Saul*, 1 Sam. xv. 34, where, as here, it is named in connexion with Ramah, 2 Sam. xxi. 6, &c. It is identified by Robinson with *Tuleil-el-Ful*, four miles north of Jerusalem, on the road to Nablous. Two miles further north is el-Ram, or Ramah.

15. *And they turned aside thither, &c.*] They would have gone on to Ramah, had the daylight held out; but sunset in that latitude is almost immediately followed by darkness, so they stopped at Gibeah.

and when he went in, &c.] The words should be rendered "**and he came in, and sat down in the square** (or place) **of the city; and no one took them into his house to lodge.**"

he came in.] Indicates entering in at the gate of the city. The square, or place, in Oriental cities is the open space within the gates, where courts were held, bargains made, and where the chief men and strangers congregate. In the very similar description in Gen. xix. 1-2, Lot was sitting in the gate of the city at even, when the angels entered in, and immediately rose and offered them hospitality, which they at first declined, saying they would pass the night in the street or place. At Gibeah, though many persons in the gate must have seen the strangers enter in, no one offered them hospitality.

took them in.] The same word in the Septuagint as is used Matt. xxv. 35, "I was a stranger, and ye took me in."

16. *Which was also of Mount Ephraim.*] Of the country of the Levite. This single

old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the LORD; and there *is* no man that †receiveth me to house.

† Heb. *gathereth.*

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And [c]the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

[c] Gen. 19. 6.

24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not †so vile a thing.

† Heb. *the matter of this folly.*

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

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giver of hospitality was himself a stranger and sojourner at Gibeah.

17. *The street.*] Verse 15.

whither goest thou? &c.] Compare xviii. 3. "Unde et quo, Catius?"—Hor.

18. *The house of the Lord.*] Probably at Shiloh, xviii. 31. The Levite was probably one of those who ministered at the Tabernacle. His two asses and servant show him to have been in good circumstances, and he had a home of his own.

19. *Straw and provender.*] The same words as in Gen. xxiv. 25, 32. The word translated *provender* seems to mean any grain fit for food for cattle. Comp. Gen. xlii. 27 with verse 25 and xliii. 24. Besides the text, it only occurs in the above-cited passages in the Book of Genesis.

20. *Peace be with thee.*] Or, as we should say, "Don't trouble yourself about that; I will gladly supply all your wants."

21. *Provender.*] The word *provender* is not repeated here in the Hebrew, nor any noun whatever; but the verb *balal* is used, which means "to give *belil*," *i. e.* fodder, consisting of divers grains, vetches, and other herbs, mixed, as the custom was. The Latins called this *farrago*. *Fed the asses* would be a sufficiently accurate translation.

they washed their feet.] Compare the very similar passage, Gen. xliii. 24. See, too, Gen. xviii. 4; xix. 2; xxiv. 32; Luke vii. 44; John xii. 3; xiii. 5, 12, 14; 1 Tim. v. 10.

23. *This man is come into mine house.*] He appeals to the sacred rights of hospitality, just as Lot does, Gen. xix. 8. The whole passage is singularly like Gen. xix., even in the very words used. And the punishment which fell upon the guilty tribe of Benjamin was scarcely less signal, though of a different kind, than that which was inflicted upon the cities of the plain. Both passages, too, betray painfully the low place in the social scale occupied by woman in the old world, from which it is one of the glories of Christianity to have raised her. Christian men, even in the rudest ages, would rather have laid down their lives in defence of a wife and a daughter.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

CHAPTER XX.

1 *The Levite in a general assembly declareth his wrong.* 8 *The decree of the assembly.* 12 *The Benjamites, being cited, make head against the Israelites.* 18 *The Israelites in two battles lose forty thousand.* 26 *They destroy by a stratagem all the Benjamites, except six hundred.*

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

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27. *Her hands, &c.*] A touch of nature, terrible in its truth.

28. *An ass.*] Rather, "**the**" *ass*, the ass on which she rode, verses 3, 10, 19, 21.

29. *A knife.*] Rather, "**the**" *knife*. The single household implement used, not like our knives at our meals, but for slaughtering and cutting up the animal into joints for eating. It is the same word as is used Gen. xxii. 6, 10, and Prov. xxx. 14, but occurs nowhere else.

divided her.] The same word as is used 1 Sam. xi. 7 (hewed in pieces), and is the technical word for *cutting up* an animal, Exod. xxix. 17; Lev. i. 6, 12; viii. 20, &c. The verbal derived from it designates *the piece*.

together with her bones, &c.] Rather, *into her bones*, or *bone by bone, into twelve pieces*. The *pieces* are synonymous with the *bones*, as may be seen Ezek. xxiv. 4, 5. There is something truly terrible in the stern ferocity of grief and indignation which dictated this desperate effort to arouse his countrymen to avenge his wrong. Comp. 1 Sam. xi. 7. A somewhat similar trait of character may be seen in Absalom's conduct, 2 Sam. xiv. 30.

CHAP. XX. 1. *The congregation was gathered together, &c.*] The *congregation* is the technical term for the whole community of the Israelitish people. It occurs about sixty-seven times in the Pentateuch alone, "the congregation," and about thirty times with the addition "of Israel," or "of the children of Israel," or "of the Lord," and about thirteen times in the Book of Joshua, either alone or in one of the above combinations. In the Book of Judges it is found only here, and xxi. 10, 13, 16. It occurs besides 1 Kings viii. 5; xii. 20; 2 Chr. v. 6. Hence its occurrence here is an indication of the early date of these transactions.

was gathered together.] The same word is found coupled with *congregation*, Num. i. 18; viii. 9; xvi. 42; Lev. viii. 4; Josh. xviii. 1; xxii. 12.

from Dan to Beer-sheba.] We cannot safely infer from this expression that the settlement of Dan, recorded in ch. xviii., had taken place at this time. It only proves that in the writer's time, from Dan to Beer-sheba, was a proverbial expression for all Israel. See 1 Sam. iii. 20; 2 Sam. xvii. 11; xxiv. 2, 15; 1 Kings iv. 25.

with the land of Gilead.] Meaning all the transjordanic tribes; mentioned particularly, both to show that the whole congregation of the children of Israel, in its widest meaning, took part in the council, and also because of Jabesh-Gilead, xxi. 8, 10.

unto the Lord in Mizpeh.] The phrase *unto the Lord*, implies the presence of the tabernacle. See above, xi. 11, note.

Mizpeh.] There is great difficulty in fixing the locality of Mizpeh, or Ham-mizpeh, as it

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

† Heb. *the man the Levite.*

4 And †the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they †forced, that she is dead. † Heb. *humbled*

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

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is in the Hebrew "the watch-tower." Mizpeh in Benjamin (Josh. xviii. 26), from its connection with Bethel and Ramah, is probably the same as that which appears as a place of national assembly in 1 Sam. vii.; x. 17; and again 2 Kings xxv. 23-25; and hence we may conclude that it is the Mizpeh here mentioned. From the internal evidence of the chapters xx. xxi. it must have been near Shiloh; and the evidence, 1 Sam. x. 17, 22, 25, is to the same effect. From 1 Sam. x. 26, it seems to have been also near Gibeah. Its situation in the north of Benjamin would meet these requirements. See also 1 Sam. iv. 13, note.

2. *The chief.*] Literally, "*the corner stones.*" Comp. 1 Sam. xiv. 38.

the assembly of the people of God.] Comp. Num. xi. 29; xvi. 41. Both expressions are rather in the elevated or poetical style, probably indicating the dignity and solemnity of the meeting, and the excitement of the narrator's mind in speaking of it.

3. *The children of Benjamin, &c.*] It is objected to placing Mizpeh in Benjamin, that the Israelites would not have met in the borders of the offending tribe, and that if they had done so it could not be said that the Benjamites *had heard* of the coming of the Israelites to Mizpeh. But of course they met in the place where national assemblies of Israel were wont to be held, and the expression "they heard," does not imply that they heard it accidentally, but that they were duly summoned with the other tribes; so that their absence was contumacious.

tell us.] In Hebrew, *tell ye us*, as if addressed to both parties, the Benjamites and the Levite. But only the Levite was there to answer. Comp. 2 Sam. xvi. 20, where *give* is plural.

5. *The men of Gibeah.*] Literally, *the masters*, as ix. 2.

and thought.] The word *and* is improperly introduced. The colon should be placed after *night*, when the first sentence ends; the next sentence proceeds, "**Me, they thought to have slain, and my concubine they have humbled that she is dead.**"

7. *Ye are all, &c.*] Rather, *Behold ye children of Israel, all of you, give your advice*, &c. *Give your . . . counsel*, the same phrase as 2 Sam. xvi. 20, there rendered less well, *give counsel among you.* See above, i. 1, note on "for us;" also xix. 30. The phrase, *give counsel*, seems to be the customary formula in a Jewish parliament, or council.

8. *We will not, &c.*] They bound themselves not to break up and disperse till they had punished the wickedness of Gibeah.

9. *We will go up.*] These words are not in the present Hebrew text, though they are expressed in the Septuagint. They are not absolutely necessary to the sense. *Against it by lot* might possibly be an abrupt expression of the decree of the people. It seems, however, more probable that the Hebrew word for *we will go up* (*na'aleh*) has fallen out of the text, from its containing the same letters as the next word, *'aleha*, against it (Heb. עליה *'aleha*).

by lot.] To determine who should go up first, as is evident from verse 18, which relates

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, †knit together as one man.

† Heb. *fellows.*

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [a]left-handed; every one could sling stones at an hair *breadth*, and not miss.

[a] ch. 3. 15.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

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the execution of the purpose here announced. The shape of the ground probably made it impossible for the whole force to operate at once. Comp. i. 1, and note; 1 Sam. x. 19, 22. The question of spoil, too, had probably something to do with the arrangement. Comp. 1 Sam. xxx. 22-25.

10. In order to make it possible for the whole fighting force of Israel to keep the field, they would appoint every tenth man (forty-thousand in all) to find provisions for the whole army.

That they may do, &c.] That the Israelites may do to the men of Gibeah what their wickedness deserves. See i. 7, and note.

13. *The children of Benjamin.*] Here, too, the word for *the children* (*benj*), has fallen out of the Hebrew text, the letters which compose it being the same as the beginning of Benjamin. See verse 9. It does not appear what was the exact stage of the transaction at which the Israelites sent these messengers of peace, but it was doubtless before they "were gathered against the city as one man." The sense of verses 12 and 13 would, therefore, be expressed in English by the pluperfect tense. "Now the tribes of Israel had sent men," &c. Verses 12 and 13 are parenthetic, and explanatory of verse 14.

14. *But.*] It should be "and." Verse 14 coheres with verse 11.

15. *The children of Benjamin were numbered, &c.*] It is curious to see how the numbering of the Israelites under Moses had established the custom of taking the census. The numbers of Benjamin at the first census (Num. i. 36, 37) were 35,400; at the second census (Num. xxvi. 41) 45,600. At this time they only amounted to 26,700. In the case both of the Benjamites and the Israelites the numbers are diminished by about one-third, *i. e.* they appear as about two-thirds only of what they were at the last numbering in the plains of Moab. This diminution seems to indicate disturbed and harassing times. With this agrees the mention in this verse, and in verses 14, 48, and xxi. 23, of the cities, as containing the whole Benjamite population. The inference is that the open country and unwalled villages were not safe, but that the Benjamites kept the Canaanites in subjection only by dwelling in fortified towns, just as the Normans held the country of the Saxons by means of their castles. As regards Jebus, see i. 21; xix. 10-12.

16. *Seven hundred chosen men left-handed.*] See iii. 15, and note. In the Sept. and Vulg. this clause is omitted, and the seven hundred chosen men of Gibeah are thus represented as the seven hundred left-handed slingers. A very similar account of the slingers in the Balearic islands is given by Diodorus Siculus, v. 18, "They are so accurate in their aim, that they seldom miss their mark." Comp. 1 Sam. xvii. 40, 49.

17. *Four hundred thousand men.*] In Numbers i. 46, the whole congregation of fighting men, including 35,400 Benjamites, was 603,550; in Num. xxvi. 51, it was 601,730, including 45,600 Benjamites.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God,

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18. *Went up to the house of God.*] It should be "**to Bethel**," as the Septuagint, Syriac, Chaldee, and Arabic all render it. The Vulgate alone has "the house of God, *i.e.* at Shiloh." But that Bethel here is a place is evident from verses 26, 27, where the word *there*, especially in verse 27, must refer to a place (comp. Josh. xviii. 1), and the only place named is Beth-el, in verse 26. In verse 31, too, Beth-el is manifestly the name of the place, as in xxi. 19. Besides, there is not a single passage in Scripture in which Beth-el means "the house of God;" it always means Bethel. (Zech. vii. 2, is the only possible exception, and even there the best commentators render it *Bethel*. See Rosenmüller Schol. Thenius, &c.) "The house of God" is either *Beth-ha-elohim*, or, far more frequently, *Beth-adonai*, the house of the Lord. It is evident, too, that this Bethel was very near to Gibeah, since they could come and go the same day, verses 19, 23, 26. Now Bethel is only five or six miles from Gibeah, whereas Shiloh is some fifteen or sixteen miles. We conclude, therefore, that at this time the ark was for some reason at Bethel (comp. 1 Sam. x. 3), and not at Shiloh. It is not unlikely that though Shiloh was the chief residence of the ark (Jer. vii. 12), yet the tabernacle, being moveable, was, either at stated times, or as occasion required, moved to where the judge resided, or the congregation assembled. Comp. 1 Sam. vii. 16. On the present occasion the ark may have been moved to Bethel for the convenience of proximity to the great national council at Mizpeh. The absence of anything like the ruins of a town at Shiloh (Robinson, 'B. R.') is quite in accordance with this moveable sanctuary. See xi. 11.

which of us, &c.] See nearly the same words, i. 1, 2.

21. *The children of Benjamin came forth, &c.*] The whole army of the Benjamites had taken shelter within the walls of Gibeah, which, as its name indicates, being on a hill, was difficult of access to an attacking army, and gave great advantage to the defenders, who fought from higher ground, and probably defended a narrow pass, while their companions on the walls could gall the assailants with their slingstones.

23. *Before the Lord.*] *I.e.* before the tabernacle, or the ark, and where the altar was, as appears by verse 26. Comp. verse 1, and xi. 11, note.

asked counsel.] Implying that the High-Priest was there. See verse 27, and i. 1, note.

25. *All these drew the sword.*] Comp. verse 17. The clause is added here to make it clear that all these 18,000 were fighting men, part of the army, not unarmed inhabitants of neighbouring villages.

26. *Then all the children of Israel, and all the people, &c.*] The *people* here must mean all the unarmed—all who, for whatever cause, were not included among the men who drew the sword. The salutary effect of the two

and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

29 And Israel set liers in wait round about Gibeah.

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days of defeat was now apparent, in the humble, docile, and devout demeanour of the people.

fasted until even.] The regular time for ending a fast among the Hebrews, as among the Mahomedans to this day, was sunset. Comp. 1 Sam. xiv. 24; 2 Sam. i. 12, &c. Such national fasts are called by the Rabbis *fasts of the congregation*, and were enjoined, they tell us, when they were afflicted by their enemies in a siege, by the sword, by pestilence, hurtful beasts, locusts, the caterpillar, mildew, blasting, abortions, diseases, scarcity, or drought (Lewis, 'Orig. Heb.' ii. 571).

offered burnt offerings and peace offerings.] Comp. xxi. 4; 2 Sam. vi. 17; Num. vii. 87, 88. The burnt offerings might not be eaten, but were holocausts, Levit. i. 9; it was necessary therefore, on such occasions to offer peace offerings as well, to supply meat for the people. Burnt offerings were offered at the door of the tabernacle . . . before the Lord, Lev. i. 3. For the law of peace offerings, see Levit. iii.

27. *Enquired of the Lord.*] The phrase in the Hebrew is exactly the same as that rendered *asked counsel of the Lord*, in verse 23. See note there.

the ark of the covenant of God was there in those days.] This explanation alone seems to make it quite certain that *Bethel*, not *the house of God*, was named in the preceding verse; because the statement that they had gone up to the *house of God* to enquire of the Lord could require no such explanation. But the statement that they went to Bethel to enquire of the Lord does need the explanatory addition that at that time the ark of the covenant was there.

28. *Phinehas, the son of Eleazar, &c.*] A most important chronological statement, though introduced quite, as it were, accidentally. It makes it probable that these events occurred within twenty years of the death of Joshua. But xix. 12 shows us Jebus already in the settled possession of the Jebusites. Hence the early date of the events related in ch. 1 is confirmed.

before it.] Or, *before Him*, viz., God. Either sense is in accordance with the language of Scripture. See, *e. g.*, Levit. xvii. 4, and Exod. xxviii. 30; Deut. xii. 18.

to-morrow I will deliver them.] The two former answers only bid them go up against Benjamin; now, for the first time, the promise is added, "To-morrow I will deliver them into thine hand." Comp. Josh. viii. 1.

29. *And Israel, &c.*] They now act with more humility and caution and wisdom. The stratagem described in the following verses is exactly the same as that by which Joshua took Ai. A body of assailants, by a feigned flight and retreat, enticed the army of the besieged to pursue them beyond the shelter of the walls. Another body, which lay in ambush, then rushed into the city, put all whom they found there to the sword, and then, according to a preconcerted signal, set the city on fire, the smoke of which announced to the Israelite army, and also revealed to the Benjamites, that the city was taken. This was the signal to the retreating Israelites "to turn again" upon their astonished pursuers, who, in their turn, took to flight "unto the way of the wilderness," *i. e.* the wilderness that extended from Jericho to the hills of Bethel (Josh. xvi. 1), probably hoping to cross the Jordan. Compare 2 Sam. xv. 23; xvii. 22; 2 Ki. xxv. 1-5; Jer. xxxix. 5. The Israelites, however, pursued them closely, and the Benjamites "out of the cities" (verse 15) tried to take refuge in their cities; but the Israelites following them destroyed them, exterminated the population, and burnt their cities (verses 42, 48). There fell in this way 18,000 men of Benjamin; 5000 more were killed in the pursuit in the highways, and then 2000 more, who had managed to get as far as Gidom, an unknown city, apparently between Gibeah and Rimmon. Only 600 succeeded in occupying the rock Rimmon, which seems to have been inaccessible to an attacking force (verse 47). The Israelites, therefore, probably leaving a sufficient force to watch the refugees at Rimmon, returned to the cities of Benjamin, put to death every remaining inhabitant, men, women, and children, destroyed the cattle, and burnt all the remaining cities.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began †to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up ‖to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

† Heb. *to smite of the people wounded as at*, &c.
‖ Or, *Beth-el.*

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait ‖drew *themselves* along,

‖ Or, *made a long sound with the trumpet.*

About 1100 more Benjamites "that drew the sword," must have fallen in these operations and in the battles of the two first days, to make up the whole 26,700 mentioned at verse 15. Such is the substance of the following narrative, which is rather involved in parts.

31. *To the house of God.*] It should be, beyond all question, "**to Bethel**," as in the margin.

Gibeah in the field.] Probably the same as Geba (Josh. xxi. 17), the two forms being nearly identical (compare verses 10 and 33 of this chapter, where *Gibeah* is in the Hebrew *Geba*). Gibeah of Saul cannot be meant; for it seems absurd to talk of men going *from Gibeah* to a place where there are two roads, one leading *to Gibeah* and the other to Bethel. The words *in the field* seem also to point clearly to a different Gibeah. It is a strong confirmation of this obvious inference that the present road, which leads northward from Jerusalem, branches off about a mile beyond Tuleil-el-Ful (*i. e.* Gibeah) into two roads, of which one leads to Beitin (Bethel), and the other to Jeba (Geba). (See 'Dict. of the Bible,' GIBEAH.)

33. *Baal-Tamar.*] Only mentioned here. It took its name from some palm-tree that grew there, perhaps the same as the "palm-tree of Deborah, between Ramah and Bethel" (Judg. iv. 5), the exact locality here indicated, since "the highway," mentioned verse 31, along which the Israelites enticed the Benjamites to pursue them, leads straight to Ramah, which lay only a mile beyond the point where the two ways branch off. A point ever so little north of Ramah would be "between Ramah and Bethel."

the meadows of Gibeah.] The word rendered *meadow* (מערה) is only found here. According to its etymology, it ought to mean a *bare open place*, which is particularly unsuitable for an ambush. But by a change in the vowel-points, without any alteration in the letters, it becomes the common word for *a cavern.*

34. *And there came against Gibeah, &c.*] The numbers had not been stated before. The writer here seems to supply the omission. This way of adding fresh information, bit by bit, is very inartificial, and introduces some obscurity into the order of the narrative. It is remarkable how comparatively small a number (10,000) gain the decisive victory. Compare verses 21, 25, and ch. vii. 2-7.

36. *For* (Heb. "**and**") *the men of Israel gave place, &c.*] Here, again, as far as verse 46, the writer goes back, and supplies details which he had omitted in the first draught of the narrative.

37. *Rushed.*] The same word as is used ix. 33, and there rendered "set upon."

drew themselves along.] The same word

and smote all the city with the edge of the sword.

38 Now there was an appointed ‖ Or, *time.* ‖sign between the men of Israel †and the liers in wait, that they should † Heb. *with.* make a great †flame with smoke rise † Heb. *elevation.* up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began † Heb. *to smite the wounded.* †to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, † Heb. *the whole consumption.* †the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil † Heb. *touched them.* †was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down ‖with ease †over against Gibeah toward the sunrising. ‖ Or, from *Menuchah*, &c. † Heb. *unto over against.*

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

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as is used iv. 6, and there rendered "draw towards;" better rendered in both passages "**spread** (thyself, themselves) **out.**"

with the edge of the sword.] See above I. 8, note.

42. *The way of the wilderness.*] See note on verse 29.

them which came out of the cities.] These must be the Benjamites, who are described in verse 15 as being numbered "out of the cities 26,000 men." Hence, "*in the midst of them*" must mean *in their own cities*, whither, doubtless, they severally fled for refuge, but failed to find shelter within their walls, for the men of Israel pursued them closely, put them to the sword, and burnt their cities with fire (verse 48). Anathoth, Alemath, Ramah, Ataroth, Geba, Michmash, Ai, Bethel, Migron, &c., would probably be the cities meant, all lying east and north of Gibeah. Compare the list of Benjamite cities on Sennacherib's march to Jerusalem, as described Isai. x. 28-32. It is not unlikely that from their lying so thick, and being important posts, they were called *par excellence*, THE CITIES, xxi. 23.

43. The language and construction of this verse is poetical; it seems to be an extract from a song, and to describe, in the language of poetry, the same event which the preceding verse described in that of prose.

With ease.] Heb. *rest* (Num. x. 33; Ps. xcv. 11). The expression in the Hebrew is very obscure. The Septuagint takes it as the name of a place, as does Luther. Perhaps the idea intended to be conveyed is, *in his rest they trode him under foot*, viz., in his cities, whither he fled for rest from his pursuers.

trode them down.] The word is used of threshing and treading the wine-press, Jer. li. 33; xlviii. 33.

toward the sunrising.] On the line of flight from Gibeah to Rimmon and the wilderness of Jericho. See note on verse 42.

45. *And they turned and fled, &c.*] Baffled in their endeavour to find shelter in the cities, they pursued their original course toward the wilderness and Jordan, and came to "the rock of Rimmon." A village named *Rummon*, situated on the summit of a conical chalky hill, "a lofty rock, rising steeply," is described by Robinson as still existing, and forming a remarkable object in the landscape, visible in all directions. Eusebius also mentions it as *Remmon*, lying 15 miles north of Jerusalem. It is a different place from Rimmon in the south of Judah (Josh. xv. 32), and Rimmon in Zebulon, Josh. xix. 13. Rimmon is the Hebrew for a pomegranate, and hence Josephus calls the place ROA.

Gidom.] Mentioned nowhere else, but evidently close to Rimmon.

46. *So all that fell that day, &c.*] This

[a] ch. 21. 13.

47 [a]But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [†]came to hand: also they set on fire all the cities that [†]they came to.

† Heb. *was found.*

† Heb *were found*

CHAPTER XXI.

1 *The people bewail the desolation of Benjamin.* 8 *By the destruction of Jabesh-gilead they provide them four hundred wives.* 16 *They advise them to surprise the virgins that danced at Shiloh.*

NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

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had been already stated in verse 35 (25,100). The intervening verses give us the details of the loss on that day: 18,000, 5000, and 2000; in all 25,000. But as the Benjamites numbered 26,700 men (verse 15), and 600 escaped to the rock of Rimmon, it is clear that 1100 are unaccounted for, partly from no account being taken of those who fell in the battles of the two first days, partly from the use of round numbers, or from some other cause. The numbers given both here and at verse 35 are expressly restricted to those who fell on *that* (third) *day*.

47. *Six hundred men.*] Compare 1 Sam. xiv. 2.

to the wilderness.] Rather, "**toward the wilderness**," as verse 45.

48. *And the men of Israel turned again, &c.*] Having utterly destroyed the Benjamite army, except the 600 men who were shut up in Rimmon, the Israelites returned through the Benjamite country and put to death all the remaining inhabitants, destroyed the cattle, and burnt the cities. In short, they treated Benjamin as devoted to utter destruction, as Jericho had been (Josh. vi. 17, 21), and the whole tribe was all but actually extirpated. We see in the punishment inflicted the same ferocity which marked both the crime and the Levite's mode of requiring vengeance. These terrible transactions seem to have made a deep impression upon the mind of Israel, since we find them referred to by the prophet Hosea several centuries after (Hos. ix. 9; x. 9), where, however, it is the conduct of the Benjamites that is held up to reprobation.

CHAP. XXI. 1. *Had sworn in Mizpeh, &c.*] At the meeting spoken of, xx. 1, after the Benjamites had refused to deliver up the guilty Gibeathites (xx. 13). It was, no doubt, at the same time that they devoted the cities of Benjamin to be *cherem*, a cursed thing.

2. *To the house of God.*] It should be, "**to Bethel.**" See notes on xx. 18, 27, and below verse 19.

before God.] See xx. 26, 27.

wept sore.] Heb., "**wept a great weeping.**" Compare Ezra iii. 12, 13. They seem to have kept a fast-day, since they wept before the Lord till sunset, xx. 26.

3. *Lord God of Israel, &c.*] The twofold repetition of the name of Israel (come to pass *in Israel* . . . . lacking *in Israel*) is very striking in connexion with the title of Jehovah as *God of Israel*. It contains a very forcible pleading of the covenant, and memorial of the promises. The very name of Israel, too, comprehends all the twelve tribes; with one of them blotted out, the remnant would not be Israel.

4. *Built there an altar, &c.*] We cannot be certain whether the brazen altar was at Bethel at this time, or whether it may not have been elsewhere, *e. g.*, at Shiloh with the tabernacle; as at the time of Solomon's accession the tabernacle and the brazen altar were at Gibeon, while the ark was at Jerusalem (2 Chron. i. 3, 4, 5). Ch. xx. 27 only tells us of the ark, without naming the tabernacle or the altar. Some, however, think that the altar here mentioned was *additional* to the brazen altar, in consequence of the unusual number of sacrifices caused by the presence of the whole congregation (1 Kings viii. 64).

burnt-offerings and peace-offerings.] See xx. 26, and note.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, [b]Ye shall utterly destroy every male, and every woman that [†]hath lain by man.

[b] Num. 31. 17.

[†] Heb. *knoweth the lying with man.*

12 And they found among the inhabitants of Jabesh-gilead four hundred [†]young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

[†] Heb. *young women virgins.*

13 And the whole congregation sent *some* [†]to speak to the children of Benjamin that *were* in the rock

[†] Heb. *and spake and called.*

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5. *And the children of Israel said, &c.*] The idea seems to have struck them that if any city of Israel had refused to come up to Mizpeh, and had so fallen under the curse, it might open a door for supplying wives to the Benjamites. It seems clear from what follows in verses 6 and 7, that it was the compassion of Israel for their brother Benjamin which led them to ask in verse 8 *what one is there*, &c.

8. For the A. V. *there came none*, we should read "**there had come none**," viz., to Mizpeh, when "the congregation" "of all the children of Israel" "was gathered together as one man" (xx. 1).

Jabesh-Gilead.] Is here mentioned for the first time. It is afterwards remarkable for Saul's deliverance of it from Nahash the Ammonite, as related in 1 Sam. xi., and for the pious gratitude of its inhabitants in rescuing the bodies of Saul and his sons from Beth-shan, and burying them at Jabesh (1 Sam. xxxi. 11-13; 2 Sam. ii. 5-7; xxi. 12-14). The name of Jabesh survives only in the Wady Yabes (running down to the east bank of the Jordan), near the head of which are situated the ruins called Ed-Deir (about two hours from Pella and about four from Beth-Shan), which are identified by Robinson with Jabesh-Gilead, 'B. R.' iii. 319. The situation agrees with the description of Eusebius and Jerome.

9. *For the people were numbered, &c.*] This numbering was probably ordered now for the express purpose of ascertaining if any had neglected the summons. Some, however, think the census had taken place at Mizpeh, before they went to battle.

10. *And the congregation sent* 12,000 *men, &c.*] A thousand from each tribe; for they followed the precedent of Num. xxxi. exactly. Phinehas, who had taken an active part against the Midianites (Num. xxxi. 6), was perhaps the author of this counsel. We know that his zeal, though righteous, was of a fierce character (Num. xxv. 7, 11).

with the edge of the sword.] See note on i. 8.

11. *Ye shall utterly destroy.*] More exactly, "**Ye shall devote to utter destruction.**" See note on xxi. 1, on *cherem*. Compare Num. xxxi. 17, 18.

12. *To Shiloh.*] Whither as the usual place of meeting for the national assembly the Israelites had moved from Bethel (a distance of about 10 miles), during the expedition of the 12,000 to Jabesh-Gilead. Compare Josh. xviii. 1-10.

which is in the land of Canaan.] R. Kimchi professes his inability to explain the cause of this singular description of the site of the well-known Shiloh; but perhaps it is merely used in contradistinction to Gilead on the east of Jordan. Comp. Josh xxi. 2.

Rimmon, and to ‖call peaceably unto them.

‖ Or, *proclaim peace.*

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh †yearly *in a place* which *is* on the north side of Beth-el, ‖on the east side ‖of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

† Heb. *from year to year.*

‖ Or, *towards the sunrising.*

‖ Or, *on.*

20 Therefore they commanded the children of Benjamin, saying,

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14. *And yet so they sufficed them not.*] According to this translation the subject is *wives*, or *women*. But in Num. xi. 22, where this word signifies *to suffice*, it is used impersonally. It is, therefore, better to translate here, "**But they** (the Israelites) **did not find** enough **for them even so.**"

15. See above, verse 6. The impulsive oriental character is strongly marked in the whole history. For *repented them*, the more correct translation in both verses is, "**grieved for**, or, **had compassion upon.**" verse 18.

17. Translate "**The inheritance of the remnant is Benjamin's, and a tribe must not be destroyed out of Israel.**" Probably the question had been proposed for debate, what should be done with the land of the tribe of Benjamin, and some proposed to confiscate it. But the decision was the "territory of the remnant belongs to Benjamin, and for Benjamin it must be secured, otherwise there will be a tribe wiped out, which must not be."

18. *For the children of Israel have sworn, &c.*] Compare Saul's rash oath, 1 Sam. xiv. 24, 28, &c., and his breach of the oath made to the Gibeonites, 2 Sam. xxi. 2. For the guilt of a broken oath, see Ezek. xvii. 15-20; Exod. xx. 7.

19. *Behold there is a feast of the Lord, &c.*] Josephus understands this, as is natural, of one of the three great Jewish feasts, and Hengstenberg thinks the Passover is certainly meant. We know from 1 Sam. i. 3, that in these unsettled times men went up to Shiloh only once a year instead of thrice; we know too that only the males kept the feasts, and therefore the virgins of Shiloh would naturally be the only ones present, and the public festival would be a likely occasion for their festive dances. It is, however, possible that some particular feast peculiar to Shiloh is meant, like the yearly sacrifice of David's family in Bethlehem alluded to, 1 Sam. xx. 29.

which is on the north side, &c.] This exact description of the situation of Shiloh makes the identification of it with the modern Seilûn (Robinson, ii. 269) certain. But the reason for such an exact description of so well-known a place is not manifest. Bertheau (apparently with justice) thinks it must have been added by the compiler of this chapter at a time when Shiloh was deserted, and its site almost forgotten. *Lebonah* now *Lubban*

20. *Therefore they commanded, &c.*] These words show that the speech of the elders in verse 19 had been interrupted, viz. by the interpolation of the description of the site of Shiloh. The original speech would have run thus: There is a feast of the Lord in Shiloh yearly. Go ye therefore (at the feast time) and lie in wait in the vineyards, &c.

in the vineyards, &c.] Some infer from this mention of the vineyards that this feast was at the time of the vintage (comp. ix. 27), and probably the feast of tabernacles.

22. *We reserved not to each man his wife.*] The literal version of the present text is *We will say, give them to us, because we received not each man his wife in the war.* To make sense, it seems that we ought to read *They received not*, which is the reading of the Peschito. The confusion of the text appears to have arisen from the application of the masculine pronominal suffix (them) to the daughters of Shiloh.

in the war.] Viz. against Jabesh-Gilead; for there were only 400 women for 600 Benjamites.

Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [1] Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 [a] In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

[1] Or, *Gratify us in them.*

[a] ch. 17. 6. & 18. 1. & 19. 1.

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ye did not give, &c.] *I.e.* they had not broken the oath mentioned in verse 1, so as to be guilty of taking the Lord's name in vain. They did not give their daughters to Benjamin. The Benjamites had taken them by force. However, this casuistry condemns the system of oaths, and illustrates the wisdom of our Lord's precept, Matt. v. 33-37.

23. *And the children of Benjamin did so, &c.*] Compare the very similar account of the rape of the Sabine women by the Roman youths at the festival of the Consualia, as related by Livy, Book i. ix.

the cities.] See above, xx. 42, and note.

24. *The children of Israel departed thence, &c.*] Viz. from the camp at Shiloh, the business which had brought them thither being now terminated.

25. *In those days there was no king, &c.*] The repetition of this characteristic phrase, which occurs at xvii. 6, xviii. 1, xix. 1, at the close of this narrative of atrocity and bloodshed, is probably intended to impress upon us the idea that these disorders arose from the want of a sufficient authority to suppress them. And certainly both the crime and the punishment inflicted upon its authors and abettors, betray an awful anarchy of uncontrolled passions. The preservation of such a story, of which the Israelites must have been ashamed, is a striking evidence of the Divine superintendence and direction as regards the Holy Scriptures.

RUTH.

INTRODUCTION.

TABLE OF CONTENTS.

Importance of Book as giving ancestry of David and of our Lord. Bearing of Genealogy on Chronology. Interest of Book as a record of domestic life of pious Israelites. Characters of Boaz, Ruth, Naomi, Orpah, and the Kinsman. Moral of history. Place of Book in Canon. Language and phraseology. Date of Book as deduced from these. References to other books of Old Testament in Book of Ruth. Reference to Book in New Testament. Ruth an early instance of God's Grace to the Gentiles.

THE Book of Ruth is historically important as giving the lineage of David through the whole period of the rule of the Judges, *i.e.* from Salmon who fought under Joshua, to "Jesse the Bethlehemite," whose history is continued in 1 Sam. xvi.; and as illustrating the ancestry of "Jesus Christ, the son of David," who "was born in Bethlehem of Judea" (Matt. i. 1, ii. 1). The care with which this narrative was preserved through so many centuries before the birth of Christ is a striking evidence of the providence of God, and teaches us that "known unto God are all His works from the beginning of the world." The genealogy with which the Book closes is also an important contribution to the chronology of Scripture history. We learn from it, with great distinctness, that Salmon, one of the conquering host of Joshua, was the grandfather of Obed, who was the grandfather of King David; in other words, that four generations span the "days when the Judges ruled." We know that these generations would be much longer than the average, from the age of Boaz and Jesse; and there is no reason why both Boaz and Jesse may not have been younger sons. So that these four generations may without any improbability be assumed to cover about 200 years. But the Book has another interest, rom the charming view it gives us of the domestic life of pious Israelites even during the most troubled times. Had we only drawn our impressions from the records of violence and crime contained in the Book of Judges, we should have been ready to conclude that all the gentler virtues had fled from the land, while the children of Israel were alternately struggling for their lives and liberties with the tribes of Canaan, or yielding themselves to the seductions of Canaanite idolatry. But the Book of Ruth, lifting up the curtain which veiled the privacy of domestic life, discloses to us most beautiful views of piety, integrity, self-sacrificing affection, chastity, gentleness and charity, growing up amidst the rude scenes of war, discord and strife. In Boaz we have a model, not of the prowess of a warrior or the abilities of a statesman, but of the character of a rich man in private life: we see one whose deep faith in God breaks out in every word of his lips, and every action of his life (ii. 4, 11, 12; iii. 10, 11, &c.); one attentive to his own business and diligent in the care of his own property (ii. 4; iii. 2), kind and friendly to his dependants, and beloved by them (ii. 4); liberal, generous, and courteous to the poor and friendless stranger (ii. 8, 9, 14, 15, 16; iii. 15); observing and appreciating virtue in others (ii. 11, 12; iii. 11), and practising it himself under trying circumstances (iii. 8—13); respecting the rights of others even when they interfered with his own wishes (iii. 12, 13; iv. 4); observant of the laws of his country, though living in lawless times (iv. 1—5, 9), mindful of his obligations to the living and the dead (ii. 20; iv. 10), alive to the ties of kindred, of country, and of religion (iv. 3; ii. 11, 12), and uniformly humble, quiet and prudent in

his conduct. In Ruth we have a touching example of devoted affection to a husband's memory, of love and duty to an adopted parent, and of industry, modesty, and patience grafted on to a resolute choice of the true God and His blessed service, in one who was by birth a heathen; while in Naomi we have a more common-place specimen of a good woman, whose religion shows itself in fidelity to her earthly duties, which she fulfils with quiet pertinacity, and female tact and contrivance, but not without constant dependance upon God, both in prosperity and adversity (i. 6, 9, 13, 20, 21; ii. 20).

The moral of the history is also very encouraging to unselfish virtue. For while Orpah, whose love was satisfied with tears and kisses to her husband's mother, forfeited the place she had half gained in Israel, and returned "unto her people and unto her gods;" and while the "kinsman," who, in his selfish care of his own interests, withheld what was due to the living and the dead, has had his name blotted out from the record of God's worthies; Ruth, on the contrary, who sacrificed everything that could fascinate a young woman to the claims of affection and duty, and Boaz, who unhesitatingly did the kinsman's part, have their names crowned with blessings and handed down to the church, wherever God's Word is known, as worthy of all praise, and as the progenitors of that illustrious line which gave kings to Israel through near 500 years, and from which was born at last, in the city of David, "the Saviour which is Christ the Lord."

Turning to the criticism of the Book, it may be noted that from its contents, as anciently by its place in the canon, it belongs to the Book of Judges, and is a kind of appendix to it. In the present Hebrew Bible it is placed among the *Cethubim* or *Hagiographa*, in the group or series containing the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, an arrangement which was adopted by some so early as the time of St. Jerome; but in the Septuagint and Vulgate it occupies the same place as in our English Bibles, which was its ancient place in the Hebrew Bible; as St. Jerome testifies distinctly in his 'Prologus Galeatus' prefixed to the Books of Samuel and Kings, in which he tells us that the Book of Judges, *with that of Ruth joined on to it*, formed the second book of the group or series called The Prophets.

As regards the language of the Book, it is generally pure Hebrew. But there are several remarkable exceptions, in which words of Chaldee form and origin are found. Such are the forms of the verbs *go*, *abide fast* (ii. 8), *lay thee down*, *thou shalt do* (iii. 4), *put*, *get thee down* (iii. 3), *to confirm* (iv. 7); the word translated twice *for them*, but meaning *therefore* (i. 13), *mara* (i. 20), and some others. Some other expressions, though not Chaldaic, are peculiar to the later Hebrew as, *e.g.*, the word rendered *took* in i. 4, in the sense of *taking* a wife (found however Judg. xxi. 23), with some others. The inference would be that the Book of Ruth was composed not before the later times of the Jewish monarchy, and this inference is somewhat strengthened by the way in which the writer speaks at iv. 7, of the custom which prevailed *in former time* in Israel. Those who ascribe a much earlier date to the Book seek to weaken the force of the argument from the Chaldaisms by observing that they do not occur in the narrative, but in speeches which are reported, and that they are probably not modern importations from Babylonia, but archaic forms which were in use in the old language of the age of Boaz.

Other expressions which it has in common with the Books of Samuel and Kings, tend to place it upon about the same level of antiquity with those books; such are *such a one*, iv. 1, *the Lord do so to me, and more also*, i. 17; *the beginning of barley harvest*, i. 22; *lifted up their voice and wept*, i. 9, 14; *blessed be he of the Lord*, ii. 20; compared with 1 Sam. xxi. 2, 2 Kings vi. 8, 1 Sam. iii. 17, &c., 1 Kings ii. 23, &c., 2 Sam. xxi. 9, 1 Sam. xxiv. 16, xxx. 4, &c. Many of the narratives too in those books have a very similar turn to those of Ruth, as that of Elisha's determination not to quit Elijah (2 Kings ii. 2, 4), compared with Ruth's determination not to quit Naomi; the humble address of Abigail to David

(1 Sam. xxv. 41) compared with that of Ruth to Boaz (ii. 10); 1 Sam. i. 8 compared with Ruth iv. 15; the whole narrative of the birth of Obed compared with that of the birth of Samuel; the enquiry about David (1 Sam. xvii. 55) compared with that about Ruth ii. 5; the honour done to Saul by Samuel (1 Sam. ix. 23, 24) compared with ii. 14; and the allusion to old times and customs in 1 Sam. ix. 9, compared with Ruth iv. 7, where the verbal resemblance of the two passages is also very strong.

The Books of the Old Testament, to the contents of which reference seems to be made in the Book of Ruth, are the Book of Judges, Ruth i. 1, Leviticus, Ruth ii. 2, iv. 4, Deuteronomy, Ruth ii., iii., iv., Genesis, Ruth iv. 11, 12, and 1 and 2 Samuel, Ruth iv. 17. Perhaps the Book of Job may be added, Ruth i. 20, 21.

Ruth is not quoted or referred to in the New Testament, except that the generations from Hezron to David in our Lord's genealogy seem to be taken from it.

No mystical or allegorical sense can be assigned to the history; but Ruth, the Moabitess, was undoubtedly one of the first fruits of the ingathering of Gentiles into the Church of Christ, and so an evidence of God's gracious purpose in Christ, "also to the Gentiles to grant repentance unto life;" and the important evangelical lesson is as plainly taught in her case, as in that of Cornelius, "that God is no respecter of persons, but in every nation he that feareth God, and worketh righteousness, is accepted of Him." The great doctrine of Divine Grace is also forcibly taught by the admission of Ruth, the Moabitess, among the ancestry of our Lord Jesus Christ.

THE BOOK OF RUTH.

CHAPTER I.

1 *Elimelech driven by famine into Moab, dieth there.* 4 *Mahlon and Chilion, having married wives of Moab, die also.* 6 *Naomi returning homeward,* 8 *dissuadeth her two daughters in law from going with her.* 14 *Orpah leaveth her, but Ruth with great constancy accompanieth her.* 19 *They two come to Beth-lehem, where they are gladly received.*

NOW it came to pass in the days when the judges †ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

† Heb. *judged.*

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and †continued there.

† Heb. *were.*

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman

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CHAP. I. 1. *In the days when the Judges ruled.*] "**Judged**" Heb. This note of time, like that in Judg. xvii. 6; xviii. 1, &c., indicates that this book was written after the rule of the Judges had ceased; and ch. iv. 7 contains a further proof of a considerable interval of time between Boaz and the writer. The genealogy, iv. 17-22, points to the time of David as the earliest when the book could have been written.

there was a famine in the land.] Caused probably by some of the hostile invasions recorded in the Book of Judges; but it is impossible to decide which.

a certain man of Beth-lehem-Judah went to sojourn, &c.] The turn of the narrative is very similar to Judg. xvii. 7, 8; and the locality here—Beth-lehem-Judah—is the same as in that chapter, and in Judg. xix. Most of the Jewish commentators, from the mention of Bethlehem, and the resemblance of the names Boaz and Ibzan, refer this history to the judge Ibzan, Judg. xii. 8, but without probability.

2. *Ephrathites, &c.*] *I. e.* inhabitants of Ephratah (iv. 11), which was the older name of Bethlehem (Gen. xxxv. 16, 19), often combined with it, as Mic. v. 2. Jesse is called an Ephrathite, 1 Sam. xvii. 12.

the country of Moab.] Here, and in verses 1 and 22, and iv. 3, is literally "**the field**" or "**fields.**" The same word is used of the territory of Moab, Gen. xxxvi. 35; Num. xxi. 20; 1 Chr. i. 46; and of the Amalekites, Gen. xiv. 7; of Edom, xxxii. 3; Judg. v. 4; of the Philistines, 1 Sam. vi. 1; xxvii. 7, 11. It would seem to be a term pointedly used with reference to a foreign country, not the country of the speaker, or writer; and to have been specially applied to Moab.

4. *They took them wives, &c.*] Marriages of Israelites with women of Ammon or Moab are nowhere in the law expressly forbidden, as marriages with the women of Canaan were (Deut. vii. 1-3). Still in the days of Nehemiah the law, Deut. xxiii. 3-6, was interpreted as forbidding them, and as excluding the children of such marriages from the congregation of Israel (Neh. xiii. 1-3, and 23-27), an interpretation confirmed by what is said of the Edomites Deut. xxiii. 7-8, and endorsed by the Chaldee paraphrast, who paraphrases this verse, "And they transgressed the decree of the Word of the Lord, and took to themselves strange wives of the daughters of Moab." See, too, Ezra ix. 1. But probably the marriages of Mahlon and Chilion would be justified by necessity, living as they were in a foreign land. Ruth was the wife of the elder brother Mahlon, iv. 10.

was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, ‖*if* I should have an husband also to night, and should also bear sons;

‖ Or, if *I were with an husband.*

13 Would ye †tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for †it grieveth me much for your sakes that the hand of the LORD is gone out against me.

† Heb. *hope.*

† Heb. *I have much bitterness.*

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

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6. *Then.*] Heb. "**And.**" The cause of her rising to return from Moab was not the death of her sons, but the message which had come to her from home, "The Lord hath visited His people in giving them bread."

visited.] See the same phrase, Gen. xxi. 1; l. 24, 25; Exod. iv. 31; 1 Sam. ii. 21; Ps. lxxx. 14; Luke i. 68. It implies a return of mercy after a long period of apparent forgetfulness on the part of God.

8. *Go, return each to her mother's house.*] The accompanying their mother-in-law to the borders of their own land would probably be an act of oriental courtesy, whether they intended to proceed further or not; and as such Naomi probably took it. Now that they had gone with her as far as she thought they need, she with no less courtesy presses them to return. The mention of the *mother's* house, which the separation of the women's house or tent from that of the men facilitates, is natural in her mouth, and has more tenderness in it than *father's house* would have had; it does not imply the death of their fathers (ii. 11).

11. *Are there yet any more sons*] and verses 12, 13, [*if I should say I have hope, &c., would ye tarry for them, &c.*] It is not necessary to take Naomi's words literally, or to infer from them that the law of levirate applies to uterine brothers; but they are manifestly the words of one to whom the law of levirate was familiar, and who supposed it to be familiar to those to whom she spoke. The law which requires a brother to marry his brother's widow, if he died childless (Deut. xxv. 5), did not originate with Moses, nor was it peculiar to the Israelites. It prevailed among the Israelites long before the law, as appears from Gen. xxxviii. 8, 26; and has been found existing, with various modifications, "in many eastern countries, particularly in Arabia, and among the tribes of the Caucasus" ('Dict. of the Bible,' vol. ii. p. 246). It may, therefore, be supposed to have existed among the Moabites. Moreover, it appears from the sequel of the history, that the application of the law in Israel extended beyond the *brother* in the strict sense, and applied to the nearest relations, since Boaz was only the kinsman of Elimelech. It is probable, that *brother*, in Deut. xxv. 5, was meant to be understood in this wider sense.

13. *Till they were grown.*] There seems to be a reference to Gen. xxxviii. 11, "Till Shelah my son be grown." *For them* in both clauses should rather be "**therefore**," or "**on that account.**" *Them* in the Heb. is feminine or neuter, and cannot refer to *sons.*

14. *Orpah kissed her mother-in-law.*] The kiss at meeting and parting is the customary friendly and respectful salutation in the East,

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

‖ Or, *Be not against me.*

16 And Ruth said, ‖Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she †was stedfastly minded to go with her, then she left speaking unto her.

† Heb. *strengthened herself.*

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi?

20 And she said unto them, Call me not ‖Naomi, call me ‖Mara: for the Almighty hath dealt very bitterly with me.

‖ That is, *Pleasant.*
‖ That is, *Bitter.*

21 I went out full, and the LORD hath brought me home again empty:

Gen. xxix. 11; xxxi. 28, 55; Exod. iv. 27; 2 Sam. xix. 39; xx. 9; Luke vii. 45; xxii. 47. Hence the kiss of peace in the church, 1 Cor. xvi. 20; 1 Peter v. 14, &c.

but Ruth clave unto her.] The difference between mere kindness of manner and self-sacrificing love is most vividly depicted in the above words.

15. *Thy sister-in-law.*] Here improperly applied to the wife of the *levir* or brother-in-law. It is the same word as is rendered *brother's wife*, Deut. xxv. 7, 9, being the feminine of that rendered *husband's brother*, ib. 7.

return thou after thy sister-in law.] Perhaps said merely to prove Ruth's constancy, Josh. xxiv. 15-19.

16. *Whither thou goest I will go, &c.*] The effect of Naomi's repeated entreaties to Ruth to leave her was only to bring out more clearly Ruth's stedfast determination to cast in her lot with the people of the Lord. Compare the very similar entreaties of Elijah, and the stedfast determination of Elisha not to leave him, 2 Kings ii. 2-6. In Elisha's case, as in Ruth's, the reward of stedfast persistence was very great. The case of the woman of Canaan, Matt. xv. 22-28, has also some analogy with them. Compare also Gen. xxxii. 26. On the other hand, the evil of weak compliance with importunity contrary to one's own better judgment may be seen, 1 Kings xiii. 18, 19.

17. *The Lord do so to me, &c.*] This form of imprecation is frequent in the books of Samuel and Kings. When the imprecation is followed by the thing which the speaker affirms SHALL happen, the affirmation is preceded, as here, by the particle כִּי, *that*, *The Lord do so to me, and more also* (if I break this vow which I now make), *that death alone shall part you and me.* See 2 Sam. iii. 9; 1 Sam. xiv. 44; xx. 13; 1 Kings ii. 23. But when the imprecation is followed by the thing which the speaker affirms shall NOT happen, the negation is preceded by the particle (אִם) *if*, as 1 Sam. iii. 17; 2 Sam. iii. 35; xix. 13; 2 Kings vi. 31.

19. *And they said.*] *They* in the Hebrew is feminine. *The women of Bethlehem said.*

20. *Call me not Naomi.*] The meaning of Naomi is *pleasant, sweet*, to which she opposes what she calls a more appropriate name for her in her present circumstances. Call me *Mara, i. e. bitter* (Exod. xv. 23). Similar allusions to the meaning of names are seen, Gen. xxvii. 36; Jer. xx. 3, &c.

the Almighty hath dealt very bitterly with me.] Comp. Job xxvii. 2. The name ALMIGHTY is almost peculiar to the Pentateuch, and to the Book of Job, in which last it is found thirty times. It occurs twice in the Psalms, and four times in the Prophets.

21. *I went out full, &c.*] The very reverse of Jacob's experience, as given Gen. xxxii. 10, "With my staff I passed over this Jordan, and now I am become two bands." Compare Hannah's song, "They that were full have hired out themselves for bread," &c., 1 Sam. ii. 5, though the Hebrew "full" there, meaning *full of food*, is quite different from that here used by Naomi, which is the opposite of *empty*.

the Lord hath testified against me.] The phrase here used is a very common one, as applied to a man who gives witness concerning (usually against) another in a court of justice, Exod. xx. 16; 2 Sam. i. 16; Isai. iii. 9; lix. 12, &c. Such an one would doubtless be looked upon as an enemy. Naomi in the bitterness of her spirit complains that the Lord Himself was turned against her, and was bringing her sins up for judgment.

why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAPTER II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *Boaz taking knowledge of her,* 8 *sheweth her great favour.* 18 *That which she got, she carrieth to Naomi.*

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her †hap was to light on a part of the field *belonging* unto ‖Boaz, who *was* of the kindred of Elimelech.

† Heb. *hap happened.*

‖ Called, Matt. 1. 5, *Booz.*

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

Compare, for a similar turn of thought, 1 Kings xvii. 18, followed at verse 20 by the identical word here rendered *hath afflicted*, there *thou hast brought evil.*

22. *Which returned out of the country of Moab.*] This was the description by which Ruth was commonly designated by the people of Bethlehem, as appears from ii. 6, where the identical phrase, *the Moabitess who returned with Naomi from the country* (field) *of Moab*, recurs. The constant recollection on the part of the simple villagers that Ruth was a foreigner, the general admiration which her fidelity to her husband's relations had conciliated, and the interest in the sorrows of Naomi which never died among the primitive people of Bethlehem, are vividly depicted in this phrase which we have, as it were, yet warm from the lips of Ruth's contemporaries.

in the beginning of barley harvest.] This is mentioned to explain the narrative in the next chapter.

CHAP. II. 1. *A kinsman.*] Most literally *an acquaintance;* here, and in the feminine form at iii. 2, denoting the person with whom one is intimately acquainted, one's near *relation.* Besides these two passages, it only occurs at Prov. vii. 4. The *next kinsman* of ii. 20; iii. 9, &c.; Num. v. 8, &c. (*goel*), is a wholly different word.

a mighty man of wealth.] The same phrase is properly rendered *mighty man of valour*, Judg. vi. 12; xi. 1; 1 Kings xi. 28; Neh. xi. 14; *in valour*, 2 Kings v. 1; and *a mighty man of power*, 1 Sam. ix. 1. For the sense of *wealth*, see Gen. xxxiv. 29; Deut. viii. 17, 18; Ruth iv. 11, &c. In 1 Kings xi. 28, and Neh. xi. 14, the phrase seems to denote energy and vigour of character and action.

Boaz.] In the Septuagint *Booz*, whence the *Booz* of Matt. i. 5; Luke iii. 32. Gesenius and others explain the name to mean *alacrity*, from an Arabic root; but the common etymology from the Hebrew, *strength is in him*, or *it*, seems better suited to the name of the pillar in the temple, which was called by Solomon Boaz, 1 Kings vii. 21.

4. *The Lord be with you, &c.*] The same salutation as that addressed by the angel to Gideon, Judg. vi. 12; transferred to the liturgy of the Church of England in the versicles following the Apostles' Creed, and adopted in our familiar 'good-bye.' Such pious salutations appear, from Ps. cxxix. 7, 8, to have been peculiarly in use at harvest time; and it is remarkable that Gideon was threshing the newly gathered-in wheat when the angel so saluted him. Even the salutation of the angel to the Virgin Mary, "The Lord is with thee," may allude to "the fruit of her womb," which some MSS. add there as in verse 42. The gifts of God's bounty in the fruits of the earth seem to have drawn forth in a special manner such eucharistic expressions, perhaps, as in the Holy Eucharist itself, with a covert reference to the Living Bread, God's best and greatest gift to man.

6. *That came back, &c.*] See above, i. 22 and note.

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel,

7. *In the house.*] The shed or booth where they took their meals, and were sheltered from the sun in the heat of the day. See Gen. xxxiii. 17, where Jacob's *house* must have been of this temporary kind.

8. *Hearest thou not?*] Literally, *Hast thou not heard* (in the perfect), the effect of the use of this tense being to mark the permission to glean as a thing irrevocably fixed, not subject to uncertainty or change. Comp. Isai. xlv. 23.

my daughter.] A kind phrase, indicating at the same time Boaz's mature age. See iii. 10. The grammatical forms of the verbs "go hence" and "abide," are peculiar and anomalous in Hebrew. They are Chaldaic. Keil supposes them to indicate the dialect used at Bethlehem in the time of Boaz, whose very words he thinks are here recorded.

9. *Thine eyes be on the field where they* (the men) *are reaping, and go after them* (the maidens).] *I. e.* observe carefully where my maidens go, and go after them: and so wilt thou be safe from molestation, and wilt share their refreshment. The fields not being divided by hedges, but only by *baulks*, it would be easy for her to pass off Boaz's land without being aware of it, and so find herself among strangers where Boaz could not protect her. The maidens were probably only gleaners, for the verb *they do reap* is in the masculine, while *after* THEM is in the feminine. Some think the women tied up the sheaves as the men reaped. But Robinson's account favours the idea indicated by the grammar, that the women only gleaned, simultaneously with the reaping of the men. See verse 23. "The way led us through open fields, where the people were in the midst of the wheat harvest. The beautiful tracts of grain were full of reapers of the Henâdy Arabs, and also of gleaners almost as numerous. These were mostly women; and this department seemed almost as important as the reaping itself, since the latter is done in so slovenly a manner, that not only much falls to the ground, but also many stalks remain uncut."—'Bib. Res.,' ii. 47 (ii. 388-390). Again, "In one field, nearly two hundred reapers and gleaners were at work, the latter being nearly as numerous as the former."—Ib., 50 (393-394).

10. *She fell on her face.*] With Oriental reverence. Comp. Gen. xxxiii. 3; and for the combination of both phrases here used, 1 Sam. xxv. 23, and 2 Sam. i. 2, where *did obeisance* is substituted for "bowed himself."

Why have I found grace?] Compare David's expression of surprise at God's favour to him, 2 Sam. vii. 18, 19, and Luke i. 43.

11. *Thy father and thy mother.*] See above, i. 8 and note. Comp. 1 Kings xix. 20, for a similar mention of father and mother; and Gen. xxiv. 7; xxxi. 13, for the phrase *the land of thy nativity*, there rendered *land of my* (or thy) *kindred*. Also Gen. xii. 1.

a people which thou knewest not.] See the same expression for a foreign nation, Isai. lv. 5; Zech. vii. 14.

heretofore.] Literally, *yesterday and the third day, i. e.* the day before. A proverbial expression, very common in the Pentateuch and the historical books. See *e. g.* Gen. xxxi. 2, 5; Exod. iv. 10; v. 7, 8, 14; Josh. iv. 18; 1 Sam. x. 11; 2 Kings xiii. 5 (*beforetime*, A. V.); 1 Sam. xiv. 21 (*before that time*, A. V.); 1 Chr. xi. 2 (*in time past*, A. V.).

12. *A full reward, &c.*] The similarity

under whose wings thou art come to trust.

‖ Or, *I find favour.*

13 Then she said, ‖Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken † friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

† Heb. *to the heart*

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and † reproach her not:

† Heb. *shame her not.*

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not:

17 So she gleaned in the field

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of expression here to Gen. xv. 1, and in verse 11 to Gen. xii. 1, makes it probable that Boaz had, as Bertheau and Keil suggest, the case of Abraham in his mind.

the Lord God of Israel.] "**Jehovah the God of Israel.**" Compare Josh. xiv. 14, where, as here, the force of the addition, *the God of Israel*, lies in the person spoken of being a foreigner. See Note on Judg. xi. 21.

under whose wings.] This expression is beautifully illustrated by Ps. xci. 4, "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." See, too, Ps. xxxvi. 7; lvii. 1; and our Lord's saying, Matt. xxiii. 37. The wings of the "cherubims of glory shadowing the mercy-seat" (Heb. ix. 5) probably symbolised this protection of God over all that are in covenant with Him, Exod. xxv. 19, 20.

13. *Let me find favour, &c.*] The sense rather is, as in Ps. xli. 11 (By this I know that), "**I am finding favour in thy sight, because thou comfortest me, and because thou hast spoken friendly unto thine handmaid,**" &c. The last words, *though I be not like unto one of thy handmaidens*, are not, as Carpzovius and Keil take them, a correction of the phrase "thine handmaid," as if Ruth retracted the expression as too bold, but they enhance the proof of Ruth having found favour in the eyes of Boaz. He had spoken thus kindly to her, though she was a stranger and a foreigner.

friendly.] (Judg. xix. 3) or *kindly*, as the same phrase is rendered, Gen. xxxiv. 3; l. 21; or *comfortably*, as 2 Sam. xix. 7; Isai. xl. 2; 2 Chr. xxx. 22; xxxii. 6; Hos. ii. 14; literally *to the heart.*

14. *Dip thy morsel in the vinegar.*] To dip the morsel, or sop, whether it were bread or meat, in the *dish* containing the vinegar (τρύβλιον, Matt. xxvi. 23; Mark xiv. 20; corresponding to the *dish* or *charger*, Exod. xxv. 29; Num. vii. 13, &c., and explained by Hesychius by ὀξυβαφίον, in Latin *acetabulum*, a vinegar vessel), was, and still is, the common custom in the East. So our Lord at the Last Supper, dipped the sop (morsel, marg.), and gave it to Judas (John xiii. 26), where the words for *dipping*, and *sop*, are the same as those here used by the Septuag., except that they have ψωμὸς instead of the diminutive ψωμίον used by St. John. The same custom is, perhaps, alluded to in Ps. xli. 9 (compared with John xiii. 18; Matt. xxvi. 23), since the Hebr. word for bread is sometimes used in the special sense of *sop*, or *morsel*, to be dipped in the sour sauce. See Job xxii. 7; Sept. and John xiii. 26; Vulg.

parched or "**roasted**" *corn.*] The common food of the country now as then. Jesse sent an ephah of *parched corn* to his sons in Saul's army, 1 Sam. xvii. 17. Abigail sent five measures of parched corn to David, xxv. 18. *Parched corn* was a part of the provisions sent for David's use at Mahanaim, 2 Sam. xvii. 28. And when Dr. Robinson was in the neighbourhood of Kubeibeh at harvest-time, and happened to come upon a field where about 200 reapers and gleaners were taking their refreshment, they offered him some of their "parched corn." "The grains of wheat," he tells us, "not yet fully dry and hard, are roasted in a pan, or on an iron plate, and . . . eaten along with bread, or instead of it. The use of it is so common (at harvest-time) among the labouring classes, that this parched wheat is sold in the markets." —'Bib. Res.,' ii. 394. And again, "Our guards took their own pay in grain from the threshing-floors, which they parched and ate in the night, solacing themselves with this favourite article of harvest food."—Ib. 402.

and left.] Rather "**had some over;**" enough and to spare, as Luke xv. 17. See verse 18, which tells us that she took what she had over to her mother-in-law.

17. *And beat out that she had gleaned.*] Viz. with a stick, as the word implies. Comp.

until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, ‖one of our next kinsmen.

‖ Or, *one that hath right to redeem.*

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‖meet thee not in any other field.

‖ Or, *fall upon thee.*

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

CHAPTER III.

1 *By Naomi's instruction,* 5 *Ruth lieth at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinsman.* 14 *He sendeth her away with six measures of barley.*

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

Deut. xxiv. 20; Isai. xxvii. 12. This method is still practised commonly, and Dr. Robinson tells us he saw it often. On one occasion, "several women were beating out with a stick handfuls of the grain which they seemed to have gleaned" ('B. R.' ii. 385).

an ephah.] Its exact capacity is not known, but it probably contained about a bushel. The *omer*, which was the tenth part of an ephah, was the daily portion of manna *per* man, Exod. xvi. 16, 18, 22, 36. At the same rate Ruth gleaned enough to support herself and her mother-in-law for five days.

18. *That she had reserved, &c.*] The remainder of the bread and parched corn which Boaz had given her at dinner-time (verse 14). It is the same word as is rendered *left*, in verse 14.

19. *Blessed be he, &c.*] Her mother-in-law saw at once, from the quantity of gleaning corn Ruth had brought home, and from the bread and parched corn in addition, that she had some special favour shown her. With the quick perception of a woman, she probably, too, saw something in Ruth's manner and countenance indicative of what had passed, and already formed hopes of finding "rest" for her daughter-in-law in the house of Boaz.

20. *Blessed be he of the Lord, &c.*] We may gather from Naomi's allusion to the dead that both her husband and son had been faithful servants of Jehovah, the God of Israel. His kindness to the dead consisted in raising up (as Naomi hoped) an heir to perpetuate his name, and in general in His care for their widows.

who hath not left off his kindness, &c.] This may apply to Jehovah or to Boaz. The Chald. Sept. and Vulg., followed by many commentators, apply the words to Boaz; the Syriac and Arabic, and many other commentators, including Bertheau, apply them to Jehovah, and this is perhaps the right application, since the identical phrase, *hath not left off his kindness* (left destitute of his mercy, A. V.), is used of Jehovah, Gen. xxiv. 27. There, however, it is Jehovah Himself who is pronounced blessed.

one of our next kinsmen.] The word here is GOEL, the *redeemer*, who had the right (1) of redeeming the inheritance of the person; (2) of marrying the widow; (3) of avenging the death. (See Levit. xxv. 25-31, 47-55; Deut. xxv. 5-10; xix. 1-13.) As these rights belonged to the next of kin, GOEL came to mean the nearest kinsman.

23. *She kept fast by the maidens of Boaz to glean.*] Showing clearly that the maidens were only gleaners. See above, note on verse 9.

CHAP. III. 1. *Shall I not seek rest, &c.*] The same expression as in i. 9. The more

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ‖uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

‖ Or, *lift up the clothes that are on his feet.*

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and ‖turned himself: and, behold, a woman lay at his feet.

‖ Or, *took hold on.*

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* ‖a near kinsman.

‖ Or, *one that hath right to redeem.*

10 And he said, Blessed *be* thou

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exact translation would perhaps be a *resting-place*, as Num. x. 33. The wandering life of Naomi perhaps gave rise to the phrase.

2. *Our kindred.*] See ii. 1, note.

Behold he winnoweth barley, &c.] The simple manners of Boaz and his times are here before us. This "mighty man of wealth" assists personally in the winnowing of his barley, and sleeps in the open threshing-floor to protect his grain from depredation. The barley, which had just been reaped, as soon as ever the harvest is over is threshed out that it may be stowed away, and in the mean time lies in a great heap on the floor, verse 15. Dr. Robinson, speaking of Jericho, thus describes a modern threshing-floor: "The grain, as soon as it is cut, is brought in small sheaves to the threshing-floors on the backs of asses, or sometimes of camels. A level spot is selected for the threshing-floors, which are then constructed near each other of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick, and the grain is trodden out by animals. Here were no less than five such floors, &c. The straw is occasionally turned with a large wooden fork, and, when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain."—'Bib. Res.' i. 550 (ii. 276, 277). Again, speaking of the neighbourhood of Hebron, he says: "In several of the floors they were now winnowing the grain by tossing it up across the wind with a fork. Here we needed no guard around our tent. The owners of the crops came every night and slept upon their threshing-floors to guard them; and this we had found to be universal in all the region of Gaza."—Vol. ii. p. 83. See Judg. vi. 37, and note.

to-night.] For the sake of the breeze which springs up at sunset, and greatly facilitates the cleansing of the corn tossed up across the wind.

4. *Thou shalt mark the place, &c.*] So as to be able to find it in the dark, without disturbing him.

uncover his feet.] Rather, "**the place of his feet;**" the foot of his bed, as we should say. So also verses 7 and 8.

5. *Unto me.*] These words are not expressed in the *cethib*, but are (unnecessarily) supplied in the *keri*.

7. *His heart was merry.*] A frequent expression in connection with eating and drinking, but not necessarily implying any excess. See Judg. xix. 6, 9; 1 Kings xxi. 7; 2 Chr. vii. 10. In Judg. xviii. 20; Prov. xv. 15, it denotes gladness, without any reference to eating and drinking.

softly.] See Judg. iv. 21.

uncovered his feet.] See Judg. iii. 24, and note.

8. *Turned himself.*] Rather, "**bent forward,**" so as to feel what it was which was at his feet. It is the same word as Judg. xvi. 29, "took hold of," A. V.

9. *Spread thy skirt, &c.*] Comp. Ezek. xvi. 8. The phrase indicates receiving the woman *in societatem tori*, acknowledging her as a wife.

a near kinsman.] Goel, a redeemer, as ii. 20.

10. *Blessed be thou, &c.*] The same phrase as ii. 20.

of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the †city of my people doth know that thou *art* a virtuous woman.

† Heb. *gate.*

12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the ‖vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

‖ Or, *sheet,* or, *apron.*

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

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my daughter.] See ii. 8, and note.

thou hast shewed more kindness, &c.] Literally, "**Thou hast made thy last kindness better than the first.**" The first kindness was her faithfulness to her husband and her mother-in-law; the last was her willingness to accept Boaz for her husband, advanced in years as he was. The rectitude of Ruth's conduct, and the virtue of Boaz, are apparent through the whole story.

12. Literally, "**It is true that I am a goel** (redeemer), **but there is also a goel nearer of kin than I.**"

13. *Tarry this night.*] The same words which Balaam addressed to the ambassadors of Balak (Num. xxii. 8; *lodge*, A. V.). Compare, too, Judg. xix. 4, 6, 7, 9, 10.

if he will perform unto thee the part of a kinsman, &c.] Literally, "**If he will redeem thee, well, let him redeem thee; but if he is not willing to redeem thee, then I will redeem thee, as the Lord liveth.**" Compare again Ezek. xvi. 8, *I sware unto thee . . . and thou becamest mine.*

14. *And he said, Let it not be known that the woman came into the floor.*] The words, *let it not be known*, are Boaz's words to Ruth; the words, *that the woman*, &c., are the narrator's explanation. Or, which is practically the same thing, the whole sentence is the narrator's interpretation of what Boaz said to Ruth. Bertheau understands the words as explaining the preceding statement that Ruth went before one could know another; *i. e.* as indicating that this was done at the desire of Boaz, and that the reason of his desiring it was in order (said he) that it may not be known, &c.

15. *The vail.*] Quite a different word from that rendered *vail*, Gen. xxxviii. 14. It seems rather to mean a kind of loose **cloak**, worn over the ordinary dress.

bring.] Rather, "**bring here.**" Literally, *give.*

which is upon thee.] Indicating a garment that covers the whole person.

six measures.] *I. e.* six seahs, in all two ephahs, twice as much as she gleaned (ii. 17), and a heavy load to carry; for which reason it is added, *and he laid it on her*, probably placed it on her head. It is well known that women can carry great weights when duly poised on the head.

and she went into the city.] The Hebrew has "**he went,**" viz. Boaz, where accordingly we find him, iv. 1.

16. *Who art thou, my daughter?*] Compare verse 9 and Gen. xxvii. 18, 32. In the dim twilight (verse 14) her mother was not sure at first who the young woman (*my daughter*, comp. iii. 10; ii. 8) was, who sought admittance into the house. The Septuag. Cod. Vat. omit the words "Who art thou?" and Jerome seems to have read *what* for *who.* "What hast thou done, my daughter?"

and she told her, &c.] The answer to the question *who art thou?* is omitted for shortness, and the substance of her subsequent narrative is condensed into these few words.

17. *To me.*] These words are not in the *cethib.* See above, verse 5.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAPTER IV.

1 *Boaz calleth into judgment the next kinsman.* 6 *He refuseth the redemption according to the manner in Israel.* 9 *Boaz buyeth the inheritance.* 11 *He marrieth Ruth.* 13 *She beareth Obed the grandfather of David.* 18 *The generation of Pharez.*

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And †I thought to advertise

† Heb. *I said I will reveal* in *thine ear.*

CHAP. IV. 1. *Then went Boaz, &c.*] *Then* is here, as often, a bad rendering for the Heb. ו **and**. The narrative of the proceedings of Boaz is continued from iii. 15. The tense of *went* (the perfect) disconnects this verse from those immediately preceding, and the order of the words, Boaz preceding the verb *went*, indicates the same thing. "**And Boaz was gone up to the gate,**" would be a nearer translation.

went up to the gate.] In accordance with the law, Deut. xxv. 7. In Judg. v. 11, we have the opposite expression of *going down to the gates*. But there they *went down* from the mountains, where they had been hiding, to the cities below. Here Boaz went from the threshing-floor, amidst the cornfields in the plain, to the city situate on the ridge of the limestone hill ('Sin. and Pal.'). In like manner Ruth *goes down* to the threshing-floor from Bethlehem, iii. 3, 6. The gate is the place of concourse, of business, and of justice in Oriental cities. See Judg. xix. 15, note; Gen. xxxiv. 20; Deut. xvi. 18; xxi. 19; 2 Sam. xv. 2, &c.

Ho, such a one!] (Heb. *Peloni Almoni*) indicating that the name of the kinsman was either unknown or purposely concealed. The same phrase is applied to places, 1 Sam. xxi. 2; 2 Kings vi. 8, and occurs nowhere else. But the two words are combined into one, *Palmoni*, Dan. viii. 13 (rendered *that certain* saint, A. V.).

2. *Ten men of the elders of the city.*] Every city was governed by elders. See Deut. xix. 12; xxi. 2, 4, 6, 20, &c.; Judg. viii. 14; 1 Sam. xvi. 4; 1 Kings xxi. 8, 11; Ezr. x. 14; and the History of Susanna, 5, 8, &c. For the number *ten*, the following passages may be compared: Judg. vi. 27; 1 Sam. xxv. 5; 2 Sam. xviii. 15; 2 Kings xxv. 25. The decimal numeration appears very distinctly in Exod. xviii. 25. Probably the presence of, at least, ten elders was necessary to make a lawful public assembly, as among modern Jews *ten* are necessary to constitute a synagogue.

3. *Naomi, &c.*] Translate, "**The parcel of land which was our brother Elimelech's, Naomi, that is come again out of the country of Moab, has sold,** or *determined to sell.*" (On this use of the perfect see Gesen. 'Heb. Gram.' sect. 124.) Or possibly the meaning of the verb מכר may be *has put up to sale*. According to the law, Levit. xxv. 25-28, if any Israelite, through poverty, would sell his possession, the next of kin (the *goel*) had a right to redeem it by paying the value of the number of years remaining till the jubilee, and a remarkable instance of the exercise of this right may be seen in Jerem. xxxii. This right Boaz advertises the *goel* of, so as to give him the option which the law secured to him of redeeming Elimelech's land. It appears further from this passage, as indeed the law of levirate almost necessarily implies, that the widow of a proprietor of land who died leaving no heir, had the possession of the land as her husband's representative, either for her life, or at any rate, till an heir was raised up to her husband; for Naomi, Elimelech's widow, was the person to sell the parcel of land which had been his.

our brother Elimelech's.] *I. e.* our kinsman's, according to the common use of the term *brother*, for near relation. See Gen. xiii. 8; xxiv. 27; Levit. xxv. 25; Num. xxvii. 4; Judg. ix. 1; 1 Chr. xii. 2; Matt. xii. 46; John vii. 5, &c.

4. *And I thought, &c.*] Literally, *I have said, I will uncover thine ear, saying, Buy it,* &c. For the use of *I have said*, see Judg. ii. 3, note. It is equivalent to *I have resolved.* For the phrase *uncover the ear* (from the act of removing the end of the turban, or the hair, in order to whisper in the ear), meaning *to make a thing known* to any one, see 1 Sam. ix. 15; xx. 2, 12, 13; xxii. 8, 17; 2 Sam. vii.

thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 [a] Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, [a] Deut. 25 7, 9.

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27. In the first and last of these passages it is followed by *saying*, and the speech, exactly as here.

buy.] The word which is used, Lev. xxv. 28, of the buyer, other than the *goel*, but still very proper to be used of the *goel*, as it is Jer. xxxii. 7, 8, 9, inasmuch as the verb (קנה) to buy, means particularly *to redeem*, or *ransom*. See Isai. xi. 11; Neh. v. 8.

before the inhabitants.] Of whom doubtless a large number were assembled in the square at the gate, and who were to be witnesses of the sale. (See verses 9 and 11; and Jer. xxxii. 10-12, 44.)

If thou wilt not redeem.] In the Heb. it is, *If* he *will not redeem*, doubtless by a transcriber's error. The language follows closely that of the law in Lev. xxv. 25.

And he said, I will redeem it.] He was ready to avail himself of his right to be the purchaser.

5. *What day thou buyest the field of the hand of Naomi, &c.*] This verse proves that Naomi had not sold the field to some other party at some previous time, but was now selling it to the *goel*.

thou must buy, &c.] The Hebrew has, *I must buy*, a transcriber's error (as in verse 4), caused by a repetition of the words at verse 10.

of Ruth, &c.] Or, as it is in verse 10, and as the margin of some Hebrew Bibles reads, and as St. Jerome renders it, *Thou must buy also Ruth, the Moabitess*. Observe the action of the law of levirate. Had there been no one interested but Naomi, she would have sold the land unclogged by any condition, the law of levirate having no existence in her case. But there was a young widow upon whom the possession of the land would devolve at Naomi's death, and who already had a right of partnership in it, and the law of levirate did apply in her case. It was, therefore, the duty of the *goel* to marry her and raise up seed to his brother, *i. e.* his kinsman. And he could not exercise his right of redeeming the land, unless he was willing at the same time to fulfil his obligations to the deceased by marrying the widow. This he was unwilling to do, lest, said he,

6. *I mar mine own inheritance.*] The meaning of these words is doubtful. Josephus and the Chaldee paraphrast explain them by saying that the *goel* had a wife and children already, and would not introduce strife into his family. Others think the meaning to be, that as the son who might be born of the marriage was "to raise up the name of the dead upon his inheritance" (verse 10), there was thus a risk (which he would not incur) of the *goel's* own name being blotted out from his inheritance. See Gen. xxxviii. 9. Perhaps a better explanation is to take the word *mar*, in a sense which it has sometimes, that viz. of *wasting* or *spending*. If he had to find the purchase-money, and support Naomi and Ruth, his own fortune would be broken down, if, as is likely, he was a man of slender means. Boaz, being "a mighty man of wealth," could afford this.

redeem thou my right, &c.] Rather, "**Redeem thou instead of me;**" literally, *redeem my redemption*—perform that act of redemption which properly belongs to me, but which I cannot perform.

7. *In former time in Israel.*] Showing that the custom was obsolete in the writer's days. See Introduction.

concerning changing.] *I. e.* such a transfer of right to another as that made by the *goel* to Boaz; or it may mean more generally exchanges, bargains, or sales, the transaction in this case being equivalent to a sale of the land by the *goel* to Boaz.

to confirm.] *I. e.* to make the transaction sure and the cession irrevocable. The particular form of the verb in Hebrew is most common in the Book of Esther, and in the Targums. Keil supposes it to be the old legal phraseology.

plucked off his shoe.] According to the letter of the law in Deut. xxv. 9, and which Josephus supposes was acted upon by Ruth,

for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and ‖do thou worthily in Ephratah, and †be famous in Beth-lehem:

‖ Or, *get thee riches*, or, *power*.
† Heb. *proclaim* thy *name*.

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whom Boaz, he says, had sent for, the woman whom the man refused to marry was to spit in his face and pull off his shoe. In practice, it appears from this passage to have been thought sufficient for the man to pull off his own shoe and give it to the man to whom he ceded his right, in the presence of the elders of his city. Perhaps, too, this mitigated form of proceeding was allowed in cases where another *goel*, as here, was ready to act the kinsman's part.

8. *Therefore.*] Heb. "and," in immediate continuation of verse 6; verse 7 being a parenthetic explanation.

Buy it for thee.] This was his formal transfer of his own right of redemption to Boaz, and he accompanied his words by the symbolical action of *drawing off his shoe*.

9. *Of the hand of Naomi.*] Showing distinctly that Naomi parted with her right to the land then and there. An important question arises, on what authority did Boaz thus dispose of Naomi's land? and the answer throws great light on the whole transaction, and the whole law of the case. For evidently this matter of the sale arose from Ruth's claim that Boaz should perform the brother or near kinsman's part by marrying her (iii. 9), and the sale must have been involved in Naomi's proposal (made through Ruth) that he should do so, as the event proves; for in order that the question of marriage either with the *goel* or with Boaz might come on, the question of the sale was brought on first. It appears, then, that unless the *goel* could be put in possession of Elimelech's land, he could not be called upon to marry Mahlon's widow. Had Ruth been in possession of the land, she would possibly have brought it without purchase to her husband as her dower, and then the law of Deut. xxv. 5-10 would alone have come into operation. But as the land was Naomi's, and as she was poor, it was necessary that she should sell it to the *goel* (under the law of Levit. xxv. 25), upon whom the obligation would then lie of marrying the widow of the deceased proprietor of the land. The main point which the law kept in view was, that the possession of the land, and the obligation to marry the widow of the deceased, should centre in the same person. It is quite certain, whatever commentators may say to the contrary, that the law in Deut. xxv. 5-10, applied to the *goel*, whether he were a literal brother or a kinsman (see the term *brother* applied to the *kinsman* in verse 3), and is the law under which the proceedings in iv. 7, 8 were carried on In the result Ruth appears persistently faithful to her duty to her deceased husband. Boaz appears as conscientiously obedient to the law of Moses, and as discharging all the duties of kindness to the dead and the living in an exemplary manner; and the never-failing Providence of God is exhibited as rewarding virtue and goodness even in this life, whether that virtue were found in a man of Israel or a young woman of Moab.

11. *Do thou worthily.*] *I. e.* either, *Do virtuously*, as the phrase is rendered, Prov. xxxi. 29, or, *get wealth*, as the same phrase means in Deut. viii. 17, 18; or, *do valiantly*, as the phrase means, Ps. lx. 12 (14 Heb.). The last sense best suits this passage and the corresponding clause, *Be famous* (Heb. *call a name*). It is comprehended under the English *worthily*. There is something of a poetical turn in this speech of the elders, and something prophetic in the blessing pronounced by them. As regards the phrase, *Be famous*, it is unique and obscure. The Septuag. version is unintelligible. Jerome seems to have had a slightly different reading, since he applies both clauses to Ruth. "May she be a pattern of virtue in Ephrata, and have a name famous

12 And let thy house be like the house of Pharez, [b] whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD, which hath not [†] left thee this day without a [‖] kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and [†] a nourisher of [†] thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

[b] Gen 38 29. [1] Chron. 2. 4. Matt. 1. 3.

[†] Heb. *caused to cease unto thee.*

[‖] Or, *redeemer.*

[†] Heb. *to nourish.*

[†] Heb. *thy gray hairs.*

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in Bethlehem." The meaning seems to be, *Get thyself a name which shall be celebrated in Bethlehem*, as the head of a powerful and illustrious house. Literally, *proclaim a name*, *i. e.* cause others to proclaim thy name, as in verse 14.

12. *The house of Pharez.*] See Gen. xxxviii. His house was far more numerous and illustrious than that of his twin brother Zerah. Already at the numbering in the plains of Moab there were three chief houses of the sons of Pharez, Pharzites, Hezronites, and Hamulites, to one of the sons of Zerah, or Zarhites, Num. xxvi. 20, 21. (See Article PHAREZ, in Smith's 'Dict. of Bible.').

14. *Without a kinsman.*] Heb. a *goel*. Many of the best commentators, including Carpzovius, Rosenmüller, Bertheau, and Keil, understand the infant Obed to be meant by the *goel*, as St. Jerome also did, since he renders it a *successor*, or *heir*. But such a use of *goel* is absolutely without support from any other passage, and is peculiarly improbable in a book in which the legitimate *goel* plays so prominent a part. It seems, therefore, to be far better to understand Boaz to be meant by the *goel* or kinsman. The women bless God for not having left Naomi without a *goel*, on occasion of the birth of Obed, because it was that birth alone which gave effect to the *goel's* office. The very end of the *goelship* was to raise up an heir to Elimelech, Naomi's husband. Naturally, therefore, when this heir was born, they acknowledged God's special mercy in providing a *goel* for her.

that his name may be famous, &c.] Heb. "**and his name shall be famous**," the name of the child just born, who was in their minds as the subject of the following predications, though not named. Possibly some intermediate clause in the women's speech, mentioning the child, has been omitted for brevity sake. The Septuag. have, "*that* THY *name may be famous*," viz. Naomi's.

15. *Better to thee than seven sons.*] Compare 1 Sam. ii. 5, *The barren hath born seven.* Job i. 2; xlii. 13. Compare, too, 1 Sam. i. 8, "*Am not I better to thee than ten sons?*

16. *Laid it in her bosom.*] Compare the same phrase in Num. xi. 12, of the nursing-father.

and became nurse unto it.] The verb, of which the word here rendered *nurse* (Vulg. *gerula*, *bearer*) is the feminine participle, is applied to both men and women who bring up a child. Thus Mordecai *brought up* Hadassah. Moses in charge of the people compares himself to a *nursing-father*, who carries the sucking child in his bosom, Num. xi. 12. Isaiah foretells the time to Israel when "kings shall be thy *nursing-fathers*," xlix. 23. Ahab's seventy sons had *bringers up*, 2 Kings x. 1, 5. Mephibosheth was carried by his *nurse* at the age of five years, when they fled from the Philistines. Comp. Isai. lx. 4. The wet-nurse is quite a different word. See Isai. xlix. 23; Gen. xxxv. 8; Exod. ii. 7, 9.

17. *The women her neighbours, &c.*] The women are consistently described as interested in all Naomi's concerns. See i. 19, note, and iv. 14. This is thoroughly true to nature. Comp. Luke i. 58.

born to Naomi.] The child was looked upon as Naomi's grandson, and heir to Elimelech, her husband.

they called his name Obed.] *I. e.* (as Josephus and Jerome explain it) *serving*, with allusion to the service of love and duty which he would render to his grandmother Naomi.

he is the father of Jesse the father of David.] Here the author reveals the chief point of interest in the foregoing history, viz., that it was the history of King David's ancestors. "He raiseth up the poor out of the dust, and lifteth the needy out of the

18 ¶ Now these *are* the generations of Pharez: [c] Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat [‖] Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

[c] 1 Chron. 2. 4. Matt. 1. 3.

[‖] Or, *Salmah.*

dunghill, That he may set him with princes, even with the princes of His people. He maketh the barren woman to keep house, and to be a joyful mother of children," Ps. cxiii. 7, 8. This is the first mention of David in Scripture. Here and verse 22, and throughout Sam., Kings, and all the pre-captivity Books, including Jeremiah and Ezekiel, it is written דוד; in all the later books דויד, with a yod. See Kennicott, 'Dissert.,' p. 20.

18. *These are the generations of Pharez.*] It is probable that there was a family book for the house of Perez, in which their genealogies were preserved, and important bits of history were recorded; and that the book of Ruth was compiled from it. In like manner in Gen. v. we have "the book of the generations of Adam," in which the family history and pedigree is carried down to Noah. In Gen. x. we have "the generations of the sons of Noah." In Gen. xi. 10 sqq. we have "the generations of Shem;" verse 27 sqq. we have "the generations of Terah," including the whole history of Abraham. At xxv. 19, "the generations of Isaac, Abraham's son;" at xxxvi. 1, 9, "the generations of Esau;" at xxxvii. 2, "the generations of Jacob," comprising the history of Joseph, and the descent to Egypt. Another historical book containing the annals of Rehoboam's reign is called "the book of Iddo, concerning genealogies," 2 Chr. xii. 15. In like manner the Gospel of St. Matthew is described as "the book of the generation of Jesus Christ, the son of David, the son of Abraham," and begins with the genealogy of Christ, followed by the history of His life. It is likely, then, that there was a book of the same kind for the family of Perez, in which this story of Ruth, so important to the fortunes of that family, was contained; and extracts from it have also been preserved in the 1st Book of Chronicles, ch. ii. iii. and iv., including the genealogy of David here given. See 1 Chr. ii. 10-12.

Pharez begat Hezron.] See Gen. xlvi. 12; Num. xxvi. 21.

19. *Hezron begat Ram.*] The form of the name in the Septuag. is *Aram*, as in Matt. i. 3, 4; Luke iii. 33. Ram was not the eldest, but the second son of Hezron, according to 1 Chr. ii. 9, 25.

20. *Amminadab begat Nahshon.*] This descent is confirmed, Exod. vi. 23, where we learn that Elisheba, Aaron's wife, was sister to Nahshon, and daughter to Amminadab. Nahshon, we also learn from Num. i. 7; ii. 3; vii. 12; x. 14, and 1 Chr. ii. 10, was prince of the children of Judah during the sojourn in the wilderness. This rather strengthens the suspicion that Ram may have been Jerahmeel's son (1 Chr. ii. 25), not brother, but reckoned as a son of Hezron, as head of a chief house, just as Ephraim and Manasseh were reckoned as sons of Jacob.

Nahshon begat Salmon.] Called *Salma*, 1 Chr. ii. 11, 51, 54, by a common and insignificant variation of the termination. It is in exact agreement with the information given by the Chronicles (verse 51), *Salma was the father of Bethlehem*, that we find his son Boaz the chief proprietor in Bethlehem.

21. *Salmon begat Boaz.*] St. Matthew has preserved the additional interesting information that the mother of Boaz was Rahab, so celebrated in the history of Joshua's conquest (Josh. ii. vi.). The doubts of some commentators as to whether Rachab, in Matt. i. 5, is the same person as Rahab of Josh. ii. vi., are scarcely worth considering. It is obvious that the son of Nahshon would be the natural contemporary of Rahab of Jericho. It is possible that the circumstance that the mother of Boaz was a Canaanite may have made him less indisposed to marry Ruth the Moabitess. As regards the whole genealogy in verses 18-22, it should be remarked that it occurs four times in Scripture—twice in the Old, and twice in the New Testament, viz. here, at 1 Chr. ii. 10-12; Matt. i. 3-6; and Luke iii. 32, 33, and is of course of singular importance as being the genealogy of our Lord. How are we to account for there being only four generations between Nahshon, who died in the wilderness, and King David, if there were, as is commonly thought, 406 years between the Exodus and the birth of David? Supposing Salmon to be only 20 at the entrance into Canaan, we have still 386 years to divide amongst four generations, giving an *average* of 96½ years for the age of each father at the birth of his son, and necessitating a much greater age for at least two of them, as well as a very advanced old age for Rahab at the birth of Boaz. This is so utterly improbable, that others have supposed several links of the genealogy to be omitted for brevity sake. But this again is most un-

likely, seeing the only possible place for such omission, owing to the mention of the mothers, Rahab and Ruth, is between Obed and Jesse, and that there is every appearance of Obed being literally the father of Jesse. It is also a fatal objection to this solution that eight other genealogies, those, viz., of Zadok, Abiathar, Heman, Ahimoth, Asaph, Ethan, Jonathan, and Zabad (1 Chr. ii. vi. ix.), the only complete genealogies in the Bible for the time in question, all agree with the genealogy of David in the number of generations from the Patriarchs to David; and those of Zadok, Heman, and Ahimoth (the only ones we have the means of comparing for this shorter period, and with which the list of Edomitish kings, in 1 Chr. i. 43-50 exactly coincides), agree in the number from the Exodus to David; except that there are about three names fewer in the line of David, which is just what we should expect from the circumstance of Judah, Boaz, and Jesse being each of them advanced in years at the birth of Pharez, Obed, and David respectively. So that there is every reason to believe that David's genealogy is complete. The only other possible explanation is that not 400, but little more than 200 years elapsed from the Exodus to the birth of David, as is indicated by the genealogies; it being remembered that we do not know in any case, except that of Obed, that he was his father's eldest son. See Introduction to Book of Judges, and article *Genealogy of Jesus Christ*, in Smith's 'Dictionary of the Bible.'

One other difficulty in the above genealogy must be mentioned, though it cannot be solved. According to Ruth iv. 5, 10, compared with Deut. xxv. 5, 6, and Gen. xxxviii. 9, one would have expected that Obed would be called the son of Mahlon, and not the son of Boaz. We know too little of the Jewish law to enable us to solve this difficulty with certainty; but if Obed was the *only* son of Boaz, he may have been reckoned in different genealogies, both as the son of Boaz, and as the son of Mahlon; and if Obed had several sons, of whom Jesse was a younger, Mahlon's line may have been continued through the eldest. So that if we had the genealogy of Obed's eldest son, whose name we will suppose to have been *Mahlon*, after his grandfather, it might have run thus: *Elimelech* begat *Mahlon*, and *Mahlon* begat *Obed*, and *Obed* begat *Mahlon*, &c.; while the line of the younger runs as in the text. According to Jewish notions, the requirements of Deut. xxv. 6 would probably be as strictly fulfilled by the first-born grandson succeeding as if he were the son.

SAMUEL.

INTRODUCTION TO THE BOOKS OF SAMUEL.

CONTENTS OF INTRODUCTION.

Significance and propriety of the double name of these Books, viewed in relation to those which precede, and those which follow. Importance of the place filled by Samuel in the Bible history. Proofs that the object of the writer is to lead up to the reign of David. Analysis of the contents of the Books. Proofs of the entire omission of the first 20 or 30 years of Saul's reign. Sources of the narrative and probable origin of the different sections of it. Which of these are still extant. Quotations from the Books of Samuel in the New Testament. Passages found in duplicate in other Books. Light thrown by these on the mode in which sacred writers used existing materials, and on transcribers' errors. Quotations in these Books from the Old Testament. Style of these Books. Corruptions of the text. Agreement with Books of Chronicles. Internal agreement. Time included in the Books. Uncertainty of age of final compilation.

THE double name of these Books, the FIRST AND SECOND BOOK OF SAMUEL,[1] as they are called in the printed Hebrew Bible of Bomberg, and subsequent editors, and the FIRST AND SECOND BOOK OF KINGS,[2] as they are called in the Vulgate, well marks the two principal features which characterize them. They contain the record of the life and ministry of SAMUEL, the great Prophet and Judge of Israel, and they also contain the record of the rise of the KINGDOM of Israel. Viewed in relation to the preceding Book of JUDGES, the name Book of KINGS is appropriate; viewed in relation to the Books of JOSHUA, and RUTH, that of SAMUEL is no less so. If again the Books of Samuel are taken as forming one history with the Books of Kings (and it is obvious that the present line of division between 2 Sam. and 1 K. is an arbitrary one), then the division into four books of Kings is a natural one. But if these Books are looked upon rather as an isolated history, then the name of Samuel is properly affixed to them, not only because he stands out as the great figure of that age, but because his administration of the affairs of Israel was the connecting link, the transitional passage, from the rule of the Judges, to the reign of the Kings, distinct from each, but binding the two together.

The important place to be filled by Samuel in the ensuing history is seen at once in the opening chapters of the Book which bears his name, where his parentage and birth, and the remarkable circumstances connected with them, are recorded in detail. The barrenness of Hannah, especially, and the prophetic song sung by her on the birth of her child, are striking indications of the great importance of the child so born. Analogous instances are the details concerning the birth of Isaac the heir of all the promises, concerning that of Moses the Man of God, of Obed the father of Jesse, of Samson the great Deliverer, of John the Baptist the greatest of those born of woman, and above all of JESUS the son of Mary. An imitation of these narratives is found in the apocryphal Gospels which narrate the barrenness of Anne and the birth of the Virgin Mary. Again, the fact that Samuel's birth of her that had been barren is represented in Hannah's song as typical of the triumphs of the church, and of the kingdom of Christ, is another indication of the very distinguished place assigned to Samuel in the economy of

[1] In the Heb. MSS. the two make only one Book of Samuel ספר שמואל. See Bleek's 'Introduction,' Thenius' 'Einleitung,' &c.

[2] In the Septuagint the 1st and 2nd Books of the kingdoms (βασιλειῶν), which seems to have been the title of some Hebrew copies. Jerome, 'Prol. Gal.'

the Old Testament, an indication fully borne out by the mention of him in such passages as Ps. xcix. 6, Jer. xv. 1, Acts iii. 24. Though, however, Samuel's personal greatness is thus apparent, it is no less clearly marked that his place is one not of *absolute* but of *relative* importance. Samuel's dignity as a Judge and as a Prophet is, as it were, the antechamber to David's kingdom. To prepare the way for David's monarchy, to select David while he kept his father's sheep, to anoint him with the holy oil, and to surround his throne and person with the halo of prophecy, was Samuel's great mission. And thus, when we view the history as a whole, the eye does not rest upon Samuel, and stop there, but is led on to the throne and person of David as typical of the kingdom and Person of Christ. That throne, however, was Samuel's work, and so the Book which contains the record of it was called by the name of Samuel, though he himself was dead when David began to reign. A curious incidental mark of this subordination of the ministry of Samuel to the central glory of David, may be seen in the fact that the books of Samuel are really a continuation of the book of Ruth; a book which derived its whole significance from its containing a history of David's ancestors, and closed with a genealogy of David deduced from Pharez, the son of Judah (Gen. xxxviii. 29). The sequel to this genealogy is the history of David's life and reign contained in the books of Samuel, which, consequently, contain no further genealogy of him, beyond the statement of the fact of his being the son of Jesse. Clearly, therefore, in the mind of the sacred historian, the personal history of Samuel was only a link to connect DAVID with the Patriarchs, just as the subsequent history connects David himself with our Lord JESUS CHRIST.

But a still more remarkable and conclusive proof that the reign of David is the great event to which the narrative of 1 Sam. is subservient, and which it is leading up to, may be found in the circumstance, not sufficiently adverted to by commentators, that it is only the closing years of Saul's reign of which any account whatever is given in this book. For after having related Saul's coronation (so to speak) at Gilgal (xi. 14, 15), when he was a young unmarried man (בחור ix. 2. See Gesen. 'Thes.' Fürst's 'Concordant.' &c.), and having given the customary heading to a reign, stating Saul's age at his accession, and the length of his reign (see xiii. 1, and note), the historian passes over some 20 or 30 years (Acts xiii. 21) to relate an occurrence in the last quarter of Saul's reign, of which the chief point and interest is the declaration by Samuel of God's rejection of Saul from the kingdom, and His choice of "a man after His own heart" to be king in Saul's room (xiii. 13, 14). A more conclusive proof that the kingdom of David is the central event to which the narrative is tending cannot be imagined.

As regards the contents of the Books of Samuel, they consist mainly of three portions, (i.) the history of Samuel's life and judgeship from 1 Sam. i. to xii. inclusive; (ii.), the history of Saul's reign from xiii. 1. to xv. 35; (iii.), the history of David from xvi. 1 to the end of the second Book; this latter portion not being completed till 1 K. ii. 11. In the *first* of these portions we have Samuel's life (including the close of Eli's judgeship) to the termination of his judgeship. In the *second*, though Samuel still plays a part as Prophet, yet the history is the history of Saul. In the *third*, though Saul continues to reign, and to be the subject of mention till his death in ch. xxxi., yet the whole interest centres in David, and in the rise and growth of his power. Samuel also plays an important part as Prophet down to 1 Sam. xxv. 1, but it is in relation to David rather than to Saul.

We have said that the early years of Saul's reign are passed over in total silence. The proofs of this are (1) that, as already adverted to, we leave Saul in 1 Sam. xi. 15 (compared with ix. 2) a young unmarried man, and find him at xiii. 2 a man of middle age with a grown up son. (2) That David, who was of about the same age as Jonathan, was only 30 years old at Saul's death, and must have been 20 at the least when the action in ch. xiii. commences. Ten years, therefore, is the outside that can

be allowed for the events of Saul's reign from xiii. to xxxi., and since Saul reigned 40 (or at least 32 and a half) years (Acts xiii. 21, see p. 247), there must have been from 20 to 30 years of which no details are given. (3) A very great change from the political condition of Israel at the close of Samuel's administration is apparent in 1 Sam. xiii.—a change which it must have taken years to bring about. For whereas at the close of Samuel's administration the Philistines were thoroughly subdued and expelled from all the coasts of Israel (1 Sam. vii. 13, 14), and at the commencement of his reign Saul was able to bring 330,000 men into the field (xi. 8), at the time to which the narrative in ch. xiii. refers, there were garrisons of the Philistines in the very heart of Saul's kingdom; Saul's army was limited to 3000 men, and the whole Israelitish people were disarmed and reduced to a state of helotry (xiii. 19-22). Obviously a considerable time had elapsed between the events narrated in vii.-xii., and those in ch. xiii., and many events had occurred of which no mention whatever has been preserved.

As regards the sources from which the narrative is derived, what is certain is that there existed the following authorities, most, if not all, of which were still extant when the Books of Chronicles were composed: (1), the Book of Jasher (2 Sam. i. 18); (2), David's Psalms, 2 Sam. xxiii. 1; (3), the Chronicles of King David (דברי היומים למלך דוד 1 Chr. xxvii. 24); (4), the Book of Samuel the seer (הראה);[3] (5), the Book of Nathan the Prophet; (6), the Book of Gad the seer (החזה) (1 Chr. xxix. 29, 2 Chr. ix. 29); (7), the national collection of genealogies. That David himself may have written some papers relative to the affairs of his kingdom and the events of his life is in itself highly probable, though there is no distinct evidence of it, unless 2 Sam. ix. 11 and 1 Chr. xxiii. 5 be deemed such, where see notes.

In assigning to these authorities severally the different portions of the Books of Samuel, it is obvious to conjecture that those sections which give full details of the sayings and doings of Samuel, and which are written from the point of view which Samuel would naturally have taken, are extracted from 'the Book of Samuel the seer.' This would embrace the whole of the first section from i. to xii. (with some additions), and such passages as xv., xvi., xix. 18-24, and perhaps some others. Our being expressly told that "the manner of the kingdom" was written by Samuel in a book, and *laid up before the Lord* (x. 25) makes it highly probable that he wrote much more. Those sections which contain narratives in which Nathan bears a part, as 2 Sam. vii., xi., xii., 1 K. i. ii., and probably others, may be referred to the 'Book of Nathan the seer.' While the history of David's flight from Saul (1 Sam. xxii. 5) and of his adventures before he became king, and perhaps of his flight from Absalom, and that of the famine in chap. xxi., and of the plague in chap. xxiv., are pretty certainly from the Book of Gad the Seer (xxiv. 11, 18). The account of the fetching of the ark from Kirjath-jearim, seeing it comprises also the history of a plague, and makes mention of the musical instruments (vi. 5) may not improbably also belong to the Book of Gad. See 2 Chr. xxix. 25. We seem to see extracts from the chronicles of the kingdom in such passages as 1 Sam. xiii. 1, and xi. 1-11, 15, which is closely connected with it; in xiv. 47-52, 2 Sam. ii. 8-11, iii. 1-5, v. 4-16, viii., xx. 23-26, xxi. 15-22, xxiii. 8-39; while the song of Hannah, 1 Sam. ii. 1-10, the elegy on the death of Abner, 2 Sam. iii. 33, 34, and the two Psalms of David, 2 Sam. xxii., xxiii. 1-7, may, as well as the elegy on Saul and Jonathan, be taken from the Book of Jasher. When the final arrangement of the materials was made by which the Books of Samuel were brought to their present shape is difficult to decide.

[3] Bleek thinks the Books of Samuel may be the work meant by דברי שמואל in 1 Chr. xxix. 29, but this is hardly probable. The present Books of Samuel carry it on the face of them that they contain the Books of Nathan and Gad, as well as that of Samuel. The reference to the Book of Nathan in 2 Chr. ix. 29 seems to make it certain that in this passage, Samuel, Nathan, and Gad, are the *authors*, not the *subjects*, of the Books which bear their names.

It has been already remarked in the Introduction to the Book of Judges that the series of historical books from Judges to the end of 2 K. is formed on one plan, so that each book is a part of a connected whole.[4] Moreover the Books of Samuel run on into the 1st Book of Kings without the slightest break either of subject or of style, and the Books of Kings themselves run on without a break or joint till the close of the Jewish monarchy by the deportation of Zedekiah, and the destruction of the Temple. This would point to the time of Jeremiah the Prophet, as that when the whole historical series from Judges to Kings inclusive was woven into one work. That the different component parts of the Books of Samuel existed long before, and were indeed the work of contemporary writers, we have already seen by the enumeration of the documents made use of, and, according to the usual method of the sacred writers, incorporated bodily into the work. But that in doing so the final compiler left out large portions of the materials before him is also evident from such gaps as that already pointed out of the whole of the beginning and middle of Saul's reign; from the omission of the destruction of the Gibeonites (only incidentally referred to in chap. xxi.), of the early history of Eli (who is mentioned quite suddenly in 1 Sam. i. 3), of the transactions of Samuel's judgeship (of which only a few incidents are recorded), of the details of David's wars with Moab and Edom, and of many circumstances in the reign of David of which we have a full account in the Books of Chronicles; from the fragmentary character of such passages as 2 Sam. xxi. 15-22, as well as from the general bent of the narrative, which all converges to the person and kingdom of David, and implies that all such matter as did not fall in with the scope of the writer was left out. It cannot be pronounced with certainty why the author of the Books of Chronicles, who quotes other authorities, does not make any mention of the Books of Samuel and Kings.

Of the materials above described, as used by the author of the Books of Samuel, there are still extant the *Book of Psalms*, and such portions of the Chronicles of King David, of the Books of Samuel, Nathan, and Gad, and of the Collection of Genealogies, as are preserved in the Books of Chronicles. Of the Psalms, those which, according to the titles prefixed to them, relate to events recorded in the Books of Samuel, are the following: Ps. iii., vii., xviii., xxx., xxxiv., li., lii., liv., lvi., lvii., lix., lx., lxiii., cxlii. Others, as Ps. ii., xv., xxi., ci., cxxxii., and many more, bear strong internal marks of such being the time and occasion of their composition. The chief quotations from the Books of Samuel in the New Testament are Matt. i. 6; xii. 3, 4; Mark ii. 25, 26; Luke i. 32, 33, 46, 47, 48, 68; vi. 3, 4; Acts ii. 30; iii. 24; vii. 46; xiii. 20-22; Rom. xi. 1, 2; 2 Cor. vi. 18; Heb. i. 5; Rev. xix. 9; xxi. 5, 7; xxii. 6. There is also a remarkable similarity in the phraseology of such passages as 1 Sam. i. 17, xx. 42, and Luke vii. 50; viii. 48; 1 Sam. ii. 1, and Luke i. 46, 47; 1 Sam. ii. 26, and Luke ii. 52; 1 Sam. xiv. 45, 2 Sam. xiv. 11, and Luke xxi. 18; Acts xxvii. 34; 1 Sam. xxv. 32, and Luke i. 68; 2 Sam. i. 16, and Acts xviii. 6; 2 Sam. xiv. 17, and Gal. iv. 14; 2 Sam. xvi. 10, and Matt. viii. 29, Luke viii. 28, &c. It is remarkable that the quotations and resemblances are chiefly found in the writings of St. Luke and St. Paul. Nor should it be forgotten that the very title THE CHRIST, given to the Lord Jesus in Matt. i. 16; ii. 4; xvi. 16; Luke ii. 26; John i. 20, 41; xx. 31; Acts ii. 30, 36, &c., is first found in 1 Sam. ii. 10; and that the other designation of the Saviour as the SON OF DAVID, Matt. ix. 27; xv. 22; xxi. 9, 15; xxii. 42, &c., is also derived from 2 Sam. vii. 12-16. In fact in every mention of David, both in the

[4] "That one final author and collector edited the present Books of Judges, Ruth, Samuel, and Kings as a whole, is to be concluded from many signs."—(Ewald, 'Hist. of Isr.,' i. 159.) Ewald places the age of this "final author" in the second half of the Babylonian captivity, but the single detached section which occurs in duplicate 2 K. xxv. 27-30, and Jerem. lii. 31-34, is not a sufficient reason for placing the writer so late.

Old and New Testament—and such mention is very frequent—there is a tacit reference to the Books of Samuel.

The passages in these books, which occur in duplicate elsewhere, are the following: 1 Sam. xxxi. is found in duplicate, 1 Chr. x. 1-12; 2 Sam. v. 1-10, 1 Chr. xi. 1-9; 2 Sam. v. 11-25, 1 Chr. xiv. 1-16; 2 Sam. vi. 1-11, 1 Chr. xiii. 1-14; 2 Sam. vi. 12-23, 1 Chr. xv. 25-29; 2 Sam. vii., 1 Chr. xvii.; 2 Sam. viii., 1 Chr. xviii.; 2 Sam. x., 1 Chr. xix.; 2 Sam. xi. 1, 1 Chr. xx. 1; 2 Sam. xii. 26, 1 Chr. xx. 1 (last clause); 2 Sam. xi. 30, 31, 1 Chr. xx. 2, 3; 2 Sam. xxi. 15-22, 1 Chr. xx. 4-8; 2 Sam. xxiii. 8-39, 1 Chr. xi. 10-47; 2 Sam. xxiv., 1 Chr. xxi. 1-27; 2 Sam. xxii., Ps. xviii. Comp. also 1 Sam. ii. 3, 5, with Ps. cxiii. 7, 8, 9; 2 Sam. vii. 10-16, with Ps. cxxxii. 11, 12, and lxxxix. 19-37. A careful comparison of these duplicate passages throws great light upon the manner in which the sacred historians used existing materials, incorporating them word for word, or slightly altering them for the sake of explanation, as seemed most expedient to them. It illustrates also the errors and fluctuations of scribes in transcribing MSS., especially in regard to proper names.

The chief quotations from books in the Old Testament, or references to the facts related in them, are the following:—

1 Sam. i. 3	refers to	Josh. xviii. 1, xix. 5, &c.
,, i. 11	,,	Num. vi. 35.
,, ii. 2	,,	Deut. xxxii. 30, 31.
,, ii. 6	,,	,, ,, 39.
,, ii. 16	,,	Lev. iii. 3, 9, 14, 15, &c.
,, ii. 27, 28, 30,	,,	Exod. iv. 14, 27-31, xxviii. 1, &c., xl. 12, &c., xxx. 7, xxix. 9.
,, iii. 3	,,	Exod. xxvii. 20, 21, xxvi. 33.
,, iv. 4, 8	,,	Exod. xxv. 18-22, ix.-xiv.
,, vi. 6	,,	Exod. vii. 13, viii. 15, 19, xii. 31.
,, vii. 3	,,	Gen. xxxv. 2.
,, viii. 3, 5, 8, 20, x. 18	,,	Deut. xvi. 19, ib. xvii. 14 sqq., Exod. xx. 8.
,, ix. 1, 16	,,	1 Chr. vii., viii., Exod. iii. 7.
,, x. 2, ib. 25	,,	Gen. xxxv. 19, 20, Deut. xvii. 14, &c.
,, xii. 6, 8	,,	Gen. xlvi. 26, Exod. iii. 9, 10.
,, xii. 9	,,	Judg. iii. 12, 31, iv. 2.
,, xii. 10	,,	Judg. x. 10.
,, xii. 11	,,	Judg. vi. 32, &c., iv. 6, xi. 1, &c.
,, xii. 25	,,	Deut. xxviii. 36.
,, xiv. 32, 33	,,	Lev. iii. 17, &c.
,, xv. 2, 6	,,	Exod. xvii. 8, 14, Deut. xxv. 17-19, Num. x. 29-32.
,, xv. 29	,,	Num. xxiii. 19.
,, xx. 5	,,	Num. x. 10, xxviii. 11.
,, xx. 26	,,	Lev. vii. 21, &c.
,, xxi. 4, 5	,,	Exod. xxv. 30, Lev. xxiv. 5, 6, Exod. xix. 15.
,, xxii. 10, 15	,,	Num. xxvii. 21.
,, xxv. 3	,,	Num. xiii. 6, xiv. 24, &c.
,, xxvi. 12-25	,,	Gen. ii. 21, xv. 12, xxxii. 28.
,, xxvii. 8	,,	Gen. xxv. 18.
,, xxviii. 3, 6	,,	Deut. xviii. 11, Num. xii. 6, xxvii. 21.
2 Sam. iii. 29	,,	Lev. xiii., xiv., xv. 2.

The style of the Books of Samuel is clear, simple, and forcible, and the Hebrew remarkably pure and free from Chaldaisms. The chief difficulties are the geographical statements of 1 Sam. ix., x, the very difficult poem in 2 Sam. xxiii. 1-7, and the account of the mighty men which follows it, 8-39. There are a few manifest corruptions of the text, such as the falling out of the numerals from 1 Sam. xiii. 1; the numerals in 1 Sam. vi. 19, 2 Sam. xv. 7: the putting *Michal* instead of *Merab*, 2 Sam. xxi. 8; the corruption of the names of *Jashobeam* in 2 Sam. xxiii. 8, and of some of the other mighty men in the same list; the names *Ishbi-benob*, and *Jaareoregim* in 2 Sam. xxi. 16, 19, and perhaps some others. It is remarkable that these last passages, as well as 1 Sam. xiii. 1, seem to belong to the *Chronicles of David*, which perhaps only existed in the original copy, and may have been defaced by damp or age when the writer of *Samuel* made use of it. The writer of 1 and 2 Chron. may,

on the contrary, have had a corrected codex revised by Ezra the Scribe.

There are no contradictions or disagreements of any kind in the statements of the Books of Samuel, as compared with each other, or with the Books of Chronicles. The only appearance of two different accounts of the same event being given is to be found in 1 Sam. xxiv. compared with xxvi., where see notes. The other instances given by De Wette have no real existence. See notes on 1 Sam. xvi. 21; xxvii. 2, &c.

The time included in the history of these Books cannot be exactly defined, from the lack of any systematic chronology in them. But it may be estimated roughly at about 130 years, made up of the following subdivisions, the precise length of the first of which is a matter of conjecture:—

	Years.
The life of Samuel up to Saul's election to be king (1 Sam. viii. 1, 5), say . .	50
Saul's reign (Acts xiii. 21, Joseph. 'A. J.' vi., xiv. 9)	40
David's reign (2 Sam. v. 4)	40
	130

The only way of shortening the period, and, at the same time, the life of Samuel (which according to the above reckoning could hardly be less than 85 years), would be to suppose that the seven years and six months during which David was king in Judah only (2 Sam. ii. 11), were included in Saul's reign in Acts xiii.; *Saul* meaning the house of Saul, just as *Jeroboam*, Amos vii., means the house of Jeroboam. This would lower the time included in the Books of Samuel to 123 years, and Samuel's age to 78, supposing Saul to have survived him 5 years.

When the Books of Samuel were brought to their present shape is difficult to decide. The different references to later times (1 Sam. v. 5; vi. 18; xxvii. 6; xxx. 25) are mostly indefinite, except that 1 Sam. xxvii. 6, certainly points to a time subsequent to the division of Solomon's kingdom. So, too, such passages as 1 Sam. ix. 9; xiv. 18; x. 12; xix. 24, while they indicate a considerable interval of time between the events and the narrator, afford no accurate measure of its length.

THE FIRST BOOK OF

SAMUEL,

OTHERWISE CALLED, THE FIRST BOOK OF THE KINGS.

CHAPTER I.

1 *Elkanah a Levite, having two wives, worshippeth yearly at Shiloh.* 4 *He cherisheth Hannah, though barren, and provoked by Peninnah.* 9 *Hannah in grief prayeth for a child.* 12 *Eli first rebuking her, afterwards blesseth her.* 19 *Hannah having born Samuel, stayeth at home till he be weaned.* 24 *She presenteth him, according to her vow, to the* LORD.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and

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CHAP. I. 1. *Now there was a certain man*, &c.] The book begins, as Joshua, Judges, Ruth, 2 Sam., and numerous detached narratives begin, with the formula *vayehi*. "**And it**" or "**there was**" *a certain man*, literally *one man*. This use of one, which occurs also xviii. 10, and perhaps 11, is rather indicative of later Hebrew. Comp. Dan. viii. 3, x. 5; Ezek. viii. 8 (*a door*), &c., and in N. T. "one fig-tree," Matt. xxi. 19; "a certain scribe," viii. 19, &c. The narrative concerning Micah in Judg. xvii., opens with the identical words of this verse, omitting *certain* and the name *Ramathaim-Zophim*, and substituting *Micah* for *Elkanah*. "There was a man of Mount Ephraim whose name was Micah."

Mount Ephraim.] Rather "**the hill country of Ephraim.**"

Ramathaim-Zophim.] The name *Ramathaim* is the dual of *Ramah* (the more usual name, verse 19), and means "the two hills." The village or town of Ramah was doubtless built upon two hills (ix. 11-13). *Zophim* might mean "the watchmen," the whole name signifying "the two hills of the watchmen," so called from its being a post from which the watchmen looked out. But since *Zuph* is the name of the head of the family, it is more probable that *Zophim* means the *Zuphites*, the *sons of Zuph* (see *Zophai*, 1 Chr. vi. 26), from whom the land about Ramah was called "the land of Zuph," ix. 5.

the son of Jeroham, &c.] The same genealogy is given in 1 Chr. vi. 26, 27, with, as usual, a slight variation in the names. See note at end of chapter. The LXX. (Cod. Vat.) instead of בן צוף, *son of Zuph* read בנציף *in Nasib*, which they took for the name of a place. Another genealogy in the same chapter of Chronicles gives the sequence, Zuph, Toah, Eliel, Jeroham, Elkanah (verses 34, 35). We learn further from the genealogies in 1 Chr. vi., that the grandson of Samuel was Heman the singer, and that the previous generations from Levi ran as follows: Levi (1), Kohath (2), Izhar (3), Korah (4), Assir (5), Elkanah (6). Zuph, who is the head of this genealogy (1 Sam. i. 1), follows as 7th. Now Salmon, who we know entered into Canaan with Joshua, was 7th from Judah; and Phinehas was 6th from Levi; it is very probable therefore that Zuph, who is the 7th from Levi, should have lived at the time of the settlement of the land under Joshua. On the other hand it is very probable that such a genealogy as that in 1 Sam. i. 1, should go up to the first settler, and stop there. There is an additional evidence that it was so, in the names of Ramathaim-Zophim, and the land of Zuph. We may conclude therefore with some confidence, that Elkanah the father of Samuel was the fifth generation of settlers in Canaan, and therefore that Samuel was born about 130 years after the entrance into Canaan,—four complete generations, or 132 years,—and about forty years before David. (See note on Ruth iv. 19-22.)

an Ephrathite.] This epithet, by the rules of Hebrew grammar, belongs to Elkanah, not to Zuph. It indicates the country where Elkanah lived, not the tribe to which he belonged. Though a Levite, he is called here an Ephraimite, just as the Levite in Judg. xvii. 7, is said to be "of the family of Judah." *An Ephrathite* means an inhabitant of Bethlehem, Ruth i. 2, 1 Sam. xvii. 12. It seems to me an inhabitant of the territory of the tribe of Ephraim here, and 1 K. xi. 26.

2. *He had two wives.*] Compare Gen. iv. 19. This was permitted by the law of

the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [a]†yearly to worship and to sacrifice unto the LORD of hosts in

[a] Deut. 16. 16.
† Heb. *from year to year.*

Moses, Deut. xxi. 15, and sanctioned by the practice of Jacob. Other examples are Ashur (1 Chr. iv. 5), Shaharaim (1 Chr. viii. 8), David (1 Sam. xxv. 43), King Joash (2 Chr. xxiv. 3), and many others.

Hannah.] *I.e. Beauty* or *charm.* It is the same as the Punic *Anna* (Dido's sister) and the *Anna* of Luke ii. 36, and the traditional St. Anne, the mother of the Virgin Mary.

Peninnah.] *I.e.* a *Pearl*, the same name in signification as *Margaret.*

had children.] But Hannah had *no children.* The frequent recurrence of this mention of barrenness in those women who were afterwards famous for their progeny, as Sarah, Rebekah, Rachel, Manoah's wife, Hannah, and Elizabeth, coupled with the prophetic language of Hannah's song in the 2nd chapter, justifies us in seeking a mystical sense. Besides the apparent purpose of marking the children so born as raised up for special purposes by divine Providence, the weakness and comparative barrenness of the Church of God, to be followed at the set time by her glorious triumph and immense increase, is probably intended to be foreshadowed.

3. *His city.*] Viz. Ramathaim-Zophim, or Ramah, verse 19, which, we learn from vii. 17, was the city of Samuel his son.

yearly.] Literally *from year to year.* Compare verses 7 and 21, and Judg. xxi. 19, where the very same phrase is used as here. See Luke ii. 41 for a similar phrase. In like manner David spake of a "yearly sacrifice" for all his family at Bethlehem, 1 Sam. xx. 6, and Deut. xii. 11-14, points to a joyful feasting of the whole family before the Lord, different from the three great festivals at which only the males were enjoined to be present (Exod. xxxiv. 23, Deut. xvi. 16). It is likely that during the unsettled times of the Judges (Judg. xxi. 25) the attendance of Israelites at the three festivals fell into desuetude or great irregularity, and this one feast, which may have coincided with the feast of Pentecost or Tabernacles, may have been substituted for them.

in Shiloh.] For the situation of Shiloh, see Judg. xxi. 19, and note. The tabernacle was pitched in Shiloh by Joshua (Josh. xviii. 1), and there accordingly we find it up to the time described in ch. iv., as alluded to Ps. lxxviii. 60; Jerem. vii. 12, 14; xxvi. 6. As however it was a moevable tabernacle, it is possible that while Shiloh was its habitual station, it may have been occasionally moved to other places for special purposes, as *e.g.* to Mizpeh (Judg. xi. 11, and note), and to Bethel (Judg. xx. 27, 28).

the Lord of Hosts.] This title of Jehovah which, with some variations, is found upwards of 260 times in the O. T., occurs here for the first time. It is very remarkable that it is not found once in the Pentateuch, Joshua, Judges, Ruth, Job, the books of Solomon, Ezekiel, or Daniel, but is used upwards of sixty times by Isaiah, about eighty times by Jeremiah, very frequently by Zechariah and Malachi, and commonly in the other prophets, in the Psalms, and the historical books. It is found eleven times in the two books of Samuel. The form here used, *Jehovah of Hosts*, is that always used by Isaiah (except x. 16, *Lord of Hosts*), and far most frequently by Jeremiah and the other writers who employ it, and everywhere in the books of Samuel, except 2 Sam. v. 10, where it is *Jehovah God of Hosts*, as in 1 K. xix. 10, 14, Jer. v. 14, &c. In the LXX., however, in several passages in Sam., *Elohe*, or Θεὸς, is inserted before Sabaoth. The combination "*God of Hosts*," without Jehovah, is less common. See Ps. lxxx. 7, 14 (in verses 4 and 19, *Jehovah God of Hosts*), where there is the further peculiarity that the word *God* is not in construction with, but in apposition to, *Hosts*, as it is also in Ps. lix. 5, lxxxiv. 8. The meaning of the word *hosts* is doubtless the same as that of *army* in Dan. iv. 35, and includes all the myriads of holy angels who people the celestial spheres, as in 1 K. xxii. 19, the Host of Heaven were seen by Micaiah standing round the throne of God. So in Ps. ciii. 21, cxlviii. 2, the Hosts of God are His angels. Compare Deut. xxxiii. 2. By a slight metonymy, or may be in a slightly different sense, *the Host of Heaven* designates the heavenly spheres themselves, Gen. ii. 1, Deut. iv. 19, xvii. 3, Is. xxxiv. 4, &c. It is probably with reference to the idolatrous worship of the Host of Heaven that the title *the Lord of Hosts* was given to the true God, as asserting His universal supremacy. (See Nehem. ix. 6.) In the N. T. the phrase only occurs once, Jam. v. 4, the Lord of Sabaoth. In Rom. ix. 29, it is a quotation from Isaiah. Κύριος Σαβαὼθ or Κύριος δυναμέων, or παντοκράτωρ are the translations of the phrase in the LXX. "Dominus exercituum," in the Vulgate.

and the two sons &c.] It should be "**and there the two sons of Eli, Hophni and Phinehas were priests to the Lord**," *i.e.* performed the functions of priests, in the old

Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave ‖a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also †provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, ¶‖when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she *was* †in bitterness of

‖ Or, a double portion.

† Heb. angered her.

¶ Or, *from the time that she*, &c.

† Heb. *from her going up.*

† Heb. *bitter of soul.*

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age of Eli (verse 22), who himself is represented in verse 9, as sitting on a seat in the temple. The insertion of Eli's name by the LXX. (Eli and his two sons, H. and Ph.) which Thenius approves, is therefore quite unnecessary, and indeed destroys the sense The information here given concerning the sons of Eli is followed up at ii. 12, sqq.

4. *Portions.*] Viz. of the sacrifice. (Compare ix. 23.)

5. *A worthy portion.*] Literally *one portion for two faces, i.e. persons;* a double portion. Naturally she would have had a single portion, but because of his love to her he gave her a double portion, enough for two people, just as Joseph gave his brother Benjamin a mess five times as large as that of his brothers (Gen. xliii. 34), and as Samuel reserved the shoulder for Saul (1 Sam. ix. 22-24). This is perhaps the best explanation, but the expression is very obscure, and occurs nowhere else. The Syriac and Arabic take it so. The Sept. omits it altogether. The Vulgate translates it "sad," applied to Elkanah, as if the word יַן (see verse 8) preceded it, as in Neh. ii. 2, 3, "sad of face or countenance."

the Lord had shut up her womb.] See verse 6, and compare the opposite phrase (Gen. xxix. 31, xxx. 22). The expression in Gen. xvi. 2, xx. 18, is different, though the sense is the same. For the general truth compare Ps. cxxvii. 3.

6. *Her adversary, &c.*] *I.e.* her rival. The word belongs to the later Hebrew.

7. *And as he did so, &c.*] It should rather be "**And so she did year by year, as often as she went up to the House of the Lord, so she provoked her.**" Though the verb is masculine, Peninnah must be the subject, because *as often as* SHE *went up* follows. The Vulgate has *they* went up.

did not eat.] Viz. of her portion.

8. *Then said Elkanah, &c.*] The Sept. in this verse and in the preceding is a paraphrase rather than a translation.

9. *After they had eaten, &c.*] So the LXX., who add, *and stood before the Lord.* But the Hebrew has "**after she had eaten in Shiloh, and after she had drunk,**" which is obviously right. The reading of the LXX. arose from a fancied inconsistency between this verse, and what is said in verses 7 and 8, that Hannah did not eat. But the sense is clear enough. Hannah in the bitterness of her spirit could not enjoy her feast, and so, after eating and drinking a little, she arose and went to the temple, leaving her husband and Peninnah and her children at table, where she still found them on her return, verse 18.

upon a seat, &c.] Rather "**upon his throne,**" the pontifical chair of state, as in iv. 13. This seat was probably set at the gate leading into the inner court of the tabernacle, as we find the posts of this gate mentioned Ezek. xlv. 19, and described as the place where the people were to worship on festival days (xlvi. 3). Seated here, the high priest would see all who came up to worship, and here he would expect to receive the first news of the return of the ark from the camp. When Eli fell off his throne on hearing that the ark was taken, he fell *by the side of the gate, i.e.* the gate of the court (iv. 18).

the temple of the Lord.] The word *temple* is applied to the tabernacle only here and at iii. 3, and Ps. v. 7, where see note. In 2 Sam. xxii. 7, Ps. xviii. 6, it rather designates heaven, God's temple on high. The use of this word here is thought by some an indication of the late date of the composition of this passage.

10. *In bitterness of soul.*] Literally *bitter of soul.* In xxii. 2, the same phrase is rendered

soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid † a man child, then I will give him unto the LORD [a] all the days of his life, and [a] there shall no razor come upon his head.

12 And it came to pass, as she † continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman † of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my ‖ complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, when † the time was come about after Hannah had conceived, that she bare a

† Heb. *seed of men.*
[a] Num. 6. 5. Judg. 13. 5.
† Heb. *multiplied to pray.*
† Heb. *hard of spirit.*
‖ Or, *meditation.*
† Heb. *revolution of days.*

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discontented; in Judg. xviii. 25, *angry fellows*; in 2 Sam. xvii. 8, *chafed in their minds*.

11. *And she vowed a vow, &c.*] Vows are characteristic of this particular age of the Judges. Samson and Samuel are the only two Nazarites of whom we have any account; the oath in the Benjamite war (Judg. xxi. 5), Jephthah's vow (Judg. xi. 30), Hannah's vow, and Saul's rash oath (1 Sam. xiv. 24) all belong to this period. Jacob's vow (Gen. xxviii. 20-22) seems to have been the model of Hannah's and Jephthah's. For the law of vows in the case of married women, see Num. xxx. 6-16.

Lord of Hosts.] See verse 3, note. The Sept. here heap up the titles of God. "Adonai, Kyrie, Elohe Sabaoth."

look on the affliction of thine handmaid.] The Sept. have ἐπιβλέψῃς ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου, which are the identical words of the *Magnificat*. *He hath regarded the low estate of His handmaiden* (Luke i. 48).

and remember me.] In the same sense as verse 19, and Gen. xxx. 22. (See also Gen. viii. 1. xix. 29.)

there shall no razor, &c.] Num. vi. 1-5. This was one of the essential parts of the Nazarite's vow; abstinence from wine and strong drink was the other. Both are mentioned in the case of Samson (Judg. xiii. 4, 5, 7). But at xvi. 17, Samson only mentions the absence of the razor, as here. The Sept. insert here, *He shall drink neither wine nor strong drink*, but it is unnecessary.

13. *Spake in her heart.*] Rather "**Spake to her heart**," or, "**to herself**," as also Gen. xxiv. 45.

15. *I have drunk neither wine, &c.*] She does not mean that she had drunk nothing, for we are told in verse 9 that "she had drunk." But she means that wine was not the cause of her present discomposure, but grief of heart.

18. *So the woman went her way, and did eat, &c.*] A beautiful example of the composing influence of prayer. Hannah had cast her burden upon the Lord, and so her own spirit was relieved of its load. She now returned to the family feast, and ate her portion with a cheerful heart. (Acts ii. 46, 47.)

her countenance was no more sad.] Literally *was (were) to her no more*. The word *sad* is not in the Hebrew text. See note B.

19. *Ramah.*] *I.e.*, Ramathaim-Zophim, verse 1.

20. *Wherefore.*] Rather "**And.**"

when the time was come about.] Literally, *at the revolution of the days*. It is a word used

son, and called his name ‖Samuel, *saying*, Because I have asked him of the LORD.

‖ That is, *Asked of God.*

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

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to denote the expiration of a period, here the period of gestation. In Exod. xxxiv. 22, and 2 Chron. xxiv. 23, it is coupled with *year*, and is rendered "the year's end." The only other passage is Ps. xix. 6, where it denotes the completion of the sun's circuit in the heavens.

Samuel.] *I.e. heard of God*, because given in answer to prayer. The names *Ishmael* and *Elishama* have the same etymology.

21. *The yearly sacrifice.*] See above verse 3, and note.

and his vow.] The Sept. read *vows*, which is rather more natural (Deut. xii. 17), unless we suppose that Elkanah had made a vow to offer some special offering in case Hannah should have a son. Such an offering would come under Levit. vii. 16.

22. *Until the child be weaned.*] Hebrew mothers, as elsewhere in the East, usually suckled their children till the age of two years complete, sometimes till the age of three (2 Macc. vii. 27). See note on Gen. xxi. 8. The Persians suckle boys two years and two months, and girls two years. (Morier quoted by Kalisch.)

there abide for ever.] Compare Ps. xxiii. 6. The *for ever* here (*le-olam*) is equivalent to "*life-long*' (*orek-yamim*) in the Psalm, and to *all the days of his life* in verse 11.

23. *The Lord establish his word.*] No *word*, or *promise*, of God has been expressly mentioned to which this can refer (as 2 Sam. vii. 25 refers to verses 11-15), but possibly a more distinct promise was conveyed to her by the mouth of Eli that her child should be a Nazarite, and should be the Lord's all his life, than is contained in verse 17, of which the words *The God of Israel grant thee thy petition* may merely give the substance.

24. *Three bullocks.*] Verse 25 makes mention of only one bullock offered. It is therefore highly probable that the Sept. have preserved the true reading, בפר משלש, with *a bullock of three years old*, as Gen. xv. 9, instead of בפרים שלשה, *with three bullocks*. On the other hand, since three-tenths of an ephah of flour was the proper meat-offering for one bullock, and therefore nine-tenths would be proper for three, the whole ephah of flour looks more like three bullocks than one. See Num. xxviii. 12, &c.

25. *They slew a bullock.*] Heb. "**the bullock.**"

26. *As thy soul liveth.*] This oath is peculiar to the books of Samuel, in which it occurs six times, and to the books of Kings, in which however it is found only once. The similar oath *as Pharaoh liveth* (by the life of Pharaoh, A. V.) occurs Gen. xlii. 15; and *as the Lord liveth* is found almost exclusively in the books of which *Judges* is the first and 2 *K.* the last, being especially frequent in the books of Samuel (1. xiv. 39, xix. 6, xx. 21; 2. iv. 9, &c.). This accords with the age of the Judges, and Saul, being characteristically the age of vows. See note to verse 11.

here.] Somewhat emphatic, *on this spot.* Eli was sitting on his throne, as before, when they brought the child to him (verse 25), and the spot where she was now standing was the very same on which she had offered up her prayer to God (verses 10-12).

27. *The Lord hath given me my petition, &c.*] The very words of verse 17.

28 Therefore also I have ‖lent him to the LORD; as long as he liveth ‖he shall be lent to the LORD. And he worshipped the LORD there.

‖ Or, returned him, whom I have obtained by petition, to the LORD. ‖ Or, he whom I have obtained by petition shall be returned.

28. *And he worshipped, &c.*] Who worshipped? Neither Elkanah nor Samuel have been mentioned, and cannot therefore be meant. Hannah must be the subject, and the masculine of the verb is used, as in verse 7, though the subject is feminine. The Sept. omit the words altogether.

ADDITIONAL NOTES on verses 1, 18, 28.

NOTE A, on verse 1.

The amount of variation is shown by the accompanying juxtaposition:—

Zuph, an Ephrathite.	Zophai (son of Elkanah).
Tohu, his son.	Nahath, his son.
Elihu, his son.	Eliab, his son.
Jeroham, his son.	Jeroham, his son.
Elkanah, his son (1 Sam. i. 1).	Elkanah, his son (1 Chr. vi. 26, 27).

NOTE B, on verse 18.

The LXX. seem to have read "fell," instead of "were to her." They render "*her countenance fell no more*," as Gen. iv. 5, 6. Jerome seems to have found in his MS. some word meaning "to change" (perhaps, as Job xiv. 20, שִׁנָּה), since he renders "her countenance no more changed about." If the word רעים *sad* (see Nehem. ii. 2) has not accidentally fallen out of the text, and the present reading is the right one, the passage must be rendered *Her looks were to her no more, i.e.* she had no longer the same sad looks as before.

NOTE C, on verse 28.

As long as he liveth.] This is the reading of the Sept., the Syr., and one Heb. MS., and makes the best sense. But the ordinary Heb. text, with which the Vulgate agrees, has היה *he is*, instead of חיה *he liveth*, and must be translated "**I have lent him to the Lord all the days for which he is borrowed for** (or of) **the Lord**"—meaning equally *for his whole life.*

CHAPTER II.

1 *Hannah's song in thankfulness.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.* 22 *Eli reproveth his sons.* 27 *A prophecy against Eli's house.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

CHAP. II. 1. *Hannah prayed, &c.*] The song of Hannah is a prophetic psalm. It is poetry, and it is prophecy. It takes its place by the side of the songs of Miriam, Deborah, and the Virgin Mary, as well as those of Moses, David, Hezekiah, and other psalmists and prophets whose inspired odes have been preserved in the Bible. The peculiar feature which these songs have in common is, that springing from, and in their first conception relating to, incidents in the lives of the individuals who composed them, they branch out into magnificent descriptions of the kingdom and glory of Christ, and the triumphs of the Church, of which those incidents were providentially designed to be the types. The perception of this is essential to the understanding of Hannah's song; the want of this perception has led many eminent modern critics to suppose that it was really composed on some different occasion, such as the victory of David over Goliath, to which the language,

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; let *not* †arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

† Heb. *hard.*

4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 [b]The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

[b] Deu. 32 39. Tob. 13. 2 Wis. 16. 13.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He [c]raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the

[c] Ps. 113. 7.

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they think, is more applicable than to Hannah's triumph over Peninnah.

mine horn is exalted, &c.] Compare Ps. lxxv. 4, 5, 10, xcii. 10, cxxii. 17, &c.; 2 Sam. xxii. 3; Luke i. 69.

I rejoice in thy salvation.] Compare Ps. xcv. 1. No words can more forcibly express the entireness of Hannah's faith in the Lord, and the corresponding faith of the Church in Him, as the sole author of her deliverance and salvation. (Compare Rev. vii. 10.)

2. *Any rock, &c.*] The term *rock* as applied to God is first found in the song of Moses (Deut. xxxii. 4, 15, 18, 30, 31, 37), where the juxtaposition of *rock* and *salvation* in verse 15, *he lightly esteemed the rock of his salvation*, seems to indicate that Hannah was acquainted with the song of Moses. The same phrase is frequent in the Psalms (xviii. 2, 31, 46; xix. 14; xxviii. 1, &c.). That the term was commonly applied to God so early as the time of Moses we may conclude from the names *Zurishaddai*, "my Rock is the Almighty" (Num. i. 6, ii. 12), and *Zuriel*, "my Rock is God" (Num. iii. 35). It seems to convey the ideas of strength, permanence, immutability, and withal of protection and shelter.

5. *Have hired themselves out for bread.*] See an instance in verse 36. See, too, in Ezek. xiii. 19, another example of hire paid in bread.

ceased.] Rather, "**are at rest;**" which is the sense of the Sept., "leave the land alone," *i.e.* do not work. The verb means *to cease* (from doing anything), *to leave anything alone*, and generally *to be idle, at rest.* Here it is the opposite to "hire themselves out for bread." The Vulgate, "saturati sunt," *are filled*, is no translation of the Hebrew word, but a paraphrase giving the general sense.

so that.] Rather, "**up to,**" *i.e.* "**even.**"

the barren hath born seven.] For the number *seven* see Ruth iv. 15, and note, and Jer. xv. 9. In Ps. cxiii. 9 the sense is expressed, "He maketh the barren woman to keep house, and to be a joyful mother of children." For the prophetic meaning of the image, compare Galat. iv. 27, and Is. liv. 1-6, xlix. 20, 21, lx. 22.

waxed feeble.] The Jews feign that for every child that was born to Hannah, two of Peninnah's died.

6. *The Lord killeth and maketh alive, &c.*] Here again, and in verse 7, Hannah asserts that supreme sovereignty of God, of which the boasting, arrogant spirit, whether found in Peninnah's pride of fecundity, or in Sennacherib's pride of conquest, or in Nebuchadnezzar's pride of empire, or in Antichrist's pride of rebellion, is a blasphemous denial, which will end in the shame and overthrow of the boaster. (See Dan. vii. 11, 25-27.)

7. *The Lord maketh poor, &c.*] The same lesson as is taught more fully in Deut. viii., see especially verse 18. (Compare Dan. ii. 21, 22.)

8. *He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes.*] These identical words are found in Ps. cxiii. 7, 8. The Psalm continues, *even the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children*, where the allusion to Hannah is evident. The passage in the Psalm is manifestly borrowed from Hannah's song. For the general truth compare Dan. iv. 17, and Ps. lxxviii. 70-72. Hannah doubtless looked through the instance of David to that crowning exaltation of David's Son of which St. Paul speaks (Philip. ii. 8-10.) "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name, &c." (Compare Luke i. 52.)

the pillars of the earth are the Lord's.]

earth *are* the LORD'S, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD [d] shall be broken to pieces; [d] out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

13 And the priest's custom with the people *was*, *that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will

[d] ch. 7. 10.

The word rendered *pillars* is of doubtful meaning. Jerome (in the Vulgate) translates it, *hinges*—"cardines terræ." The Sept. omit the whole passage. Gesenius has, *foundations*; Buxtorf, *situations*, it being the plural of the word rendered *situate*, 1 Sam. xiv. 5; Fürst, *columns*, or *pillars*, as in the A.V., which seems, on the whole, the best.

9. *He will keep the feet of His saints.*] The *Cethib* has *His Holy One*, as in the *Keri* and the A.V. of Ps. xvi. 10, and the Sept. have δικαίου, but the Vulg. *sanctorum suorum.* In Ps. xvi. 10 (xv. Vulg.) the Vulg. has *sanctum tuum.* For the sense, compare Ps. xvii. 5, xxxvii. 23, 24, 31, xci. 11, 12, cxxi. 3.

by strength shall no man prevail.] Compare Luke i. 51-53, and Zech. iv. 6. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." And in the N. T., "My grace is sufficient for thee, for my strength is made perfect in weakness." (2 Cor. xii. 9.)

10. *The adversaries of the Lord shall be broken to pieces, &c.*] **"The Lord will break in pieces His adversary; out of (in) Heaven He will thunder upon him."**

he shall give strength unto His king, and exalt the horn of His anointed.] Compare verse 35. This is a most remarkable passage, containing, as it does, such a clear and distinct prophecy of the kingdom and glory of the Christ of God. The Song of Zacharias seems to point to it, when he says "The Lord . . . hath raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets," &c., Luke i. 69, 70. See too verses 71, 74. The same thing is foretold, Ps. ii. 6, xx. 6, xxi. 1, &c., cx. 1, 2, &c.

11. See note, verse 18.

12. *Sons of Belial.*] The phrase son, daughter, man, of Belial, is very frequent in the books of Samuel (1, i. 16, &c.), where it is found nine or ten times, but only twice in 1 K. (xxi.) and once in 2 Chronicles. It is used once in Deut. (xiii. 13), and twice in Judg. (xix. 22, xx. 13). In the N.T., St. Paul contrasts Christ and Belial, as if Belial were the name of an idol or the personification of evil, 2 Cor. vi. 15. This probably led to the above use of the term Belial in the A.V., instead of expressing its meaning, which is *mischief, wickedness*, as *e.g.* Nah. i. 11, "a wicked counsellor;" Ps. xviii. 3, Pr.-B. V. "overflowings of ungodliness," &c.

they knew not the Lord.] See Judg. ii. 10, and Jer. ix. 3, 6, 24, x. 25; John xvii. 3.

13. *The priest's custom was, &c.*] Compare viii. 11, where the same word is rendered *manner*, as also x. 25. The law of Moses defined exactly what was to be the priest's portion of every peace offering, Levit. vii. 31-35; as it also gave express directions about the burning of the fat, ib. 23-25, 31. It was therefore a gross act of disobedience and lawlessness on the part of Hophni and Phinehas to take more than the law gave them, and in a way that defeated the requirements of the law. The incidental evidence afforded by this passage to the existence of the Levitical law at this time should not be overlooked.

15. *They burnt the fat.*] The identical words of Levit. iii. 5, vii. 31.

to the man that sacrificed.] This again is the language of the books of the Law. Thus twice in Levit. xvii. 5, "the sacrifices which

not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat †presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, ᵉgirded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and

† Heb. *as on the day.*

ᵉ Ex. 28. 4.

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they sacrifice" ("offer," A. V.) "sacrifice peace offerings;" "sacrifice a sacrifice of peace offerings" (Lev. xix. 5, &c.) is said not of the priest, but of the person who offers the peace offering, as of Elkanah, ch. i. 21. זבח (*zabach*, to sacrifice) means literally to *slay* or *slaughter*, and, in the case of peace offerings, the offerer slew the animal himself at the door of the tabernacle, and the priest poured the blood upon the altar, burnt the fat, &c.

17. *The offering of the Lord.*] *Minchah*, here in the general sense of *gift* or *offering* to God, as Mal. i. 10, 11, iii. 3, and elsewhere. In its restricted sense, it is used of the meat offerings, the unbloody sacrifices, and is then coupled with *zebachim*, bloody sacrifices, sacrifices of *slain* beasts. (See verse 29.)

18. *Ministered before the Lord.*] As verse 11, and iii. 1. The word *minister* is used in three senses in Scripture: (1) of the service or ministrations of both Priests and Levites rendered unto the Lord, Exod. xxviii. 35, 43, &c., 1 K. viii. 11, Deut. x. 8, xviii. 7, 2 Chr. xxix. 11, &c.: (2) of the ministrations of the Levites as rendered to the Priests, to aid them in divine services, Num. iii. 6, where the phrase is nearly identical with that used in verse 11 and 1 S. iii. 1 of Samuel with respect to Eli. Compare Num. viii. 22: (3) of any service or ministration, especially one rendered to a man of God, as that of Joshua to Moses, Num. xi. 28, Josh. i. 1, &c.; that of Elisha to Elijah, 1 K. xix. 21; that of Elisha's servant, 2 K. vi. 15; but also of common service, 2 S. xiii. 17, 1 K. i. 4, x. 5, &c. Under this last head may be included its application to the service of the angels in Heaven, Ps. ciii. 21, civ. 4, &c. The application of it to Samuel as ministering to the Lord before Eli the priest accords *most exactly* with Samuel's condition as a Levite.

girded with a linen ephod.] This was the usual dress of the Priests, as appears from 1 Sam. xxii. 18, and verse 28 of this chapter. It does not appear whether Levites wore an ephod properly. Micah the Levite wore one, Judg. xviii. 14, but that may have been in his character as a Priest (verses 4, 6). David also "was girded with a linen ephod" when he danced before the ark, 2 Sam. vi. 14. Possibly it was a mark of Samuel's special dedication to the Lord's service that he wore the linen ephod. For the High Priest's ephod, see note on Exod. xxviii. 6; and for the ephod as an idolatrous implement, see Judg. viii. 27.

19. *A little coat.*] The robe (Heb. *mëil*) of the ephod was also one of the garments worn by the High Priest; it was worn under the ephod, and appears to have reached the feet, since the Greek term for it is ποδήρης. It had a hole for the head, and slits in the sides for the arms to come through, but no sleeves. The mëil was also worn by kings, princes, and nobles, *e. g.* by Saul (1 Sam. xxiv. 4, 11), by Jonathan (1 Sam. xviii. 4), by David (1 Chr. xv. 27); by Job (i. 20), by Samuel (1 Sam. xv. 27, xviii. 14), by Ezra (ix. 3, 5, comp. Ezek. xxvi. 16); and by king's daughters, being maidens (2 Sam. xiii. 18, 19); and it was a peculiarity in that worn by these last, that it had sleeves (so the phrase rendered *garment of divers colours* is best explained). The mëil is not mentioned as part of the dress of common priests (Exod. xxix. 8, Levit. viii. 13). What then are we to understand by this pointed mention of the ephod and the robe as worn by the youthful Samuel? Taken in connection with his after acts it seems to point to an extraordinary and irregular priesthood to which he was called by God in an age when the provisions of the Levitical law were not yet in full operation, and in which there was no impropriety in the eyes of his contemporaries, seeing that nonconformity to the whole law was the rule rather than the exception throughout the days of the Judges.

the yearly sacrifice.] See above, i. 3, 7, 21.

20. *Eli blessed Elkanah, &c.*] The High Priest's blessing here, as at i. 17, was prophetic. (See verse 21.)

is lent.] The Hebrew is, *he has lent.* If the text is correct, it must mean *which she*

his wife, and said, The LORD give thee seed of this woman for the [1]loan which is lent to the LORD. And they went unto their own home.

[1] Or, *petition which she asked*, &c.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that [†]assembled *at* the door of the tabernacle of the congregation.

[†] Heb. *assembled by troops.*

23 And he said unto them, Why do ye such things? for [‖]I hear of your evil dealings by all this people.

[‖] Or, *I hear evil words of you.*

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people [‖]to transgress.

[‖] Or, *to cry out.*

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

(Hannah) *has lent*, the masculine being used for the feminine, as i. 7. But the Sept. and Vulg. read "*thou hast lent.*"

unto their own home.] This is a translation of the Vulgate, "abierunt in locum suum," and is perhaps the true reading. But the Hebrew has "**They went unto his place;**" for which the Sept. have *The man went to his own place.* The word *place* is frequently used for *city* or *home* (Gen. xviii. 33, xxxi. 55; Num. xxiv. 11, 25, &c.)

21. *And the Lord, &c.*] This again is the translation of the Sept. not of the Hebrew. The Heb. text has, abruptly, "**That the Lord visited Hannah,**" as if the words "*and it came to pass*" had preceded. For the use of *visited*, see Gen. xxi. 1, and compare Ps. cxxvii. 3.

the child Samuel grew before the Lord.] See the very similar account of Isaac (Gen. xxi. 8), and of Ishmael (verse 20), also below, verse 26, and iii. 19. *Before the Lord*, with special reference to his residence at the tabernacle.

22. *That assembled at the door of the tabernacle, &c.*] This is the same phrase as is used (Exod. xxxviii. 8), and should be rendered "**served,**" in the sense of military service, which the word properly denotes, though it is also applied to other analogous service for a fixed term, as that of the Levites, Num. iv. 23 (*to perform the service*, A.V.), viii. 24, 25 (*wait upon*, A. V.) It does not appear clearly what the service was which these women rendered, whether a strictly religious service of prayer, and (as the Sept. expound it, Exod. xxxviii. 8) fasting, or rather such service as consisted in doing certain work for the fabric of the tabernacle as women are wont to do, spinning, knitting, embroidering, mending, washing, and such like. From the analogy of the use of the word in the case of the Levites, above cited, where "performing the service" is coupled with "doing the work," the latter is far more probable. Only it is singular that there should be no other distinct notice anywhere of such female ministrations in the tabernacle or temple, unless 2 Sam. xvii. 17 (note) is such, though there is of idolatrous ministrations on the part of women (2 K. xxiii. 7, Jer. vii. 18, Ezek. viii. 14).

23. *For I hear, &c.*] Rather "**For** (or, *so that*) **I hear your bad report** (bad words about you) **from all this people.**" (Comp. Gen. xxxvii. 2 for the construction.)

24. *Ye make the Lord's people to transgress.*] It is very doubtful whether the Heb. can give this sense, though if the text is sound, it is the best that can be proposed. The Sept. had a different reading, "So that the Lord's people do not worship."

25. *If one man sin, &c.*] This is an obscure and difficult passage. Taking the A. V., the sense seems to be, If one man sin against another, the judge shall amerce him in the due penalty, and then he shall be free; but if he sin against the Lord, who shall act the part of judge and arbiter for him? His guilt must remain to the great day of judgment.

because the Lord would slay them.] The Hebrew phrase is yet stronger. "**Because the Lord was pleased to slay them.**" "Voluit occidere," Vulg. Of course, there is a sense in which whatever comes to pass is the accomplishment of God's sovereign will and pleasure, and all the previous steps, even when they involve moral causes, by which this will and pleasure are brought about, are in this sense also brought about by God. How this truth, which reason and revelation alike acknowledge, consists with man's free will on the one hand, or, when the evil deeds and punishment of a sinner are some of the previous steps, with God's infinite mercy and love on

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [a]did I give unto the house of thy father all the offerings made by fire of the children of Israel?

[a] Lev. 10. 14.

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but

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the other, is what cannot possibly be explained. We can only firmly believe both statements, (1) that God hath no pleasure in the death of him that dieth, and that He willeth not the death of a sinner, but rather that he should be converted and live; (2) that the sins and the punishments of sin are accomplishments of God's eternal purpose. Statements similar to that before us are to be found in Josh. xi. 20, Judg. xiv. 4, Isai. vi. 9, 10, Mark iv. 12, Rom. ix. 15-18, &c. An approximation to an explanation may be made by saying that in the case of Hophni and Phinehas God's *will* to slay them was founded upon His foreknowledge of their impenitence; while from another point of view, in which God's *will* is the fixed point, that impenitence may be viewed in its relation to that fixed point, and so dependent upon it, and a necessary step to it.

26. *And the child Samuel, &c.*] The account of our Lord's growth, in Luke ii. 52, is very similar. "And Jesus increased in wisdom and stature, and in favour with God and man." The literal version of the passage before us is, "The child Samuel advanced and grew and was good (or acceptable), both with the Lord, and also with men."

27. *A man of God, &c.*] See note to Judg. xiii. 6, 8. The term is applied to Moses in Deut. xxxiii. 1, Josh. xiv. 6, and to different prophets upwards of forty times in Judg., Sam. and Kings, most frequently in the latter. In the Prophets it occurs only once (Jer. xxxv. 4). It occurs six or seven times in Chron., Ezra, and Nehemiah, and in the inscription of Ps. xc., and nowhere else in the O. T. The sudden appearance of a man of God, the only prophet of whom mention is made since Deborah, without name, or any notice of his country, is remarkable.

28. *To wear an ephod, &c.*] The High Priest's ephod, in which was Urim and Thummim.

did I give . . . all the offerings made by fire, &c.] A part of all the offerings was given to the Priests by the law for their maintenance (Num. xviii. 8-20, &c.; Levit. vi. 16-18, 25-30; vii. 1-8, 29-36, &c.). The very terms of Levit. vii. 34, 35, 36, are here quoted. This bountiful provision made by God for His Priests is mentioned as the great aggravation of the covetousness of Eli's sons, in somewhat the same spirit as God's benefits to David are named as aggravations of his sin, 2 Sam. xii. 7-9, where also the punishment follows at verses 10-12, in exactly the same way as the punishment follows here (verses 30-36).

29. *Wherefore kick ye, &c.*] The expression is taken from Deut. xxxii. 15, "Jeshurun waxed fat and kicked . . . he forsook God which made him, and lightly esteemed the Rock of his salvation." The well-fed beast becomes unmanageable and refractory, and refuses the yoke, and bursts the bonds (Jer. v. 5, 7, 8). So the priests, instead of being grateful for the provision made for them, in their pampered pride became dissatisfied, wantonly broke the laws of God which regulated their share of the offerings, and gave themselves up to an unbridled indulgence of their passions and their covetousness.

in my habitation.] Used of the temple, Ps. xxvi. 8; 2 Chron. xxxvi. 15; below verse 32. Still the absence of the words *in my*, which have to be supplied in both passages, makes the reading doubtful. The Sept. have a wholly different reading. They render it, "Why have ye looked upon my offering with a shameless eye?"

honourest thy sons above me.] God, who knows the heart, saw that what restrained Eli from taking vigorous action to vindicate God's honour, was his unwillingness to lose for his sons the lucrative office of the priesthood. He was willing to rebuke them, he was grieved at their misdeeds, but he was not willing to give up the wealth and plenty which flowed into his house from the offerings of Israel.

30. *For ever.*] The promise at Aaron's consecration was, "The Priest's office shall

now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see [1]an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [†]in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a

[1] Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*

[†] Heb. *men.*

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be theirs for a perpetual statute (Exod. xxix. 9). But probably the I SAID refers rather to God's secret purpose, what He said to Himself, with regard to Eli's house and the whole house of Ithamar, than to the promise concerning the house of Aaron, which Eli's deposition did not interfere with. Compare the use of *I said* Gen. xxxi. 31; Num. xxiv. 11; Judg. ii. 3, &c. The meaning therefore is, "I intended that thy house should enjoy the Priesthood for ever, but now I have changed my purpose."

be it far from me.] The phrase so rendered is a favourite one in the books of Samuel, where it occurs ten or eleven times. It is found also once in 1 K. xxi. 3, and in Chr. xi. 19, twice in Job, twice in Josh., and four times in Gen. (xviii. 25, &c.). It is variously rendered in the A. V., *God forbid*, and *Be it far from me, thee, &c.* Literally, *Be it an abomination to thee.*

31. *I will cut off thine arm, &c.*] A strong phrase for breaking down the strength and power, of which the arm is the instrument in man. "He hath showed strength with his arm" (Luk. ii. 51). "With a mighty hand and a stretched out arm" (Exod. vi. 6, &c.). Compare the curse upon the foolish shepherd, *His arm shall be clean dried up, and his right eye shall be utterly darkened* (Zech. xi. 17).

that there shall not be an old man, &c.] They should be all cut off in the flower of their age, as it is verse 33, of which one signal fulfilment is recorded in 1 Sam. xxii. 18, 19, 22.

32. *Thou shalt see an enemy in my habitation, &c.*] The Hebrew is rather obscure and difficult of construction, but the A. V. probably gives the sense of it (See above verse 29). The Sept. leave the passage out. The Vulg., *Thou shalt see thy rival in the temple.* The word *enemy* is the same (in the masculine) as *adversary* in i. 6.

in all the wealth, &c.] The allusion is particularly to Solomon's reign, when Zadok was made priest instead of Abiathar, 1 K. ii. 26, 27. (See 1 K. iv. 20, sqq.). The enormous number of sacrifices then offered must have been a great source of wealth to the priests (1 K. viii. 63-66).

God shall give.] GOD must be understood. Kennicott ('Dissert. Gener.' sect. 25) thinks the name of Jehovah has fallen out of the text by accident, having been written by a single ', which has adhered to the following word.

33. *The man, &c.*] This is an obscure passage. But the A. V. is quite admissible and gives a good sense. The meaning is explained by verse 26. Those who are not cut off in the flower of their youth shall be worse off than those who are, for they shall have to beg their bread. (Compare Jer. xxii. 10.)

thine eyes . . . thine heart.] For a similar personification of the tribe or family, see Judg. i. 2, 3, 4.

in the flower of their age.] Literally *men, i.e.* as soon as they are grown up.

34. *This shall be a sign, &c.*] For the use of prophetic signs, in which immediate fulfilments are pledges of the future fulfilment of the things foretold, compare 1 K. xiii. 3; Isai. vii. 11-16; xxxvii. 30; xxxviii. 22; Ezek. xxiv. 27; Luke i. 18-20, vii. 19-23, xi. 29, 30, xxi. 7, 31; Joh. ii. 18-22.

35. *And I will raise me up a faithful priest, &c.*] This does not cohere with the preceding verse, which speaks only of the *sign*, but is a continuation of the main prediction, verses 31-33 had announced the rejection of Eli's house; this verse goes on to announce the substitution of the house of Zadok in its room (1 K. ii. 35).

I will build him a sure house, &c.] Compare the promise to David, 2 Sam. vii. 11.

sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, †Put me, I pray thee, into ‖one of the priests' offices, that I may eat a piece of bread.

† Heb. *join.*

‖ Or, *somewhat about the priesthood.*

The Lord telleth thee that he will make thee an house, and 1 K. ii. 24.

and he shall walk before mine anointed for ever.] In point of fact the High Priesthood continued in the direct descendants of Zadok as long as the monarchy lasted (see 1 Chr. vi. 8-15). *Mine anointed*, in its first sense obviously means the kings of Israel and Judah, as it is written in Ps. lxxxix. 20, *I have found David my servant, with my holy oil have I anointed him* (see too verses 38 and 51, and Sam. iv. 20; Zech. iv. 14, &c.). But doubtless the use of the term MESSIAH (Χριστὸς Sept.) here and at verse 10, is significant, and points to the Lord's Christ, in whom the royal and priestly offices are united (Zech. vi. 11-15: see Ps. ii. 2; xviii. 50). In this connexion the substitution of the priesthood after the order of Melchisedec for the Levitical may be foreshadowed under verse 35 (see Heb. vii.).

36. *And it shall come to pass, &c.*] This verse proves that the preceding refers chiefly to Zadok and his descendants, since the words *to him* can refer only to the *faithful priest*, before whom the descendants of Eli should crouch and beg their bread.

a piece.] The word is only found here but is thought to be connected in etymology and in meaning with the *Gerah*, the smallest Hebrew coin, being the twentieth part of the shekel. The smallness of the sum asked for shows the poverty of the asker.

a morsel of bread.] The same word as is rendered *loaf* (Judg. viii. 5; and 1 Sam. x. 3). It means a round cake or loaf.

Put me.] Heb., probably *anoint me, i.e.* appoint me. It is an unusual expression. Some commentators think Samuel is the *faithful priest* spoken of in verse 35; but the fulfilment in Zadok seems clearly pointed out in 1 K. ii. 27, and suits the context better. The promise of "a sure house" suits Zadok much better than Samuel, whose glory ended with himself.

ADDITIONAL NOTES on verses 3, 10, 16, 25, 28, 29, 33.

NOTE A, on verse 3.

by him actions are weighed.] This is the translation of the *Keri*, which has לוֹ *by Him*. But the *Cethib* has לֹא *not*, and then the sense must be, "**and wicked actions shall not be established.**" The word rendered *actions* is frequently used in the sense of *bad actions* (like *facinora* in Latin, *e.g.* Ezek. xiv. 22, 23), and the word rendered *weighed* has also the sense of *bearing up*, or, *establishing* (Ps. lxxv. 3).

NOTE B, on verse 10.

The Hebrew text here seems to be corrupt, and cannot be made to give the sense expressed in the A. V., nor indeed any sense. The Sept. have "The Lord will break in pieces his adversary; the Lord has gone up to Heaven, and thundered," &c., which involves the omission of only one *vaw*, and the change of another into the letter *he*. But the change of the *vaw* only into a *beth* gives very good sense, as in the footnote. The Vulgate, following the *Keri* in reading *adversaries*, and *upon them*, in the plural, renders "*His adversaries shall tremble at the Lord, in Heaven He will thunder upon them, &c.*" But there is an obvious awkwardness in making "the Lord," which in the preceding verses and in this very verse is uniformly the subject, to be the object in this one case. For the sense, compare Ps. ii. 9, Rev. ii. 27.

NOTE C, on verse 16.

Nay.] This is not simply an addition of the A.V. to express the sense, but in the Hebrew Masoretic text the reading *No* instead of *Him* is marked in the margin as *sebir, i.e.* probable (לֹא instead of לוֹ, the two words being frequently confused, above, verse 3, note). The Sept. too read *No*, and omit *him*. The Vulg. expresses both: "dicebat ei, Nequaquam."

NOTE D, on verse 25.

The Sept. (reading פַּלְלוֹ לוֹ for פַּלְלוֹ) translate, "If one man sin against another, they shall pray for him to the Lord; but if he sin against the Lord who shall pray for him?" The Vulg., "If a man sin against a man, God may be appeased for him; but if he sin against

God, who shall pray for him?" Both versions take *Elohim* in the common sense of *God*, instead of, with the A. V., the rarer sense of *judge*, which it has Exod. xxi. 6, xxii. 8, &c.

NOTE E, on verse 28.

To offer, &c.] The word, as in the text, in the conjugation Kal, can hardly be so rendered. The Sept. and Vulg. "**to go up to mine altar**," is the correct rendering. But perhaps it ought to be written in the Hiphil.

NOTE F, on verse 29.

My people.] The Hebrew construction is very unusual, so much so as to suggest a corruption of the text. The Sept. have a different reading, "before me."

NOTE G, on verse 33.

The Sept. render it "I will not cut off (every) man of thine from mine altar, that his eyes may fail, and his soul may faint; and all the remnant of thy house shall fall by the sword of men," which implies two or three different readings. The Vulgate "I will not utterly destroy (every) man of thine from mine altar, but so that thine eyes may fail, and thy soul may faint; and the chief part of thy house shall die when they come to man's estate."

CHAPTER III.

1 *How the word of the Lord was first revealed to Samuel.* 11 *God telleth Samuel the destruction of Eli's house.* 15 *Samuel, though loth, telleth Eli the vision.* 19 *Samuel groweth in credit.*

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 [1]Now Samuel did not yet know

[1] Or, *Thus* did *Samuel, before he knew the* LORD, *and before the word of the* LORD *was revealed unto him.*

CHAP. III. 1. *Samuel ministered unto the Lord before Eli.*] See ii. 18, note. Josephus ('Antiq.' v. x. 4) says that Samuel's call to the prophetic office happened when he had just completed his twelfth year. This is remarkable in connexion with Luk. ii. 42. *Was precious* or *rare.* The song of Hannah, and the prophecy of the "Man of God," ii. 27 (see note), are the only instances of prophecy since Deborah. Samuel is mentioned as the first of the series of prophets (Acts iii. 24).

no open vision.] A difficult phrase. Probably better rendered "**There was no vision promulgated or published.**" The same word is rightly rendered *came abroad* (2 Chr. xxxi. 5) of the publication of a decree.

2. *His eyes began to wax dim, &c.*] Compare the very similar description of Isaac (Gen. xxvii. 1). The A. V. has not at all happily employed the conjunctive and disjunctive particles in this sentence represented alike by the Hebrew *vaw*. It seems to make the dimness of Eli's eyes the effect of sleep instead of old age. The passage should be rendered thus:—"And it came to pass at that time that Eli was sleeping in his place; and his eyes had begun to grow dim; he could not see. And the lamp of God was not yet gone out, and Samuel was sleeping in the temple of the Lord where the ark of God was, and the Lord called Samuel, &c." Eli's old age and dimness of sight is probably mentioned as the reason why Samuel thought Eli had called him. Being a blind and feeble old man, he was likely to do so if he wanted anything, either for himself, or for the service of the temple.

3. *The temple.*] See above i. 9, note.

4. *Here am I.*] The regular answer to one calling; literally *Behold me*, as verses 5, 6, 8, 16. (See Gen. xxii. 1, 7, 11, xxvii. 1, 18, xxxi. 11, xxxvii. 13, xlvi. 2; Exod. iii. 4; 2 Sam. i. 7, xv. 26; Isai. vi. 8.)

7. *Now Samuel, &c.*] The marginal rendering is wrong, the text is right.

the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of [b]every one that heareth it shall tingle. [b] 2 Kin. 21. 12.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: †when I begin, I will also make an end. † Heb. *beginning and ending.*

13 [c]For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves ‖vile, and he †restrained them not. [c] ch. 2. 29, 30, 31, &c. ‖ Or, *accursed.* † Heb. *frowned not upon them.*

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the

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did not yet know the Lord.] *I.e.* in His supernatural communication, as it follows at the end of the verse.

10. *And the Lord came and stood, &c.*] A Personal Presence, not a mere voice, or impression upon Samuel's mind, is thus distinctly indicated. (Compare Gen. xviii. 17, 20, 21, 33, and Judg. vi. 14, note, and Rev. i. 1, xxii. 16.)

as at other times.] An inaccurate expression, since the reference is to the other times specified at verses 4, 6, 8. It should be "**This time as the times before,**" or, briefly, "**as before.**" The same phrase is used Num. xxiv. 1; Judg. xvi. 20; 1 Sam. xx. 25.

Speak for, &c.] The Vulg. has *Speak Lord*, as in verse 9, and doubtless Samuel said so, as instructed by Eli. But it is left out in the narrative for brevity.

11. *At which both the ears . . . shall tingle.*] More accurately "**the which whosoever heareth, both his ears shall tingle.**" This expressive phrase occurs again twice (2 K. xxi. 12, and Jer. xix. 3), of the destruction of Jerusalem by Nebuchadnezzar. It is remarkable that Jeremiah repeatedly compares the destruction of Jerusalem with the destruction of Shiloh (vii. 12, 14, xxvi. 6, 9). The catastrophe that fell upon the house of Eli and Shiloh is alluded to in Ps. lxxviii. 60-64.

12. *All things which I have spoken, &c.*] By the mouth of the man of God, as recorded ii. 27-36.

when I begin, &c.] "**Beginning and ending,**" as in the margin. The two infinitives (or gerunds) define the finite verb *I will perform*; meaning, I will perform thoroughly, I will go through with the performance from first to last.

13. *Made themselves vile.*] This rendering is very doubtful (though supported by the Vulg., *indigne agere*,) as the word is not so used in any other passage. It invariably means "to curse," as *e. g.* 2 Sam. xvi. 5, 7, 9, 10, 11, 12, 13. Hence it would probably be better rendered, *have cursed themselves, i.e.* brought curses upon themselves.

he restrained them not.] The exact force of the Heb. word *restrained*, is uncertain. The Sept. *νουθετεῖν*, if taken in the sense of *punishing*, is probably right. The marginal reading of the A. V., *frowned not upon them*, is quite alien to the true sense of the word. Besides Eli did chide and reprove his sons, but he did not remove them from their office, which he ought to have done.

14. *Shall not be purged with sacrifice nor offering.*] *Zebach* and *Minchah*, bloody and unbloody sacrifices (see notes, ii. 15, 17). The ordinary sins of the priests and people were purged by the appointed sacrifices, as, *e.g.*, it is said in Num. xv. 25,—"And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them" (compare Heb. vii. 27, ix. 14, &c.). But the sin of the sons of Eli could not be so purged. In blessed contrast with this declaration is the assurance in the N. T., "The blood of Jesus Christ His Son cleanseth us from ALL sin," 1 Joh. i. 7 (compare Acts xiii. 39).

15. *Opened the doors of the house of the Lord.*] We learn thus incidentally the nature of some of Samuel's duties. This one

house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and †more also, if thou hide *any* ‖thing from me of all the things that he said unto thee.

18 And Samuel told him †every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beer-sheba knew that Samuel *was* ‖established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

† Heb. *so add.*
‖ Or, *word.*
† Heb. *all the things*, or, *words.*
‖ Or, *faithful.*

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was quite Levitical in its character. One is surprised, however, to find mention of *doors* to the tabernacle. No mention whatever is made of *doors* in connexion with it in Exodus or any of the books of Moses. The word translated *door* in Exod. xxvi. 36 (where see note), xxxvi. 37; and 1 K. vi. 33; is quite different, and means *opening* or *entrance* of a tent, gate, &c. Instead of a door there was only a *hanging* at the entrance of the tabernacle (ib.). We first read of *doors* in the description of the temple (1 K. vi. 34; 2 K. xviii. 16, &c.). It is, however, quite possible that in the interval between Joshua and David, when the tabernacle was stationary for the most part, it may have lost something of its *tent* character, and among other changes have had doors instead of the hanging. The doors of the temple were always kept open by day. It was one of the wicked acts of Ahaz, that he "shut up the doors of the house of the Lord" (2 Chron. xxviii. 24, xxix. 7), and Shemaiah's treacherous advice to Nehemiah was to "shut the doors of the temple" (Neh. vi. 10). See too Introduc. to Pentateuch, p. 6, note, 2nd Edition.

Samuel feared to show Eli the vision.] Here was Samuel's first experience of the prophet's cross: the having unwelcome truth to divulge to those he loved, honoured and feared. Jeremiah felt this cross to be an exceedingly heavy one (Jer. xv. 10, xvii. 15-18, xx. 7-18, &c.).

17. *The Lord hath said.*] "**He hath said,**" Heb. The word LORD is inserted from the Vulg.

God do so to thee, &c.] See Ruth i. 17, note.

18. *It is the Lord.*] Rather "**He is the Lord;**" or, with the Sept., *Let the Lord do that which is good in His sight* (see the same phrase, 2 Sam. xv. 26, xix. 37, 38, compare Jer. xl. 4). Compare the devout submission of Aaron (Levit. x. 3), and of Hezekiah (2 K. xx. 19). See Ps. xxxix. 9. And, for the highest conceivable submission to the will of God, compare Luke xxii. 42.

19. *Samuel grew.*] As above (ii. 21, 26). This shows that Samuel's call to the prophetic office was before he was grown up.

did let none of his words, &c.] See ix. 6. (Compare Num. xxii. 6.)

20. *From Dan . . . . to Beersheba.*] This phrase first occurs in Judg. xx. 1 (see note).

21. *The Lord appeared again, &c.*] *I.e.* in addition to the vision just recorded. He continued to reveal Himself to Samuel by the Word of the Lord. The state described in verse 7, was henceforth reversed. Samuel now knew the Lord, and the Word of the Lord was revealed unto him.

ADDITIONAL NOTE on verse 13.

The Sept. seem to have read אֱלֹהִים instead of לָהֶם, since they translate it *have blasphemed God, i. e.* have brought contempt and profanation upon His Holy Name (compare ii. 17), which makes very good sense. The Peschito, less suitably, read לְעַם *they reviled the people.*

CHAPTER IV.

1 *The Israelites are overcome by the Philistines at Eben-ezer.* 3 *They fetch the ark unto the terror of the Philistines.* 10 *They are smitten again, the ark taken, Hophni and Phinehas are slain.* 12 *Eli at the news, falling backward, breaketh his neck.* 19 *Phinehas' wife, discouraged in her travail with I-chabod, dieth.*

AND the word of Samuel ‖†came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

‖ Or, *came to pass.*
† Heb. *was.*

2 And the Philistines put themselves in array against Israel: and when †they joined battle, Israel was smitten before the Philistines: and they slew of †the army in the field about four thousand men.

† Heb. *the battle was spread.*
† Heb. *the array.*

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us †fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among

† Heb. *take unto us.*

CHAP. IV. 1. *And the word of Samuel, &c.*] In the Vulg. and Syriac, and apparently in the Sept. (which last, however, is very confused and paraphrastical at the close of chap. iii.), this clause is with much more propriety attached to the close of chap. iii., as the complement of what is there said, "The Lord revealed Himself to Samuel . . . . in Shiloh, and the word of Samuel went forth to all Israel." Those who placed the words at the commencement of chap. iv., and in connexion with what follows, probably understood them in the sense that Samuel called all Israel to battle against the Philistines. "And the word of Samuel was to all Israel, and (at his bidding) Israel went out to war, &c." Just as at vii. 5, Samuel bid all Israel gather together at Mizpeh. But this is not the natural interpretation of the words, which seem clearly to belong to what went before. The attempt to connect them with what follows, probably arose from a feeling that the mention of the Philistines—*and Israel went out against the Philistines*—is very abrupt, which same feeling has led to the insertion in both the Sept. and Vulg. of the words "And it came to pass in those days that the Philistines came together to fight against Israel," by way of preface. But the cause of the abruptness probably is that the account of the battle with the Philistines which follows is extracted from some other book, in which it came in naturally and consecutively. It is introduced here only for the sake of exhibiting the fulfilment of Samuel's prophecy concerning Eli's family; just as in 2 K. ii.-xiii., the history is to a great extent subsidiary to the biography of Elisha.

against the Philistines.] This mention of the Philistines connects the narrative with Judg. xiii.-xvi., which is the last time the Philistines were mentioned, when the relations between the two people were of the same kind as they appear here, struggles, not as yet effectual, on the part of Israel, to throw off the Philistine yoke. Since the Philistine servitude lasted forty years (Judg. xiii. 1), and seems to have terminated in the days of Samuel (1 Sam. vii. 13, 14) in about the 20th year of his judgeship (1 Sam. vii. 2), and since it had already begun before the birth of Samson (Judg. xiii. 5), and Samson judged Israel twenty years "in the days of the Philistines" (Judg. xv. 20), it seems to follow that the latter part of the judgeship of Eli and the early part of that of Samuel must have been coincident with the life-time of Samson.

Eben-ezer, the stone of help.] The place afterwards so named by Samuel, vii. 12. See, too, v. 1. In like manner Gilgal (Josh. iv. 19, compared with v. 9), Hormah (Num. xiv. 45, compared with xxi. 3), Jerusalem (Judg. i. 8), and many other places are described by the name which they had in the writer's day, not that which they had when the event narrated occurred. *Aphek*, with the article, *the fortress.* Several towns of this name occur in Scripture. The one here named cannot be identified with certainty, but is probably the same as the *Aphek* of Josh. xii. 18, and the *Aphekah* of Josh. xv. 53, in Judah, and possibly as the Aphek of xxix. 1. It would be towards the western frontier of Judah, not very far from Mizpeh of Benjamin.

3. *When the people, &c.*] The people means the army who returned discomfited to the Israelite camp, when the slaughter of 4000 of their comrades had taken place in the field. It would be much better translated, so as rather to connect it with what goes before, **"and the people came to the camp."**

the elders, &c.] **"And"** the elders. In the evening of the defeat of the Israelites the elders held a council, and resolved to send for the ark.

the ark of the covenant of the Lord.] They thus describe it in full, as implying that in virtue of the covenant God could not but give them the victory. The pre-

us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, wihch dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing †heretofore.

† Heb. *yesterday, or, the third day.*

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, [a]as they have been to you: †quit yourselves like men, and fight.

[a] Judg. 13. 1.

† Heb. *be men.*

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, †were slain.

† Heb. *died.*

12 ¶ And there ran a man of

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ceding question, Wherefore hath the Lord smitten us? expresses their surprise that the Divine aid had not been given them (compare Josh. vii. 7).

that . . . . it may save us, &c.] Doubtless they had in mind Num. x. 35. "It came to pass when the ark set forward, that Moses said Rise up Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." (See too Josh. iii. 10-13.)

4. *So the people sent to Shiloh.*] This implies that Aphek was not many hours distant from Shiloh, since it would seem that the ark was brought into the camp next day (see verse 12 and note). The expression, *the people sent*, is very indicative of the political state so frequently noted by the writer of the Book of Judges, "In those days there was no king in Israel."

which dwelleth between the cherubims.] More exactly either, "**Who inhabiteth the cherubim**," after the analogy of Judg. i. 9. The Canaanite that dwelt in (inhabited) the mountain, and Ps. xxii. 3, Thou that inhabitest the praises of Israel; or, "**Which sitteth upon the cherubim**," after the analogy of Ps. xviii. 10, He rode upon a cherub; the cherubim being conceived as bearing up the Lord upon their wings (see 2 Sam. vi. 2; 2 K. xix. 15; Is. xxxvii. 16).

the two sons, &c.] See i. 3, note.

6. *Of the Hebrews.*] This was the name by which the Israelites were known to foreign nations (compare Exod. i. 15, 16, 19, ii. 6, 11, 13, iii. 18, v. 3, &c.)

7. *Heretofore.*] See Ruth ii. 11, note.

8. *These are the Gods that smote the Egyptians, &c.*] This is a remarkable testimony on the part of the Philistines to the truth of the events which are recorded in the Pentateuch. The Philistines would of course hear of them, just as Balak and the people of Jericho did (Num. xxii. 5; Josh. ii. 10). For another allusion to the Exodus, see vi. 6.

with all the plagues, &c.] The Hebrew cannot be so rendered. It should be "**with every kind of plague**," equivalent to *with utter destruction*. The allusion is only to the overthrow of Pharaoh's host in the wilderness—*i. e.* the shores of the Red Sea. For the application of the term *wilderness* to the shores of the Red Sea, see Exod. xiii. 20, xiv. 3, 11, 12.

9. *Be strong, and quit yourselves like men.*] St. Paul's exhortation to the Corinthians, *Quit you like men, be strong* (1 Cor. xvi. 13), seems evidently to be taken from hence. His phrase, ἀνδρίζεσθε, κραταιοῦσθε, is nearly the same as the Septuag. κραταιοῦσθε καὶ γίνεσθε εἰς ἄνδρας.

10. *There was a very great slaughter.*] More correctly "**The slaughter was very great.**"

11. *The two sons of Eli, &c.*] This was the sign given by the man of God (ch. ii. 34).

12. *There ran a man of Benjamin, &c.*] Runners who were swift of foot, and could go long distances were important and well-known persons. The running of Cushi and Ahimaaz

Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and [b]his eyes [†]were dim, that he could not see.

[b] ch. 3. 2
[†] Heb. *stood.*

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What [†]is there done, my son?

[†] Heb. *is the thing.*

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also

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is specially mentioned in 2 Sam. xviii. 19-31. Asahel was celebrated for his running (2 Sam. ii. 18). Great men were accompanied in their chariots by running footmen (viii. 11; 2 Sam. xv. i.; 1 K. i. 5; 2 K. xi. 6 (A. V. *guards*); Jer. xii. 5): and there seem to have been always professional runners to act as messengers with armies in the field (see 2 K. xi. 4, 6, 19). It appears from this verse, as from verse 4 (see note), that Shiloh was within a few hours' run, at most, from Eben-ezer; since the messenger did not start till after the battle was over, and arrived by daylight, as we may infer from 13, 16.

earth upon his head.] In token of bitter grief (compare 2 Sam. i. 2; Josh. vii. 6; Lam. ii. 10; Ezek. xxvii. 30, 31; Job ii. 12; Neh. ix. 1). In almost the same words Virgil describes the grief of Latinus and the Latins at the death of his queen—

"It scissâ veste Latinus
Conjugis attonitus fatis, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans."
'Æn.' xii. 609-611.

13. *Upon a seat.*] Rather, "**upon his throne**" (see i. 9, note).

by the wayside watching.] The Hebrew (without the article before *way*) cannot be so rendered. If the text is correct, it must be rendered "**By the side of the watchman's way**," *i.e.* the road or street so named, doubtless from its being the high street, or street leading to the watch tower. (Compare the similar phrase 2 Sam. xv. 2, *By the side of the way of the gate*, and 2 K. xi. 6, 19, *the way of the gate of the runners or guard.*) But the Sept. have a different reading, *by the side of the gate, watching the road*, as in verse 18. A mere change in the vowel points would give the sense "the road to Mizpeh," (see Judg. xx. 1, note).

and the man came in, &c.] If the A. V. came *in* is right, as it probably is, the phrase denotes that the messenger left the public street and came into the enclosure of the house of the Lord, at the gate of which Eli was sitting. But the Hebrew may be equally well rendered, simply *came, i.e.* came up to Eli. Eli had probably addressed the question, What meaneth the noise of this tumult? to some Priests or Levites standing around him, and they had called to the messenger to come and speak to the High Priest. The Sept. (verse 16) repeat the words of verse 14, with the addition in the way of paraphrase of the words "to the men standing around him."

all the city cried out.] So Virgil—

"Resonant latè plangoribus ædes:
Hinc totam infelix vulgatur fama per urbem."
'Æn.' xii. 607.

15. *Now Eli was ninety and eight years old.*] With the usual fluctuations of the text when numbers are concerned, the Sept. (Cod. Vat.) has *ninety years*, the Syriac and Arabic *seventy-eight.*

his eyes were dim.] The word here rendered *dim* is quite different from that so rendered iii. 2, Gen. xxvii. 1, and elsewhere. It only occurs in this sense besides at 1 K. xiv. 4. *His eyes were* set *by reason of his age.* The phrase seems to express the *fixed* state of the blind eye, which is not affected by the light. Eli's blindness, while it made him alive to sounds, prevented his seeing the rent garments and dust-besprinkled head of the messenger of bad tidings.

16. *To-day.*] Marking distinctly that the battle had taken place that very morning (see verse 12, note).

what is there done.] Exactly the same words (in the Hebrew) as 2 Sam. i. 4. *how went the matter.* The turn of the whole narrative there is strikingly similar to this.

my son.] The paternal address of an old man and one in authority to a young one. (Comp. Josh. vii. 19; Ruth ii. 8, iii. 10, 18; 1 Tim. i. 2; 2 Tim. i. 2, &c.)

17. *The messenger.*] See 2 Sam. xviii. 19, note.

a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter in law, Phinehas' wife, was with child, *near* ‖ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains †came upon her.

‖ Or, *to cry out*

† Heb. *were turned.*

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, †neither did she regard *it*.

† Heb. *set not her heart.*

21 And she named the child ‖ Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

‖ That is, *Where is the glory?* or, There is *no glory.*

22 And she said, The glory is departed from Israel: for the ark of God is taken.

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18. *When he made mention of the ark of God, &c.*] The clinging of the old man's heart to the ark of which he was the especial guardian, as depicted here and at verse 13, is most touching, and seems to vouch for his substantial integrity as a servant of God, notwithstanding the imperfection of his conduct in the matter of his sons. If so we may see in the severe chastisement that befell him a proof that he was numbered amongst the children of God. For "what son is he whom the father chasteneth not?" (Compare, too, 1 Cor. v. 5, and 2 Sam. xii. 11-14.)

by the side of the gate.] A comparison of 2 Sam. xviii. 4, explains exactly the meaning of the *side of the gate*, and Eli's position. His seat or throne, without a back, stood with the side against the jamb of the gate, leaving the passage through the gate quite clear, but placed so that every one passing through the gate must pass in front of him.

he had judged Israel forty years.] The Sept. read *twenty years*. This chronological note connects this book with that of Judges. (Compare Judg. iii. 11, 30, viii. 28, x. 2, 3, xii. 7, 9, 11, xv. 20, &c.) It is an interesting question, but one very difficult to answer, how near to the death of Phinehas, the son of Eleazar the High Priest, Eli's forty years of judgeship bring him. It is probable that at least one high priesthood, that of Abishua, or Bukki, intervened, though we have no record of it in Scripture.

20. *Fear not, &c.*] Compare the very similar narrative of the death of Rachel, and the birth and naming of her son Benjamin, in Gen. xxxv. 16-19.

But she answered not, &c.] Compare Judg. xix. 28. There is some obscurity in the narrative. It appears from the opening words of this verse that she died immediately after the birth, and that the cheering words of the women around her were unheeded by her. One is therefore hardly prepared for her naming the child. Probably, however, the words *she answered not, neither did she regard it*, only denote that she did not receive the news of the birth "of a man into the world," with the "joy" natural to a mother, or with the usual answer of joy. For a minute or two she took no notice, and then, like Rachel, "as her soul was departing," she said, *Call him Ichabod, for the glory is departed from Israel*, and died.

21. *Ichabod.*] The meaning of the syllable *I* (אִי) is somewhat doubtful. Some take it as a negative, as it is thought to mean in Job xxii. 30 (*island* A. V.), *there is no glory;* others in the common sense of Where? *Where is the glory?* the answer being, "*It is departed.*" Comp. Zech. i. 5. Or it may be taken as the Septuag. seem to take it, for an exclamation of grief (as Eccles. iv. 10, x. 16), *Alas! the glory*, Οὐαὶ χαβώθ, which seems as good an interpretation as any.

is departed.] Properly, "**Is gone into captivity,**" as 2 Ki. xvii. 23, xxiv. 14, &c.

because the ark, &c.] This is the explanation supplied by the narrator.

22. *And she said, &c.*] She did not repeat the words, as some imagine, but the narrator dwells upon the explanation of her words, to show that with her, as with Eli, the capture of the ark was the crowning and absorbing sorrow.

for the ark of God is *taken.*] The A. V. manifestly understands these words as spoken by the wife of Phinehas. But there is nothing in the Hebrew to make it necessary to understand them so. The Hebrew may just as well be rendered *Because the ark of God* was

CHAPTER V.

1 *The Philistines having brought the ark into Ashdod, set it in the house of Dagon.* 3 *Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods.* 8 *So God dealeth with them of Gath, when it was brought thither:* 10 *and so with them of Ekron, when it was brought thither.*

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only ‖*the stump of* Dagon was left to him.

‖ Or, *the fishy part.*

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the LORD was

(or, had been) *taken*, and understood (as in the Vulgate, *eo quod capta esset arca*) as the narrator's explanation of her words, which would be only these, "Call him Ichabod, for the glory is departed from Israel." Ps. lxxviii. 61, manifestly alludes to this narrative, though the words for *captivity* and *glory* are both different from those employed here. Verse 64 seems also to refer especially to the death of Hophni and Phinehas. The lesson of the ruin brought upon churches by the covetousness and profligacy of their priests, which is here taught us so forcibly, and which has been again and again illustrated in the history of Jews and Christians, is too solemn and important to be overlooked. When the glory of holiness departs from what should be a holy community, the glory of God's Presence has already departed, and the outward tokens of His protection may be expected to depart soon likewise. (Comp. Ezek. x. 18, xi. 23; Rev. ii. 5; and Joseph. 'Wars,' vi. 5, 3.) But though particular churches may fall, our Lord's promise will never fail the Catholic Church. "Lo! I am with you alway, even to the end of the world." "Our life is hid with Christ in God," and whatever vicissitudes may befall the external condition of God's people and God's sanctuary on earth, the bright hope remains in all its full assurance, "When Christ who is our life shall appear, then shall ye also appear with Him in glory," Col. iii. 3, 4.

CHAP. V. 1. *Ebenezer.*] The place where the battle was fought, iv. 1, but not yet so called, vii. 12.

Ashdod.] Called *Azotus* in the N. T., Acts viii. 40, as everywhere in the Sept. version.

2. *Dagon.*] See Judg. xvi. 23, note.

they brought it into the house of Dagon.] In order to enhance the triumph of the gods of the Philistines over the God of Israel. Comp. Judg. xvi. 23, 24; 1 Sam. xxxi. 9, 10; Isai. xxxvii. 12, 19, 20.

3. *Was fallen upon his face to the earth, &c.*] As if worshipping the superior majesty of the Lord, according to Ps. xcvii. 7, "worship Him all ye gods."

they took Dagon, &c.] Comp. Isai. xlvi. 1-7.

4. *The head of Dagon, &c.*] See note, Judg. xvi. 23. Comp. Jerem. l. 2, xliii. 12, 13; Isai. xix. 1; Ex. xii. 12.

only the stump, &c.] An obscure passage; literally, *only Dagon was left by him.* Perhaps the phrase may be rendered, *by himself alone*, without head or hands. Or possibly some word has fallen out of the text. The Sept. supply ῥάχις, *the back*, which probably suggested *the stump* of the A. V.

5. *Therefore neither the priests of Dagon, &c., unto this day.*] This custom still existed among the worshippers of Dagon so late as the reign of Josiah, since Zephaniah denounces, among other prevalent idolatrous practices borrowed by the Jews from their heathen neighbours, those *who leap over the threshold* (Zeph. i. 4-9), which the Chaldee Targûm paraphrases, "who walk in the customs of the Philistines." But no notice of this custom is found in profane writers. The Sept. add at the end of this verse, "because they leap over it," quoting the words of Zephaniah. The words of the author of Sam. seem to limit the custom to Ashdod in his time; but in Zephaniah's time it seems to have been a part of the worship of Dagon everywhere.

heavy upon them of Ashdod, and he destroyed them, and smote them with
[c] Ps. 78. 66. [c]emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

CHAPTER VI.

1 *After seven months the Philistines take counsel how to send back the ark.* 10 *They bring it on a new cart with an offering unto Beth-shemesh.* 19 *The people are smitten for looking into the ark.* 21 *They send to them of Kirjath-jearim to fetch it.*

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying,

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6. *Emerods.*] A corruption of *Hemorrhoids.* It is mentioned (Deut. xxviii. 27) among the diseases with which God threatened to punish the Israelites for disobedience.

8. *The lords of the Philistines.*] See note on Judg. iii. 3. The federal character of the Philistine government appears alike here and at Judg. xvi. 5, 23.

Let the ark be carried to Gath, &c.] The lords were very unwilling to give up their triumph, and, with the common heathen superstition, imagined that some local bad luck was against them at Ashdod. The issue was to bring the whole Philistine community under the same calamity. The similarity of the Philistine plagues to those of Egypt, by which Pharaoh was at length humbled, is obvious.

9. *They had emerods, &c.*] The Hebrew words cannot be so rendered. A more probable version is, "*And emerods broke out upon them.*" If, as some think, the verb, which occurs nowhere else, has the force of *being hidden*, the sense would be *Their emerods were hidden, i.e.* were internal, which is a graver form of the malady.

10. *To slay us and our people.*] Compare the terror of the Egyptians, "We be all dead men" (Exod. xii. 33), and that of the Israelites (Num. xvii. 12).

11. *Send away the ark, &c.*] So Pharaoh cried, *Rise up and get you forth from among my people . . . and serve the Lord as ye have said*, and the Egyptians were urgent . . . that they might send them out of the land in haste (Exod. xii. 31-33.)

the hand of God, &c.] The Sept. have a different reading, "There was a deadly destruction throughout the city, very heavy, when the ark of the God of Israel came there."

12. *The cry of the city went up to Heaven.*] Expressive of the loudness of the cry, just as it is said of the burning of Ai that "the smoke of the city ascended up to Heaven." (Josh. viii. 20.)

CHAP. VI. 1. *The ark . . . . seven months.*] The events described in the preceding chapter had taken so much time. The Sept. adds, "and their land brought forth swarms of mice."

the country of the Philistines.] In the sense of *territory.* (See Ruth, i. 2, note.)

2. *Called for the priests and the diviners.*] The word for *priest* here and ch. v. 5, is the

What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on †you all, and on your lords.

† Heb. *them.*

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand

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same as that used for the priests of the true God (*cohen*); that for *diviners* (*kosem*) is everywhere used of idolatrous or superstitious divining. Three modes of divination are described (Ezek. xxi. 21, 22), by arrows (the *belomantia* of the Greeks), by teraphim, and by the entrails of beasts (like the *haruspices* or *extispices* of the Latins and Etruscans). The calling in of the diviners to give advice is very similar to what we read in Exod. vii. 11, "Then Pharaoh called the wise men and the sorcerers." Compare, too, the summoning of "the magicians, and the astrologers, and the sorcerers, and the Chaldeans" by Nebuchadnezzar (Dan. ii. 2).

3. *Send it not empty.*] Compare Exod. xxiii. 15, "None shall appear before me empty," and Deut. xvi. 16, "They shall not appear before the Lord empty." The heathen idea of appeasing their gods with gifts, and the scriptural idea of expressing our penitence, our allegiance, or our love to God, by gifts and offerings to his glory, and to the comfort of our fellow worshippers, coincide in the practical result.

then ye shall be healed.] For a similar result following the acknowledgment of sin by offerings, compare Gen. xx. 14-18.

4. *Five golden emerods and five golden mice.*] The Sept. version of verses 4 and 5 is, "Five golden emerods according to the number of the lords of the Philistines; for one plague was on you and on your lords, and on the people; and golden mice, images of your mice which destroy your land; and ye shall give glory, &c." (See below, verse 18.) It was a prevalent custom in heathen antiquity to make offerings to the gods expressive of the particular mercy received. Those saved from shipwreck offered pictures of the shipwreck, or the clothes which they had on at the time, in the temple of Isis; slaves and captives, in gratitude for the recovery of their liberty, offered chains to the Lares; retired gladiators, their arms to Hercules; and in the 5th century a custom prevailed among Christians of offering in their churches gold or silver hands, feet, eyes, &c., in return for cures effected in those members respectively, in answer to prayer. (Theodoret, quoted by Bochart, 'Hierozoicon' II. xxxvi.) This was probably a heathen custom transformed into a Christian use; for a similar usage is still found among the heathen in India (Tavernier, quoted by Bp. Patrick). Bochart (Can. i. 18) also refers to a very remarkable story related in the Scholiast on the Acharnenses of Aristophanes, of an offering to Bacchus. The passage is quoted by Grotius in his notes on 1 Sam. vi. 11. The first mention of the *mice* in the Heb. text occurs in this verse. This plague is analogous to that of the frogs in Egypt. As regards the destructive power of field-mice, which the Heb. word *achbar* denotes, Aristotle says, "In many places such unspeakable quantities of field-mice are wont to be produced as to destroy almost the entire crop of wheat. So rapidly do they breed, that it has happened to the owners of small fields to go one day and inspect their crops and see that they were ready to cut, and on going the day following with their harvestmen to reap, to find the whole crop consumed." Pliny, relating the popular belief of the wonderful fecundity of field-mice, says that one mouse has been known to produce 120 young ones at a birth, and that in Persia the young ones bring forth even before they are born: so that we need not wonder, he adds, at the destruction of corn caused by field-mice ('Nat. Hist.' X. lxv. 85). The mouse, according to Horus, was the Egyptian hieroglyphic for Destruction. But Herodotus relates that when Sennacherib invaded Egypt, the god Vulcan, in answer to the prayer of King Sethos, sent a multitude of field-mice, who gnawed to pieces all the quivers and bow-strings and shield-thongs of the Assyrians, and so left them defenceless against the Egyptians; whence "there stands to this day in the temple of Vulcan, a stone statue of Vulcan with a mouse in his hand, and this inscription, 'Look on me and learn to reverence the Gods.'" (Book ii. 141.) For many other notices of field-mice in ancient writers see Bochart, 'Hieroz.' iii. 34. (See also note on Herod. l.c. in Rawlinson's 'Herodotus.')

from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought ‖wonderfully among them, [a]did they not let †the people go, and they departed?

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* ‖he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the

‖ Or, *reproachfully.*
[a] Ex. 12. 31.
† Heb. *them.*
‖ Or, *it.*

6. *As the Egyptians and Pharaoh, &c.*] This repeated reference to the events of the Exodus made by the Philistines is very remarkable. (See ch. iv. 8.)

7. *A new cart . . . kine on which there hath come no yoke.*] This was so ordered in reverence to the ark, and was a right and true feeling. (See Num. xix. 2; 2 Sam. vi. 3.) So our Lord rode on an ass "whereon never man sat" (Mark xi. 2), and His holy body was laid in Joseph's "new tomb," "wherein never man before was laid" (Matt. xxvii. 60; Luke xxiii. 53). For the supposed peculiar virtue of *new* things, see Judg. xvi. 7, 11.

8. *In a coffer by the side, &c.*] They were probably instructed by some Israelites not to put them inside the ark. (See 1 K. viii. 9 compared with Deut. x. 2, 5, and Heb. ix. 4.)

9. *If it goeth up . . . to Bethshemesh, &c.*] Bethshemesh was the first Israelitish town they would come to, being on the border of Judah. (See Josh. xv. 10. Compare Judg. vi. 36-40; 1 Sam. xiv. 9.)

12. *And the kine took the straight way to the way of Bethshemesh.*] Rather, "**went straight along the road, on the road to Bethshemesh.**"

lowing as they went.] Milch kine had been chosen on purpose to make the sign more significant. Nature would obviously dispose the kine to go towards their calves; their going in an opposite direction was therefore plainly a Divine impulse overruling their natural inclination. And this is brought out more distinctly by the mention of their lowing, which of course was caused by their remembering their calves. (See Livy i. 7.)

and the lords, &c.] This circumstance of the five *sarnim*, or satraps of the Philistines, accompanying the ark in person both made it impossible for the Israelites to practise any deceit (compare Matt. xxvii. 63-66), and is also a striking testimony to the agitation caused among the Philistines by the plagues inflicted on them since the ark had been in their country.

13. *And they of Bethshemesh, &c.*] Literally, *and Bethshemesh, &c.* It implies that the whole population were in the fields. So Matt. iii. 5, *There went out to him Jerusalem and all Judea.* It is possible, however, that the composition of the name Beth-shemesh (the house of Shemesh) may have something to do with the use of the phrase here. (Compare the use of "the house of Millo," Judg. ix. 6.)

in the valley.] *Emek*, "a long broad sweep between parallel ranges of hills" (Stanley, 'S. and Pal.' p. 476). "*Ain* Shems, the ancient Beth-shemesh, was before us, a noble site for a city; a low plateau at the junction of two fine plains. . . . The plains are beautiful and fertile" (Rob. 'B. R.' vol. iii. p. 153). "Upon the plateau of a low swell or mound between the (wady) Surar on the north, and a smaller wady on the south" (ib. ii. 224). Robinson

valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the ‖great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

‖ Or, *great stone.*

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the

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also mentions that the Egyptian Beth-shemesh (Heliopolis) is called Ain-shems by Arabian writers.

and they lifted up their eyes, &c.] They do not seem to have expected the arrival of the ark; it was a joyous surprise to them. We can imagine how the whole harvest work was suspended in an instant, and all the workmen ran to where the ark was.

14. *A great stone.*] See Gen. xxviii. 18, 19 (note), xxxv. 14; and Judg. xiii. 19. It was probably as an altar that this great stone was used on this occasion, and the kine stopping at it of their own accord was understood by the Bethshemites as an intimation that they were to offer sacrifices on it to the Lord God of Israel, who had so wonderfully brought back the ark from its captivity.

and they clave the wood of the cart, &c.] A similar expedient was resorted to by Araunah (2 Sam. xxiv. 22), and by Elisha (1 K. xix. 21).

15. *And the Levites took down, &c.*] The word *Levites* here probably means Priests, sons of Levi, since Beth-shemesh was one of the Cities of the Priests (Josh. xxi. 13-16). For the application of the term *Levite* to Priests see Ex. iv. 14; and, with the addition, *the priests*, Deut. xvii. 9; xxiv. 8; Josh. iii. 3; in which last passage, as here, they are bearers of the ark.

put them on the great stone.] As on a holy place now that it had been consecrated as an altar.

and the men of Bethshemesh offered burnt offerings, &c.] The burnt offering of the kine was not in any sense the offering of the men of Bethshemesh, but rather of the Philistine lords to whom the cart and the kine belonged. But the Bethshemites themselves, in token of their gratitude for such a signal mercy, now offered both burnt offerings and sacrifices, probably peace offerings, and doubtless feasted together with great joy and gladness (see 1 K. viii. 62-66; Ezr. vi. 16, 17). There is nothing whatever in the text to indicate that these sacrifices were offered otherwise than in the appointed way by the priests.

17. *The emerods.*] See above verse 4, note.

18. *And the golden mice, &c.*] It does not appear from this what the number of golden mice was, but it must have been very considerable.

country villages.] Literally, "**villages of the open-country-people.**"

even unto the great stone of Abel, &c.] See note at end of chapter.

unto this day.] Compare Josh. iv. 9; Judg. i. 26, xviii. 12, 30, 31; 2 Sam. vi. 8.

19. *And he smote the men of Bethshemesh.*] See note at end of chapter.

fifty thousand three score and ten.] Read *threescore and ten*, omitting *fifty thousand*. See note at end of chapter.

because they had looked into the ark.] It is not improbable that in their festive rejoicing they may have fallen into intemperance, and hence into presumptuous irreverence, as it is thought was the case with Nadab and Abihu

LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

(Levit. x. 1, 9). It does not appear clearly whether they were Priests, Levites, or common people that were smitten. Josephus says *common people;* but they may well have been Priests, as Kennicott argues, and in their case the sacrilege would have been yet more reprehensible. For the solemn cautions about the ark, see Num. i. 50, 51, iv. 5, 16-20; also Exod. xxv. 15; Levit. xvi. 13. God had just vindicated His own honour against the Philistines; it must now be seen that He would be sanctified in them that come nigh Him (Levit. x. 3). It is obvious to observe how the doctrine of atonement, and its necessity in the case of sinners, is taught in this and similar lessons as to the awful HOLINESS of God.

lamented.] The word contains the root *Abel.*

had smitten many of the people, &c.] Heb. **"had smitten the people with a great smiting."**

21. *Kirjath-jearim, &c.*] This might be the next important town on the way to Mizpeh and Shiloh (whither they would probably think of restoring the ark), if, as Robinson suggests, the modern Kuryet-el-Enab (city of grapes) is the representative of the ancient Kirjath-jearim (city of forests). Kuryet-el-Enab is ten miles from Beth-shemesh, and three or four from Mizpeh. Mr. Grove ('Dict. of the Bible') thinks there was a high place at Kirjath-jearim (the *hill* ch. vii. 1), the remnant of its old heathen sanctity when it was called Kirjath-Baal, *the city of Baal* (See Josh. xviii. 14; 2 Sam. vi. 2), and that for this reason it was selected as a proper place to send the ark to. There does not seem to have been any direct road from Bethshemesh to Kuryet-el-Enab.

come ye down, &c.] The question in verse 20 had been "to whom shall he go up from us?" The corresponding invitation to the men of Kirjath-jearim is "Come ye down, and fetch it up to you." Kuryet-el-Enab is on much higher ground than Beth-shemesh, and there is force in the argument which infers from the language here used, that it was chosen on this account to be the residence of the ark.

ADDITIONAL NOTES on verses 18, 19.

NOTE A, on verse 18.

There appears to be some corruption of the text, which is not intelligible in its present state. The text has—"to the great *abel.*" If it was *aben*, the rendering would be "the great stone," the same phrase as occurs in verses 14 and 15, and as the latter part of this verse leads one to expect. And so the Sept. read ἕως λίθου τοῦ μεγάλου. If *abel* is the right reading we must explain it as the name of the stone, and suppose that "the great *aben* (stone)" was, by a kind of paronomasia, called "the great *abel* (mourning)" in consequence of the *mourning* spoken of in verse 19. But this explanation does not remove the difficulty of explaining, What about the great stone? "*From the fenced cities unto the unwalled villages, and unto the great stone*" makes no clear sense. Some correct the vowel points of the word עַד *unto*, into עוֹד *yet* or *still.* (*The great stone* is *yet in the field, &c.*) Others into עֵד *a witness.* But the easiest correction of the text is to leave out the word עַד *unto* (which might very naturally have been repeated inadvertently by a copyist) before *the great stone*, and then the sentence will run thus—"*And the golden mice* were *according to the number of all the cities of the Philistines*, belonging *to the five lords, from the fenced cities unto the unwalled villages. And the great stone* (or, *the great* stone *abel*) *whereon they set down the ark of the Lord*, is *unto this day in the field of Joshua the Bethshemite*"—the field still known in the writer's day as "the field of Joshua the Bethshemite." But another difficulty still remains, *viz.* how to reconcile this statement about the number of the golden mice with that in verse 4, which limits the golden mice to five. Many commentators explain the statement here as being to the effect that all the towns and villages contributed to the cost of the five golden mice. Herz suggests that in consequence of the wide-spread destruction of the mice, the Philistines went beyond the recommendation of their priests. But it seems more likely that in this instance the version of the

Septuag. (see above, verse 4, note) has preserved the true reading.

NOTE B, on verse 19.

The Sept. instead of this first clause have the following words, "And the sons of Jechoniah were not pleased with the men of Bethshemesh because they saw the ark," the meaning of which, or how they got into the Greek text, no one can explain. They then proceed, "and he smote of them 70 men, and 50,000 men." The old versions also vary much, and suggest various explanations. The Syr. and Arabic read 5070. The Chaldee Targum of Jonathan has 70 *elders, and* 50,000 *common people*, in which he is followed by the Vulgate. Some Rabbis of note interpret that the 70 slain were men of such renown as to be as good as 50,000. Bochart explains the meaning to be, "He smote 70 men, 50 *out of* a thousand," as if for 1400 who deserved death God had mercifully smitten only seventy, or one in twenty. Leclerc explains it, "He smote 70 men *out of* 50,000." And most Christian as well as Jewish expositors feel the extreme improbability on every account of a slaughter of 50,000 men on such an occasion, and in such a place, a mere village. But all the above explanations are strained and unnatural. It is more to the purpose to observe—(1) That the sentence in the Hebrew bears manifest marks of corruption: (*a*) in placing the 70 men before the 50,000, contrary to Hebrew usage. In the long list of Numbers, Ezr. ii., the only instance in which the units precede the tens is in verse 5, which in the Hebr. has *seven hundred five and seventy.* But a comparison of Neh. vii. 10 shows that חמישה, *five*, is a copyist's error for חמשים, *fifty;* and שבעים, *seventy*, for שנים, *two.* (*b*) In repeating the word *men;* (*c*) in the omission of the conjunction *and;* (*d*) in speaking of the *people* as still existing after 50,070 were slain. (2) That Josephus only read *seventy men* in his copies of the Bible, since he only speaks of so many as struck by lightning; and (3) that Kennicott quotes two Hebrew MSS. of great excellence and antiquity in which the words "fifty thousand men" are not found. A like instance of the intrusion of a number into the text is found in Nehem. vii. 70, where the number 500 is erroneously added to the 30 (or 33) Priests' garments given by Nehemiah, to make up one hundred with the sixty-seven given by the congregation. See Ezr. ii. 69, and Neh. vii. 72. We may therefore safely conclude that the words "50,000 men" are no part of the sacred text, but have crept in from the margin, where they had been marked as a various reading: the origin of such reading probably being to be sought in the custom of expressing numbers by *letters*, and the resemblance in the old Hebrew alphabet between the letter *ain* which denotes 70, and the letter *nun* which, with a dot over it, denotes 50,000 (see Kennicott's Discourse on 1 Sam. vi. 19).

CHAPTER VII.

1 *They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it.* 2 *After twenty years* 3 *the Israelites, by Samuel's means, solemnly repent at Mizpeh.* 7 *While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-ezer.* 13 *The Philistines are subdued.* 15 *Samuel peaceably and religiously judgeth Israel.*

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the

CHAP. VII. 1. This verse would much more properly have closed the sixth chapter, since it coheres most closely with vi. 21.

In the hill.] The English version is without doubt right. Sept. βουνος, but Vulg. *Gabaa*, as if it were a proper name. (See note at end of chapter.)

sanctified Eleazar, &c.] We have no certain knowledge whether Abinadab and his sons were of the house of Levi, but it is probable that they were. (1) For the catastrophe at Beth-shemesh must inevitably have made the Israelites very careful to pay due honour to the ark in accordance with the law. But to give the care of the ark to those who were not of the house of Levi would be a gross violation of the law. (2) The fact of there being a high place at Kirjath-jearim makes it highly probable that there would be priests there. (3) The names Eleazar, Uzzah, and Ahio, are all names in Levitical families, and Abinadab is nearly allied to Nadab and Amminadab, both Levitical names. (4) It is inconceivable that the breaches of the law in looking into the ark, and in Uzzah laying hold of it, should have been so severely punished, but the neglect to employ sons of Levi, according

time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* [b] put away the strange gods and [c] Ashtaroth from among you, and prepare your hearts unto the LORD, and [d] serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away [e] Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

[b] Josh. 24. 15, 23.
[c] Judg. 2. 13.
[d] Deut. 6. 4. Matt. 4. 10. Luke 4. 8.
[e] Judg. 2. 11.

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to the law, should not be even adverted to. The argument against their being Levites drawn from 1 Chr. xv. 2 ('Dict. of the Bible,' LEVITES), which at first sight has considerable weight, "that the language of David would lose half its force if it were not meant as a protest against a recent innovation, and the ground of a return to the more ancient orders," is very much neutralized when we recollect that the whole proceeding of putting the ark upon a cart was contrary to the law and the "due order," as laid down in Num. vii. 9. There we learn that of the six waggons provided for carrying the tabernacle and the instruments and vessels thereof, not one was given to the sons of Kohath, because "*the service of the sanctuary belonging unto them was that they should bear upon their shoulders;*" to which David manifestly refers when he says—The Levites alone ought to bear the ark of God. See 1 Chr. xv. 15, where this point is brought prominently forward. The expression *sanctified* is the same as is applied in 1 Chr. xv. 12 to the Levites, whom David bid "Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel." And accordingly we read in verse 14, "So the priests and Levites sanctified themselves to bring up the ark." Compare Exod. xix. 10, 22; Num. xi. 18; 2 Chr. xxix. 5, 15, 34, xxx. 3.

2. This verse begins a new subject, viz. the reformation of the Israelites, and their deliverance from the Philistines.

And it came to pass . . . twenty years.] Heb. "**And it came to pass that from the time the ark rested at Kirjath-jearim the days were many** (or **multiplied**), **and they were** (**became**) **twenty years.**"

and all the house of Israel lamented, &c.] See note B. It may be inferred from the closing words of verse 3, that the occupation of the country about Shiloh by the Philistines was partly the reason for the ark being kept so long at Kirjath-jearim. But another reason seems to have been the fall of the Israelites into idolatry, which made them neglect the ark, and brought upon them this Philistine servitude. At the end, however, of the twenty years, probably through the exhortations of Samuel, coupled with the chastening of the Philistine yoke, the Israelites repented and turned again to the God of their fathers.

3. *And Samuel spake, &c.*] Twenty years of Samuel's life had passed away since the last mention of him at ch. iv. 1, where he was spoken of as a prophet. In this chapter he appears somewhat suddenly in the threefold character of prophet, judge, and the acknowledged leader of the whole people.

if ye do return, &c.] These words prove decisively that a profession of repentance on the part of Israel had preceded them, since they contain Samuel's answer to such profession, the sincerity of which he puts to the proof. The profession, therefore, must be sought in the preceding words, "All the house of Israel *lamented after* the Lord."

he will deliver you, &c.] These words plainly imply a Philistine yoke, as the chastisement of their idolatry, of which no details are here given. It is very possible that the above-named twenty years fell in with some portion (probably the last twenty years) of the Philistine oppression described in Judg. xiii. 1, which is there expressly connected with Israelite idolatry. The language of this verse connects the narrative closely with that in Judges (see Judg. ii. 11, 13, 18, iii. 7, &c.), and makes us feel that we are still in the age of the Judges.

4. *Baalim and Ashtaroth.*] See note on Judg. ii. 11, 13.

5. *And Samuel said, &c.*] Samuel would not begin to work the promised deliverance till the Israelites gave the practical proof of their repentance in the putting away all their false gods. Just so Gideon's mighty deliverance was prefaced by the overthrow of the altar of Baal (Judg. vi. 10, 28, and note to verse 10).

to Mizpeh.] See Judg. xx. 1, note; and above, ch. iv. 13, and note. With like authority Joshua gathered the tribes to Shechem (Josh. xxiv. 1).

I will pray for you, &c.] So Moses prayed for the people at Rephidim (Exod. xvii. 11, 12),

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

and for Miriam (Num. xii. 13); so Elijah prayed at Carmel (1 K. xviii. 36, 42); so Ezra prayed at the evening sacrifice (Ezr. ix. 5); so the High Priest prayed for the house of Israel on the day of atonement ('Dict. of Bible,' vol. i. p. 137); and so does our Lord Jesus Christ ever live at God's right hand to make intercession for us.

6. *They gathered.*] Rather "**They were gathered.**"

and drew water, &c., and fasted, &c.] It is remarkable that two rites are brought together here which belong especially to the Feast of Tabernacles and the Day of Atonement, respectively, viz. drawing and pouring out water, and fasting. The first is not indeed prescribed by the law, but it was the custom for the High Priest to fill a golden vessel with water drawn from the fountain of Siloam, and to pour it over the sacrifices during the Feast of Tabernacles, from the 15th to the 22nd Tisri. Allusions to this drawing of water, which was a joyful act, are supposed to be made in Isai. xii. 3, and Joh. vii. 37, 38; and the *water-gate* is thought to be named from it; it is frequently spoken of in the Rabbinical writings. The Hebrew words for *drawing water*, here, are the same as Isai. xii. 3. The only fast enjoined by the law of Moses was that on the Day of Atonement, on the 10th Tisri. It is further remarkable that upon the return of the Jews from their Babylonish captivity under Zerubbabel, the whole congregation assembled in the seventh month, and kept the Feast of Tabernacles (Ezra iii. 4-6), and that later in Nehemiah's time, when there was a solemn gathering to hear the law read by Ezra, the meeting was again at the beginning of the seventh month, and again they kept the Feast of Tabernacles (Neh. vii. 73; viii. 1-17). So that it is likely that Samuel should have chosen the Feast of Tabernacles, and the fast which preceded it, as the occasion for assembling the people. The drawing water being mentioned before the fasting is, it is true, rather against this view, though not conclusively, as the mention of the fasting may be supplemental; the real order being that they first fasted and confessed their sins on the Day of Atonement, and then joyfully kept the Feast of Tabernacles. If the fast here mentioned is not that of the 10th Tisri, it may be compared with that of Ezra x. 6, and those alluded to in Zechar. vii. 5, and perhaps the pouring out of water (which is variously explained) may be taken in conjunction with the fasting (as Ezra "did eat no bread, nor drink water"), and be an emphatic refusal to drink water. In like manner David did not simply abstain from drinking the water from the well of Bethlehem, but "poured it out unto the Lord" (2 Sam. xxiii. 16). Other explanations of the act of pouring out water are (with the Targum) "they poured out their heart in penitence as it were water," or, that it was a symbolical act expressing their ruin and helplessness, according to the saying in 2 Sam. xiv. 14, "We are as water spilt on the ground, which cannot be gathered up again;" or, that the water represented their tears of sorrow; or (as Bochart, 'Hieroz.' ii. xxxiv.), that the water poured on the ground typified their desire that their sins might be forgotten "as waters that pass away" (Job xi. 16); or, lastly, as many Rabbinical commentators without any probability, that the water was used (like the waters of jealousy) to detect idolaters, whose lips on drinking the water clave fast together. The only passages in Scripture which illustrate the phrase, besides those above quoted, are Ps. xxii. 14, Lam. ii. 19, and, if viewed in the light of a sacrifice, perhaps Gen. xxviii. 18.

and Samuel judged, &c.] This seems to denote the *commencement* of Samuel's judgeship as having taken place at Mizpeh on this occasion; just as 1 Chr. vi. 10, denotes the *first* high priest who officiated in the temple of Solomon. The functions which Samuel executed there as judge were twofold, civil and military. As civil judge he did exactly what Moses did, as described Ex. xviii. 13-16, "judged between one and another, and made them know the statutes of God, and His laws;" as military judge he did what Othniel, Ehud, Barak, and Gideon had done before him, organized and marshalled the people for effectual resistance to their oppressors, and led them out to victory.

7. *The lords, &c.*] This implies a united invasion by the whole Philistine force. Hence the *terror* of the Israelites. Compare, for an instance of the same loss of courage under the Philistine yoke, Judg. xv. 11, 12; but

8 And the children of Israel said to Samuel, †Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

† Heb. *Be not silent from us from crying.*

9 ¶ And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD ‖heard him.

‖ Or, *answered.*

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it ‖Eben-ezer, saying, Hitherto hath the LORD helped us.

‖ That is, *The stone of help.*

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in the instance before us the superior weight of character in Samuel, as compared with Samson, turned the scale, and the people shook off their fear, and, trusting in Samuel's prayers, determined on resistance.

when the children of Israel heard, &c.] This proves that Samuel's judgeship had its commencement now. It was a new thing.

8. *Cease not, &c.*] The literal rendering, as in the margin, is, *Be not silent from us from crying, &c.* For the construction, *Be silent from*, see Ps. xxviii. 1, "Be not silent from me, lest if thou be silent from me, I become like them that go down to the pit." The idea is of a person, say a king or judge, who when entreated to grant some favour, turns away from the suppliant in stern silence. The second *from* has the force of a negative. "So as not to cry." The exact *meaning* of our passage may be thus expressed: *Reject not our prayer, but cry unto the Lord our God, &c.*

9. *Samuel took a sucking lamb, &c.*] Samuel's preparation for intercessory prayer, viz. the offering up an atoning sacrifice, is most significant (compare Luk. i. 9, 10). The term here used for a *lamb* does not occur in the Pentateuch; indeed it is only found besides this place in Isai. lxv. 25. But the offering of such a lamb, if above seven days old, is in accordance with Levit. xxii. 27.

offered it for a burnt offering wholly, &c.] The *Keri* supplies *it* or *him*, viz. the lamb, and so the LXX., which gets rid of the grammatical difficulty in the *Cethib*, that *burnt offering* is feminine, and *wholе* is masculine. If the *Keri* is right, *whole* agrees with *it* or *him*, viz. the lamb, and the passage should be rendered "**offered it whole as a burnt offering**," &c. For the law of burnt offerings see Levit. i. 10-13. The Sept. had a different reading, which seems also to be followed by Josephus. They translate "He offered it for a burnt offering to the Lord with all the people."

and Samuel cried, &c.] According to the people's request in verse 8, *Cry unto the Lord our God for us.* The following words *and the Lord heard him*, do not, as the English reader might suspect, contain the etymology of the name Samuel, and, indeed, are badly translated. It should be "**and the Lord answered him**," which both brings out the reference of Ps. xcix. 6 to this verse more distinctly, and also enables us to understand that the *answer* was not simply the granting the asked-for deliverance, but the great thunder, which was "the voice of the Lord," the same voice with which the Lord *answered* Moses, (Exod. xix. 19), to which allusion is also made in Ps. xcix. 6, 8. (Compare Ps. xviii. 13; Joh. xii. 28, 29.)

10. *And as Samuel, &c.*] This verse explains more in detail the brief statement in the preceding verse, and shows how and when the answer was given. For the immediate answer to prayer compare Isai. lxv. 24. It is singular that this verse in Isaiah should immediately precede that in which the unusual word for a *lamb* is found (see above, verse 9, note).

discomfited, &c.] See Judg. iv. 15, note; and 1 Sam. xiv. 20.

11. *And the men of Israel, &c.*] They doubtless interpreted the thunder as the answer to Samuel's prayer, and encouraged by this assurance of God's aid, went out boldly against the Philistines, and finding them in a panic from the same thunder, attacked them, and put them to flight, and slew numbers in the pursuit.

Beth-car.] This place is nowhere else mentioned. It seems to have stood on a hill overhanging the road from the Philistine territory to Mizpeh, and close to Ebenezer (see above iv. 1, note).

12. *Then Samuel took a stone, &c.*] See vi. 14, note.

between Mizpeh and Shen.] Both names have the article in the Hebrew, indicating that they still retained their significance as

ing, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year †in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

† Heb. *and he circuited*

17 And his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he built an altar unto the LORD.

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appellatives: *Ha-shen*, the *tooth*, or *sharp rock* (1 Sam. xiv. 4), nowhere else mentioned, and not identified.

13. *So the Philistines were subdued, &c.*] See the very similar account of the subjugation of the Canaanites, Judg. iv. 23, 24, "So God subdued on that day Jabin king of Canaan," &c., and of Moab, Judg. iii. 30.

and they came no more into the coast of Israel, &c.] It does not appear how long this immunity lasted.

all the days of Samuel.] Not, as in verse 15, all the days of his *life*, but all the days of his *government*, when as judge he ruled over Israel, before they asked for a king.

14. *And the cities which the Philistines, &c.*] This shows the vigour and success of Samuel's government. He seems not only to have expelled the Philistines from the interior of the Israelitish country, but to have attacked them in their own land, and taken from them the cities, with the adjacent territory, which properly belonged to Israel, but which the Philistines had taken possession of. Even Ekron and Gath fell into Samuel's hands. The following words, *and there was peace between Israel and the Amorites*, suggest, what is in itself very probable, that in this war the Amorites, finding the Philistines worse masters than the Israelites, made common cause with Samuel, and assisted the Israelites in their wars against the Philistines.

15. *Samuel judged Israel, &c.*] Obviously as civil judge only. The military leadership of course belonged to Saul, when he became king. The repetition of the phrase in verses 16, 17, in connexion with Samuel's circuit, is a further proof that it is his civil judgeship which is meant.

16. *Gilgal.*] It is uncertain whether Gilgal in the valley of the Jordan, or the modern Jiljilia, the Gilgal of 2 K. ii. 1, iv. 38, be meant; but far most probably the former (see xi. 14, and note).

17. *And there he built an altar, &c.*] Whether this altar was in connexion with the Tabernacle or not we have no means of deciding, since we are in complete ignorance as to where the Tabernacle was at this time, or who was high priest, or where he resided. It is quite possible that Samuel may have removed the Tabernacle from Shiloh to some place near to Ramah; and indeed it is in itself improbable that, brought up as he was from infancy in the service of the Tabernacle, he should have left it. At the beginning of Solomon's reign we know it was at Gibeon, close to Ramah (1 K. iii. 4, 2 Chr. i. 3-6). If the Tabernacle had been at Shiloh at this time, it is likely that Shiloh would have been one of the places at which Samuel judged Israel. But Shiloh was probably waste, and perhaps unsafe on account of the Philistines.

ADDITIONAL NOTES on verses 1 and 2.

NOTE A, on verse 1.

Ha-Gibeah means *the hill* (or high place) *of Kirjath-Jearim*, a name which seems to be given to it in Josh. xviii. 28, where the Hebr. has *Gibeah of Kirjath-arim, i.e. the hill of Kiriath-arim*, a form of the name found in Ezr. ii. 25. "*Arim*" (A.V. *cities*), has probably fallen out of the text of Josh. owing to the preceding Kirjath-arim. *Gibeah* is the regular word for such high places (see *e.g.* 1 K. xiv 23, 2 K. xvii. 10, &c.), and when any particular high place or hill is meant it is followed by its name, *hill of Ammah* (2 Sam. ii. 24), *hill of Gareb* (Jer. xxxi. 39), *hill of God* (1 Sam. x. 5), &c. Here, Kir-

jath-jearim being already named, it is simply *the hill* or *high place*. When *Ha-Gibeah* is a proper name it denotes Gibeah of Saul, as Judg. xix. 13, 14, &c., but it is impossible so to understand it here, since *Ha-Gibeah* was in Kirjath-jearim (vii. 2). In 2 Sam. vi. 3, 4, the A. V. most inconsistently has *Gibeah* instead of *the hill*. From the stress laid both here and 2 Sam. vi. upon the fact (otherwise insignificant) of Abinadab's house being "on the hill," coupled with the circumstance that in Solomon's time before the temple was built, the tabernacle was on the great high place at Gibeon (1 K. iii. 5; 2 Chr. i. 3), it may be considered certain that *the hill* was *a high place*, and this supplied satisfactory reason for the choice of Kirjath-jearim.

NOTE B, on verse 2.

The expression *lamented after the Lord*, is an unusual one. Gesenius gives to the word for *lamented* the meaning it has in Chaldee, viz. *assembled*, but in a figurative sense, *followed the Lord with one accord*. But it gives very good sense to preserve its common Hebrew meaning of *lamenting*, and to understand, with Kimchi, by the phrase, not that all Israel *grieved for the absence of the ark*, but, that all Israel *turned to the Lord with weeping and lamentation* (compare Judg. ii. 18), from the idolatry and apostasy mentioned in the next verse (compare Lam. i. 22). The obscurity arises from the abridged form of the narrative, in which their repentance is mentioned before their sin had been described, very similar to that in vi. 5, where the *golden mice* are mentioned before the plague of filed mice had been spoken of. The full narrative would have mentioned first the idolatry and apostasy, then the punishment by the Philistine servitude, and then the repentance.

CHAPTER VIII.

1 *By occasion of the ill government of Samuel's sons, the Israelites ask a king.* 6 *Samuel praying in grief, is comforted by God:* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and [a]took bribes, and perverted judgment. [a] Deu. 16. 19.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

CHAP. VIII. 1. *When Samuel was old, &c.*] This implies a long period, probably not less than twenty years, of which we have no account except what is contained in the brief notice in ch. vii. 13-17. The general idea conveyed is of a time of peace and prosperity, analogous to that under the other judges.

2. *The name of his firstborn, &c.*] This passage enables us to correct with certainty the corrupt text of 1 Chr. vi. 28, where the English version has "The sons of Samuel; the firstborn Vashni, and Abiah." The name of Joel, the eldest, has accidentally fallen out of the text (though it is found in verse 33 of the same chapter). *Vashni* is no name, but the Hebrew for *and the second*, which is used 1 Chr. iii. 1, exactly as here. The word here used (*mish'nehu*) *his second*, is a slightly different form of the same root.

judges in Beer-sheba.] The mention of Beer-sheba as the place where Samuel's sons judged Israel is remarkable. Beer-sheba was on the extreme southern frontier of Judah, as seen in the proverbial "From Dan to Beer-sheba." Its close connexion with the land of the Philistines appears from Abraham's and Isaac's dealings with the Philistines at Beer-sheba, as related Gen. xxi., xxvi. It is probable, therefore, that the settling of Samuel's sons as judges in Beer-sheba was the consequence of that recovery of territory from the usurpation of the Philistines which is mentioned 1 Sam. vii. 14. For another example of the connexion of the south of Judah with the Philistines see Judg. iii. 31, and note. Josephus, on what authority does not appear, says that Samuel placed one of his sons as judge at Bethel, and the other at Beer-sheba, dividing his authority between them.

3. *His ways.*] So the *Keri*, but the *Cethib* has "way" in the singular.

took bribes, &c.] A manifest reference to Deut. xvi. 19 (somewhat obscured by the English version), where it is said to the judge, "Thou shalt not pervert judgment, . . . thou shalt not take a bribe."

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [b] make us a king to judge us like all the nations.

6 ¶ But the thing [†] displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore [‖] hearken unto their voice: [‖] howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains

[b] Hos. 13. 10. Acts 13. 21.

[†] Heb. *was evil in the eyes of Samuel.*

[‖] Or, *obey.*

[‖] Or, *notwithstanding, when thou hast solemnly protested against them, then thou shalt shew,* &c.

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5. *Make us a king,* &c.] Another allusion to Deuteronomy, again obscured in the A. V. by rendering the same Hebrew word by different English words. The two passages are: *I will set a king over me, like all the nations which are round about me* (Deut. xvii. 14), and, *Set a king for us, to judge us, like all the nations* (1 Sam. viii. 5).

to judge us.] Judgment being the chief function of the king. See verse 20; 2 Sam. xv. 2-4; 1 K. iii. 9, 28; 2 K. xv. 5, and in reference to the Kingdom of God, such passages as Ps. lxvii. 4, lxxii. 1-4, lxxxii. 1, 8, xcvi. 10, 13, &c., and generally the coincidence of the kingdom of Christ and the day of judgment.

6. *The thing displeased Samuel.*] *I.e.* his feelings were hurt at the slight put upon him by the request for a king. The Hebrew phrase, *It was evil in the eyes of* such an one, almost always implies that the thing spoken of caused anger, indignation, or some revulsion of feeling. (See Gen. xxi. 11, 12; 1 Sam. xxix. 7; 2 Sam. xi. 25; Jon. iv. 1, &c.) The answer of the Lord, *They have not rejected thee,* shows that Samuel's personal feelings had been hurt.

Samuel prayed, &c.] A beautiful example of prayer to obtain the composure of ruffled feelings, and to have the judgment directed aright by God's Holy Spirit, when it is in danger of being overswayed by personal motives.

7, 8. *Hearken . . . for they have not rejected thee,* &c.] The condescension of this answer is very remarkable. Samuel's wounded feelings are soothed by being reminded of the continued ingratitude of the people to God Himself, upon whom, in fact, a greater slight was put by this very request for a king "like all the nations," than upon Samuel. It is in the spirit of our Lord's saying to the Apostles: "The disciple is not above his master, nor the servant above his lord," Matt. x. 24 (compare Joh. xv. 18, 20).

9. *Now therefore,* &c.] Taking up the thread from verse 7, which had been interrupted by the intervening matter in verses 7, 8. The drift of the answer is this: "Do what the people ask, set a king over them; let not your own wounded feelings interfere to prevent your complying with what is in itself desirable and good. Yet, at the same time, point out to them the inconveniences of the kingdom which they desire." The *therefore* of the A. V. represents the Hebrew ו, and might be rendered "so," or "yet," or "but," and must not be understood as implying that the ingratitude of the people was the *reason* for complying with their request. For a comment on this transaction, see Hos. xiii. 9-11; Acts xiii. 21, 22.

10. *The people,* &c.] In verse 4, we learn that it was the elders who came to Samuel. But it appears from verse 7 that they spoke in the name of the whole people. The answer therefore was given to the people through their elders.

11. *The manner.*] (Heb. *mishpat,* liter. *law*), see below, x. 25, and ii. 13 (*custom*), also Deut. xviii. 3 (*due*).

He will take your sons, &c.] See xiv. 52.

appoint them, &c.] Either *will set them for himself among his chariotry and his cavalry,* or, *upon his chariot and upon his horses.* The Hebrew will bear either sense.

shall run, &c.] See iv. 12, and note.

12. *Captains over thousands,* &c.] So

over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his †officers, and to his servants.

† Heb. *eunuchs.*

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make

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David brought to his brothers a present of ten cheeses for "the captain of their thousand," xvii. 18, and was himself a captain of a thousand, xviii. 13. And Saul asks, "Will the son of Jesse make you all captains of thousands and captains of hundreds?" xxii. 7. (See 2 Sam. xviii. 1; 2 K. xi. 9, 10, 15, &c.) For captains of fifties see 2 K. i. 9-14. This organization was as old as the time of Moses (see Num. xxxi. 14; Deut. i. 15), and prevailed among the Philistines also (1 Sam. xxix. 2). The civil and military divisions were identical, and the civil officers were the same who were their captains of thousands, hundreds, fifties, and tens, in war.

to ear his ground.] Literally "**to plough his ploughing.**" *To ear* is an old English word, now obsolete, for *to plough.*

13. *Cooks.*] Literally *slaughterers.* It was probably the cook's office originally to slaughter the animal and cut it up into joints, as well as to cook it, whence he was called *the slaughterer.* The woman cook may have had the name *tabachah*, without reference to its etymology. The meat was called by a word from the same root *tib'chah.* See 1 Sam. xxv. 11, where the literal rendering would be "my slaughtering which I have slaughtered." (Compare Prov. ix. 2.)

14. *He will take your fields, &c.*] See 2 Sam. xvi. 4; 1 K. xxi. 7. As a proof how often this was done unjustly by tyrannical kings, see Ezek. xlv. 8, xlvi. 18.

15. *His officers.*] Literally "**eunuchs.**" Such were Pharaoh's officers (Gen. xl. 2, 7); but Potiphar is also so called (Gen. xxxix. 1), so that in a secondary sense the word seems to mean a *chamberlain*, or *lord of the bedchamber.*

16. *He will take your men servants, &c., and put them to his work.*] This was largely the case in Solomon's prosperous reign (see 1 K. v. 13-18).

young men.] The Sept. (by a change of one letter) read *oxen*, which goes better with the *asses.* So ch. xii. 3, Samuel asks, Whose ox have I taken, whose ass have I taken?

18. *Ye shall cry out in that day, &c.*] This was exactly fulfilled in the revolt of the ten tribes from Rehoboam, which was caused by the grievous burdens to which they had been subject (see 1 K. xii. 4).

the Lord will not hear you.] *I.e.* you will be constrained to abide by your present choice with all its consequences. This whole passage bears internal evidence of having been written before the establishment of the monarchy.

20. *Fight our battles.*] It appears from xii. 12, that the warlike movements of Nahash had already begun to excite alarm.

22. *Hearken unto their voice.*] A repetition for the third time (verses 7, 9) of the expression of God's will in the matter, marking Samuel's great unwillingness to comply with the people's request. Besides the natural aversion which he felt to being thrust aside after so many years of faithful and laborious service, and the natural prejudice which he would feel at his age against a new form of government, he doubtless saw how much of the evil heart of unbelief there was in the desire to have a visible king for their

them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER IX.

1 *Saul despairing to find his father's asses,* 6 *by the counsel of his servant,* 11 *and direction of young maidens,* 15 *according to God's revelation,* 18 *cometh to Samuel.* 19 *Samuel entertaineth Saul at the feast.* 25 *Samuel, after secret communication, bringeth Saul on his way.*

[c] NOW there was a man of Benjamin, whose name *was* [c]Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, [l]a Benjamite, a mighty man of [m]power.

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

[c] ch. 14. 51. 1 Chr. 8. 33.

[l] Or, *the son of a man of Jemini.*

[m] Or, *substance.*

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leader, instead of trusting to the invisible Lord who had hitherto led them. But God had His own purpose in setting up the kingdom which was to be typical of the kingdom of His only begotten Son.

the men of Israel.] *I.e.* the elders mentioned in verse 4.

CHAP. IX. 1. *Now there was a man, &c.*] The sacred historian now tracks, as it were, another stream of events which were to concur in working out God's providential purpose of giving a king to Israel.

whose name was Kish, &c.] The genealogy of Saul is here given as far as Aphiah, who is probably the same as *Abiah* (1 Chr. vii. 8), who was of the house of Becher the son of Benjamin (Gen. xlvi. 21), but whether his son or more remote descendant does not certainly appear. *Kish*, according to 1 Chr. ix. 35-39, was the son of *Ner* the son of *Jehiel*, whence it is probable that *Abiel* in this verse, and xiv. 51, is the same person as *Jehiel*, such fluctuations in names being very common. The name has fallen out of the text in the parallel passage 1 Chr. viii. 29, and also 1 Chr. ii. 49. *Abiel* or *Jehiel* seems to have been the first settler (*father*, 1 Chr. ix. 35) at Gibeon, or Gibeah of Saul, and to have married *Maachah*, a daughter or granddaughter of Caleb. (See 'Dict. of Bible,' NER). If so, it is obvious that the names of several generations are omitted between Kish and Abiel, and among them that from which the family of Matri (x. 21) was called.

Zeror.] Compare *Zur*, 1 Chr. viii. 30, ix. 36.

a mighty man of power.] Rather "**of wealth**," as the same phrase is rendered Ruth ii. 1, where see note.

2. *A choice young man and a goodly.*] Rather "**young and handsome.**" *Bachur* means simply *a young man.* Its etymology from the verb *bachar*, to choose, is doubtful. It is constantly coupled with *virgin*, or *maiden*, when the object is to enumerate the young of both sexes. (See Deut. xxxii. 25; 2 Chr. xxxvi. 17; Isai. lxii. 5; Jer. li. 22, &c.)

there was not . . . a goodlier person, &c.] See x. 23. So Virgil of Turnus: "Ipse inter primos præstanti corpore Turnus Vertitur, arma tenens, et toto vertice suprà est." ('Æn.' vii. 783; Cf. ib. 650.) And Homer of Ajax: ἀνὴρ ἠΰς τε μέγας τε Ἔξοχος Ἀργείων κεφαλὴν ἠδ' εὐρέας ὤμους ('Il.' iii. 226).

4. *The land of Shalisha.*] From 2 Ki. iv. 42, it would seem that the land of Shalisha is somewhere near Gilgal, *i.e.* Jiljilia. It is thought to derive its name from *three* (Shalosh) wadys which unite in the wady of Karawa, which suits its situation, since Eusebius ('Onomasticon') places Baal-shalisha 15 miles north of Diospolis or Lydda. The situation of *Shalim* is not known: Eusebius places it in the neighbourhood of Eleutheropolis; Keil thinks that the modern *Beni-salem* indicates its situation; but its etymology (see 'Dict. of Bib.,' SHALIM and SHUAL) connects it more probably with the land of Shual (1 Sam. xiii. 17), apparently round Taiyibeh, which was about nine miles from Gibeah. But the whole of Saul's route is extremely obscure.

the land of the Benjamites.] This is cer-

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, what shall we bring the man? for the bread †is spent in our vessels, and *there is* not a present to bring to the man of God: what †have we?

† Heb. *is gone out of*, &c.

† Heb. is *with us?*

8 And the servant answered Saul again, and said, Behold, †I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

† Heb. *there is found in my hand.*

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a Seer.)

10 Then said Saul to his servant, †Well said; come, let us go. So they went unto the city where the man of God *was*.

† Heb. *Thy word is good.*

11 ¶ *And* as they went up †the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

† Heb. *in the ascent of the city.*

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tainly a correct translation of the elliptical Hebrew form, *land of the Yeminites*, just as in verse 1, *a Benjamite* is in the Hebrew, *son of a man a Yeminite*, and in Judg. iii. 15, *Gera, a Benjamite*, is in the Hebrew, *Gera the son of the Yeminite.*

5. *The land of Zuph.*] See i. 1, and note.

6. *This city.*] No city has been mentioned, but *Ramathaim-Zophim* was within sight of the speaker.

a man of God.] See ii. 27, note.

honourable.] *I.e.* in rank, in the same sense as in the English titles *Honourable*, *Right Honourable.* (See Num. xxii. 15; Isai. iii. 5; Acts xvii. 12, &c.)

all that he saith, &c.] Compare Num. xxii. 6.

7. *The bread is spent, &c.*] Presents of bread or meat were as common as presents of money. Thus, in Ezek. xiii. 19, the bribe to the false prophetesses was "handfuls of barley and pieces of bread;" and in Hos. iii. 2, *an homer of barley* makes up the price to be paid.

a present.] With which one *goes* to a great man. The word only occurs here, but the meaning of it is explained in Isai. lvii. 9, when the *ointment* with which they *went* to the king is the present.

what have we?] The construction is rather obscure, but the whole sentence should probably be rendered with the Sept. and Vulg., *We have no present to bring to the man of God of all which we have* (lit. whatever we have).

8. *The fourth part of a shekel.*] In value about sixpence. Probably the shekel, like our early English silver coins, was divided into four quarters by a cross, and actually subdivided, when required, into half and quarter shekels.

9. *Beforetime, &c.*] This is manifestly a gloss inserted in the older narrative by the later editor of the sacred text, to explain the use of the term *seer* in verses 11, 18, 19. It is one among many instances which prove how the very letter of the contemporary narratives was preserved by those who in later times compiled the histories. We cannot say exactly when the term *seer* became obsolete. Samuel is called a seer (1 Chr. ix. 22, xxvi. 28, xxix. 29), and Hanani is so called (2 Chr. xvi. 7, 10) in the reign of King Asa. It also occurs once, in Isai. xxx. 10, of prophets in general. All the other passages where in the A.V. the word *seer* occurs have a different word in Hebrew. The passage in 2 Sam. xv. 27 is of very doubtful meaning. (See note.)

11. *Went up the hill.*] "**As they were ascending the ascent to the city.**" The word מַעֲלֵה seems always to mean *an ascent;* the passage from low to high ground. (See Josh. x. 10, xv. 3, 7; 2 Sam. xv. 30; 2 Ki. ix. 27; 2 Chr. xx. 16, xxxii. 33; Neh. ix. 4, xii. 37; Isai. xv. 5; Jer. xlviii. 5; Ezek. xl. 31, 34, 37.) The use of the word here shows that the city stood on a hill, and is so far in favour of its being Ramah, Samuel's city, vii. 17, as indeed there is no valid reason for doubting that it was.

they found.] It would be clearer to say "**they met.**" The exact meaning of the word is *to happen on.*

going out.] Rather "**coming out**" of the

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* a
Or, *feast.* sacrifice of the people to day in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now there-
† Heb. *to day.* fore get you up; for about †this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ [a]Now the LORD had †told Samuel in his ear a day before Saul came, saying,

[a] ch. 15. 1. Acts 13. 21.

† Heb. *revealed the ear of Samuel.*

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee

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city; the well being outside the city walls. (Comp. Joh. iv. 6, 7.)

12. *He came to-day to the city.*] Or *he is come*, viz. from inside his own house, which was in the city. Comp. verse 14, Samuel *came out*, viz. from his house; and verse 25, *When they were come down from the high place into the city.* (See Vatablus.)

in the high place.] The Hebrew word *bamah*, whence the Greek βωμός, an *high place, altar*, or *chapel*, is applied to idolatrous places of worship, as *e.g.* 1 Ki. xi. 7, xiv. 23; Jer. xlviii. 35; Ezek. xx. 29, &c.; and also to the high places where the true God was worshipped, as *e.g.* here, and 1 Ki. iii. 3. The Heb. מזבח an altar, is also applied both to the altar of God and to idolatrous altars, as *e.g.* 2 Ki. xxiii. 15. But in the N. T., as in the Sept., and in ecclesiastical writers, the distinction is almost invariably adhered to by which βωμός indicates the heathen altar, and θυσιαστήριον the altar of God. (See Archbp. Trench, 'Synonym. of N. T.' p. 78.) In Latin, *altare* is the church's altar, *ara* the heathen. In the Sept. במה in the passage before us is not translated, but written βαμά, as 1 Chr. i. 13, &c. It is most commonly rendered ὑψηλα.

13. *Before he go up, &c.*] By this phrase we see that the high place was in the highest part of the city. Like the "house of the god Berith" (Judg. ix. 46), it was probably the citadel of Ramah. There was connected with the altar a room large enough for thirty people to dine in (verse 22).

find him.] Better, as before, "**meet him.**"

14. *Into the city.*] Rather "**into the midst of the city.**"

came out.] Viz. from his house. Not, as verse 11, out through the city gates, because if Samuel had to come out of the gate to go to the high place, the young maidens would not have directed Saul to go into the city, but would have bid him wait outside till Samuel came out. The way up to the high place was very likely just inside the city walls, leading out of the forum or square. (See Judg. xix. 15, note.)

15. *Had told Samuel in his ear.*] Literally, *had uncovered the ear of Samuel.* (See Ruth iv. 4, note.) This explanatory notice of a previous circumstance, rightly rendered by the pluperfect in English, is exactly parallel to Gen. xii. 1-3.

16. *That he may save my people out of the hand of the Philistines, &c.*] These words clearly imply that at the time they were spoken the Philistines were harassing and oppressing the Israelites, and are not very easily reconcileable with vii. 13. It is possible that the aggressive movements of the Philistines, after the long cessation indicated by vii. 13, coupled with Samuel's old age and consequent inability to lead them to victory as before, were among the chief causes which led to the cry for a king. If this were so, the Philistine oppression glanced at in this verse might in a general survey be rather connected with Saul's times than with Samuel's.

I have looked upon my people, &c.] Compare the very similar passage in Exod. ii. 25, *And God looked upon the children of Israel*; and Exod. iii. 7, *I have surely seen the affliction of my people . . . and have heard their cry.* And with the words *their cry is come unto me*, compare Exod. iii. 9, *The cry of the children of Israel is come unto me.*

17. *And when Samuel, &c.*] This verse

of! this same shall †reign over my people.

† Heb. *restrain in.*

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost †three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

† Heb. *to day three days.*

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou †so to me?

† Heb. *according to this word?*

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which *was* upon

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follows immediately on verse 14, verses 15 and 16 being parenthetic.

shall reign over.] Literally *shall restrain my people* (not *restrain in*, as in margin).

18. *In the gate.*] Rather "**in the midst of the gate**," the same phrase as at verse 14. But if Saul and his servant were already *in the midst of the city*, one does not see how Samuel could meet them *in the midst of the gate*, which must mean the city gate. It seems very probable, therefore, that the reading of the Sept., *in the midst of the city* (ἐν μέσῳ τῆς πολέως), is the true reading. In Hebrew the words for "gate" and "city" are very similar.

18. *Where the seer's house is.*] Evidently Saul thought the seer lived in the city.

19. *Go up.*] Addressed to Saul alone. *Ye shall eat* includes Saul's servant.

20. *On whom is all the desire of Israel?*] The sense rather is, "**Whose are** (or, shall be) **all the delectable things of Israel? Are they not for thee and for thy father's house?**" Compare Hagg. ii. 7, where *the desire of all nations* seems to be explained in verse 8 as being "*the silver and the gold*," which are "*for me, saith the Lord.*" So that the meaning of Samuel's question in the text is to assert that, as king, Saul and the house of his father would be honoured and enriched. What need had he then to care for anything so insignificant as the asses?

21. *Of the tribe of Benjamin.*] The Heb. text has *tribes*, but it is probably a copyist's error repeating the word *tribes* from the beginning of the verse. The tribe of Benjamin, originally the smallest of all the tribes (Num. i.), if Ephraim and Manasseh are reckoned as one tribe, had been nearly annihilated by the civil war recorded Judg. xx. It had of course not recovered from that terrible calamity in the time of Saul, and was doubtless literally much the smallest tribe at that time. Nothing could be more improbable, humanly speaking, than that this weak tribe should give a ruler to the mighty tribes of Joseph and Judah.

22. *The parlour.*] This is not a happy rendering. The word is the same which is constantly applied to *chambers* or *cells* attached to the temple, as *e.g.* 1 Chr. ix. 26, and is here used by analogy for the *hall* or *cell* attached to the chapel on the high place, in which the sacrificial feast was wont to be held.

23. *The cook.*] See viii. 13, note.

the portion.] See i. 4, 5, note.

Set it by thee.] Rather, "**reserve it.**"

24. *Took up.*] The word is a sacrificial one, Levit. ii. 9, iv. 8, 10. Compare Exod. xxix. 27, "The shoulder of the *heave offering*, which is *heaved*," taken, or, lifted up, the same word as *took up* in our text.

the shoulder.] See Introd. to Levit. § viii.

that which was upon it.] Probably means the part which was usually cut off with the shoulder (or leg). *The shoulder and its appurtenances*, would give the sense accurately. The right shoulder was the priest's portion in the Levitical sacrifices (Levit. vii. 32). Probably it was Samuel's own portion in this case, and he gave it to Saul as a mark of the highest honour. Josephus calls it "the royal portion" (compare Ezek. xxiv.

it, and set *it* before Saul. And *Samuel* said, Behold that which is ‖left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

‖ Or, *reserved.*

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still †a while, that I may shew thee the word of God.

† Heb. *to day.*

CHAPTER X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction of three signs.* 9 *Saul's heart is changed, and he prophesieth.* 14 *He concealeth the matter of the kingdom from his uncle.* 17 *Saul is chosen at Mizpeh by lot.* 26 *The different affections of his subjects.*

THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from

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4). He also follows the Sept. in making the guests seventy instead of thirty.

And Samuel said.] *Samuel* is not in the Heb. text, but is supplied in the Sept. and Vulg.

that which is left.] Rather "**reserved**," according to Samuel's orders in verse 23.

unto this time, &c.] This is rather an obscure passage. The word rendered *unto this time*, seems to mean rather *unto* or *for the festival*, it hath been reserved for thee.

since I said.] The Heb. is incapable of being so rendered. It is literally *saying*, as in about nine hundred passages (1 Sam. iv. 21, v. 10, vi. 2, &c.), but the difficulty here arises from the elliptical nature of the phrase which contains no verb of which *saying* would be the natural sequence, and the words spoken the natural explanation.

I have invited the people.] The explanation of Vatablus and Ludovic de Dieu, is that "the people" means Saul and his servant. But it is better to take the words "I have invited the people" in their natural sense, and to supply such words as are wanting to make up the sense, so that the sentence would run thus—"**It hath been reserved for thee against the festival** of which Samuel spake, **saying, I have invited the people.**" The whole speech seems as suitable for the cook as for Samuel.

25. *Upon the top of the house.*] Not surely for privacy, as some expound it, for the house-top was the proverbial expression for publicity (Isai. xv. 3; Matt. x. 27; Luk. xii. 3); but in order to let all the people of the city see the honour done to the stranger by the great prophet. The Sept. have a different reading (probably ירבד *he spread* a bed, for, ידבר he spake or communed, and ישכב *he lay down*, for וישכמו they rose early;) since they render the whole passage—"*And they spread a bed for Saul upon the house top, and he slept. And it came to pass about the spring of the day, &c.*" The Vulgate retains both words—"et dormivit—Cumque mane surrexissent," &c.

26. *And they arose early;* and *it came to pass, &c.*] These are not consecutive actions, as if they rose first, and afterwards at spring of day Samuel called Saul, but, according to the common manner of the Hebrew narrative, the subsequent words relate the same event in detail, which the preceding had done in general.

about the spring of the day.] Literally, *as the morning arose.* It is the same phrase as Gen. xix. 15, xxxii. 24, 26 (Heb. 25, 27); Josh. vi. 15 (following *They rose early*), Judg. xix. 25; Neh. iv, 21; Jon. iv. 7.

to the top of the house.] Not *to the top*, but "**on the top.**" The bed on which Saul slept was on the top of the house. It is very common in the East to provide extra sleeping accommodation by placing a tent or awning on the house-top. Samuel awoke Saul at the spring of the day, as he slept on the house-top, by calling him, saying, Up, &c.

CHAP. X. 1. *And kissed him.*] In token of homage, as in Ps. ii. 12, *Kiss the Son*, and probably in Gen. xli. 40.

Is it not because, &c.] Samuel answers Saul's tacit or expressed wonder, by telling him why he did as he did. Comp. ix. 21.

2. *When thou art departed, &c.*] Here

me to day, then thou shalt find two men by [b]Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left [†]the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will [†]salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery,

[b] Gen. 35. 20.

[†] Heb. *the business.*

[†] Heb. *ask thee of peace.*

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again Samuel answers Saul's silent or probable thoughts. How should Saul know that what Samuel said was the word of the Lord? Samuel gives him a sign, "Thou shalt find two men," &c. (Comp. Judg. vi. 36-40; Isai. vii. 11-14; Joh. vi. 30; Mark xi. 2, xiv. 13, &c.)

Rachel's sepulchre.] The situation of it is exactly described Gen. xxxv. 16-20, as on the road from Bethel to Bethlehem, near to Bethlehem. It is very difficult to reconcile that description with the one before us, which seems to place Rachel's sepulchre between Ramathaim-Zophim and Gibeah of Saul; and if the modern *Kubbet Rahil*, about a mile and a half north of Bethlehem, is the true site of Rachel's sepulchre, it is almost impossible to do so. In the great obscurity, however, of the several sites, it is in vain to look for a certain conclusion.

at Zelzah.] A place absolutely unknown; nor is any name of a place what one would expect, *Rachel's sepulchre* being a sufficient designation. See note at end of chapter.

for you.] In the plural, meaning Saul and his servant, as in ix. 19.

3. *The plain of Tabor.*] It should be "**the oak** or **terebinth**" *of Tabor*. See Judg. iv. 11, note. But what is meant by *Tabor* is impossible to say. It has been ingeniously conjectured that *Tabor* is either a different form of the name of Rebekah's nurse, *Deborah*, or a corruption of it, and that the *oak*, or *terebinth of Tabor*, is the same as *Allon-bachuth*, the oak under which Deborah was buried, and which lay *beneath Bethel* (Gen. xxxv. 8). But of course this is only a conjecture, though a probable one.

going up to God to Bethel.] Where there was a high place. Abraham on his first entrance into Canaan built an altar on the mountain to the east of Bethel, Gen. xii. 8, xiii. 3, 4. Jacob worshipped God at Bethel (xxviii. 18, 19, xxxv. 6, 7), and in later times Bethel was still the seat of worship, though it was idolatrous, 1 K. xii. 29. See too Judg. xx. 18, 26, 27, and notes, where it appears that at one time the ark was at Bethel. It does not follow from this that Saul went to Bethel on his road to Gibeah. But we learn from Judg. xx. 31, that a certain road branched off at a particular point, one branch leading to Bethel (*House of God*, A. V.) and the other to Gibeah. The terebinth, where these persons came upon Saul, must have been at some point before the road branched; when they reached that point they would go on with their offerings to Bethel, he would pursue his journey to Gibeah.

there shall meet thee, &c.] The Hebrew word simply means *happen on*, or *find*, as it is rendered at verse 2, and ix. 11, 13 (see note on ix. 11).

5. *Hill of God.*] Rather "**Gibeah**" *of God*, and so at verse 10. Two things are clear; *one* that Saul had got home when he got to Gibeah of God, for there he found his uncle, and no further journeying is so much as hinted at, and the same word *Gibeah* describes his home at verse 26. The *other* that there was a high place at Gibeah just above the city, for we learn from this verse, as well as from verse 10, that when Saul was *in the city of Gibeah*, he met the company of prophets *coming down from the high place*. Hence it is obvious to conclude that the name *Gibeah of God* (which occurs nowhere else) was sometimes given to *Gibeah of Saul* on account of the worship on its high place, or, possibly, that the name *Gibeah of God* described the whole hill on a part of which the city Gibeah stood.

where is the garrison of the Philistines.] It seems strange that Samuel should give this description of Gibeah to Saul, who must have been so well acquainted with it. Possibly they may be explanatory words inserted by the narrator with reference to xiii. 2. Comp. Joh. iv. 9, where the words "*for the Jews, &c.*," are added by the narrator.

with a psaltery, &c.] Musical instruments

and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And† let it be, when these signs are come unto thee, †*that* thou do as occasion serve thee; for God *is* with thee.

† Heb. *it shall come to pass, that when these signs, &c.*

† Heb. *do for thee as thine hand shall find.*

8 And thou shalt go down before me to Gilgal; and, behold, I will

were the accompaniments of the Prophetic song. See 1 Chr. xxv. 3, where we read that "the sons of Jeduthun . . . prophesied with a harp to give thanks and to praise the Lord." Compare ibid. verse 6. In like manner at the great solemnity of removing the ark from Kirjath-jearim "David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets," 1 Chr. xiii. 8, where the psalteries, harps, and timbrels, are the same in Hebrew as the psalteries, harps, and tabrets of our text. Compare Ps. lxxxi. 2. Here the *Psaltery* is in Hebrew *nebel*, whence the Greek *νάβλα*, and the Latin *Nablium*, a kind of lyre with ten strings, in the shape of an earthen wine bottle (*nebel*), which was something like a sugar loaf, or a delta. Ps. xxxiii. 2, lvii. 9 (8 A. V.), &c. The *tabret* (*toph*) is a kind of drum or tambourine, or timbrel, usually played by dancing women, as by Miriam and her companions, Exod. xv. 20, by Jephthah's daughter, Judg. xi. 34. Compare Jer. xxxi. 4. The pipe (*chalil*, literally the *bored* or *pierced* instrument) is a kind of flute or pipe, used on occasions of joy and mirth. See Isai. v. 12, xxx. 29; 1 K. i. 40; Ps. lxviii. 25. The *harp* (*cinnor*, whence the Greek *κινύρα*) was a stringed instrument, and that played upon by David, 1 Sam. xvi. 16, 23, xix. 9; Ps. xliii. 4, lvii. 8, &c. Josephus says that the harp (*κινύρα*) had ten strings, and was played with a *plectrum*, whereas the *νάβλα*, or psaltery, was played with the fingers. But the expression in the above passages from 1 Sam. seems to indicate that David struck his harp with his fingers, and not with an instrument like the plectrum, unless the opposition lies between *playing* with the hand, and *sounding* or playing with the voice, *i.e.* singing. In this case the expression *playing with the hand* would be equally proper whether a *plectrum* were used or not. If, as Fürst affirms, the meaning of the root of *nagan* is to *sound*, and not, as Gesenius says, to *strike*, that would be the true opposition. It is more to the point to observe that the word *nagan*, to *play*, is applied exclusively to the harp or *cinnor*, and that, from the constant connexion of *singing* with *playing*, as *e. g.*, Isai. xxiii. 16, the harp seems to have been chiefly used as an accompaniment to the voice, like the guitar. This makes it an appropriate instrument for David, who doubtless sang his Psalms to the sound of the harp. Indeed the primary meaning of *Psalm* (*ψαλμός*) is "a song sung with a musical accompaniment." (Archbishop Trench, 'Synonyms of N. T.,' second series, p. 128.) *A* psaltery, *a* tabret, &c. There is nothing in the Hebrew to intimate that there was only one of each of the instruments. It would be better, therefore, to leave out the article *a* in the A. V.

6. *The Spirit of the Lord.*] Compare Num. xi. 25, 26, 29. The exact phrase, "The Spirit of the Lord," occurs first Judg. iii. 10, where see note.

will come upon thee.] The word rendered *will come*, means *to go*, or *pass over* a river, as 2 Sam. xix. 17 (A. V.), to *come* or *pass upon*, as fire does when it breaks out and spreads, Amos v. 6, and hence is frequently used of the Spirit of God passing upon any one. See Judg. xiv. 19, xv. 14; below verse 10, xi. 6, xvi. 13, xviii. 10 (of the evil spirit). See note on verse 2.

shalt be turned into another man.] This expression is a remarkable one, and occurs nowhere else. Doubtless it describes the change in point of mental power and energy which would result from the influx of the Spirit of the Lord. In the case of Samson it was a supernatural bodily strength, in the case of Saul a capacity for ruling and leading the people of which before he was destitute, which the Spirit wrought in him. The change in the mental power of the apostles, as described Acts i. 8, is analogous. Compare Isai. xi. 2-4. The change is described in verse 9, by saying that "God gave him another heart." The heart in the Hebrew acceptation points more to intellect and courage than to the affections and conscience.

8. *Thou shalt go down before me to Gilgal . . . seven days shalt thou tarry, &c.*] There is great obscurity in this passage, as compared with xiii. 8-13, if the two passages are understood as relating to the same event. But considering that at least two years, possibly many more, elapsed between the times referred to in the two passages; considering that Samuel and Saul had met at Gilgal, and offered peace offerings to the Lord on one occasion between the times

come down unto thee, to offer burnt offerings, *and* to sacrifice
[c] ch. 13. 8. sacrifices of peace offerings: [c]seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so*, that when he
† Heb. *shoulder.* had turned his †back to go from
† Heb. *turned.* Samuel, God †gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the pro-
† Heb. *a man to his neighbour.* phets, then the people said †one to another, What *is* this *that* is come unto the son of Kish? [d] *Is* Saul also among the prophets?
[d] ch. 19. 24.

12 And one †of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?
† Heb. *from thence*

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of

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referred to in the two passages, it seems quite impossible that this verse, 8, can refer to the meeting spoken of at xiii. 8-10. If, therefore, the text is sound in both passages, Samuel must have given Saul an appointment at Gilgal, with an injunction to tarry seven days, on *two* several occasions at least.

to offer burnt offerings, &c.] Samuel here, as elsewhere, seems to perform the part of a Priest.

10. *To the hill.*] Rather, "**to Gibeah.**"

came upon him.] See note on verse 6.

11. *Beforetime.*] Literally, *yesterday and the day before.* See Ruth ii. 11, note.

the people said, &c.] This is an indication that Gibeah was Saul's native place. All the people knew him, and his habits of life.

What is this that is come, &c.] Better "**What has happened to the son of Kish?**"

12. *But who is their father?*] This is a very obscure phrase. Some understand by *father* the head or leader of the prophets, as *e. g.* 1 Chr. xxv. 6; 2 K. ii. 12, and think the question, *Who is their father?* means What kind of leader can they have to admit such a person as Saul into the company? Others take the words as an answer or reproof to the objectors, in this sense, *Who is their father?* Is not God the giver of their spiritual life, and cannot He give the same gift to Saul if he pleases? But the Sept. Vulg. (according to some copies) Syr. and Arabic versions all read (with greater probability) *Who is his father?* as a further enhancement of the wonder. *And who is his father?* Cod. Vat. The Cod. Alexand. adds *Is it not Kish?* One printed edition of the Vulgate (Lyons, 1542) has "Et Cis Pater ejus?" Who would have expected Kish to have a son among the prophets? Just as Matt. xiii. 54, 55, the wonder at the works of Jesus is cumulated by reference to his parents and brethren, and as Amos says, vii. 14, I was no prophet, neither was I a prophet's son. The questions may have run, Who is Saul, and who is his father Kish? somewhat after the analogy of 1 Sam. xxv. 10; 2 Sam. xx. 1.

it became a proverb, &c.] A different occasion of the proverb is mentioned xix. 24. The recurrence of the same circumstance probably gave consistency and permanence to the saying. (Compare the double origin of the name Beer-sheba, Gen. xxi. 31, xxvi. 33.)

13. *To the high place.*] The high place at Gibeah from which the prophets had just come down (see verse 5). Saul went there doubtless to worship.

14. *And Saul's uncle, &c.*] From the order of the narrative, and the mention of Saul's servant, it looks as if Saul found his uncle at the high place. Perhaps some solemnity similar to that mentioned ix. 19 was going on at this time, in which the Prophets had been taking part.

we came to Samuel.] The way in which this is mentioned looks as if they had found Samuel in his own city, Ramah.

16. *Of the matter &c. he told him not.*] With

the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

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characteristic Israelite caution. Compare Samuel's caution xvi. 2, and Jeremiah's answer to the princes of Judah, Jer. xxxviii. 24-27.

17. *To Mizpeh.*] See above, vii. 5, 6, 7, 16; Judg. xx. 1, note.

unto the Lord.] Implying the presence of the ark, or the tabernacle, or the High Priest's ephod. Compare *before the Lord* in verse 19. See Judg. xi. 11, note.

18. *And of them, &c.*] Rather (with the Septuag.) "**all the kingdoms which oppressed you.**" The masculine participle agrees with the feminine noun, *kingdoms*, because the *men* of the kingdoms of Chushan, Eglon, Jabin, &c., are intended. Observe the reference, so frequent in all parts of Scripture, to the Exodus, as an historical and well-known fact. Exod. xx. 2; Amos iii. 1; Hos. xi. 1, xiii. 4, &c. &c.; Ps. lxxx. 8, lxxxi. 5, cv. 23-45, cvi. 7 sqq., cxxxv. 9 sqq., cxxxvi. 10 sqq., &c.

19. *Have said unto him Nay.*] See note B at end of chapter.

before the Lord.] See above, verse 17.

your thousands.] The more technical word for the subdivision of the tribe is *mishpachah*, family, as below, verse 21, and Num. xxvi. 5 sqq. But here the "thousand" seems to be equivalent to it (verse 21). For the subdivision into thousands and hundreds and fifties, see 1 Sam. viii. 12 and note. For the use of "thousand" as equivalent to "family," see Judg. vi. 15; 1 Sam. xxiii. 23. In Num. i. 16 it may mean whole tribes. See, too, Num. x. 36. Compare Josh. vii. 14 sqq.

20. *Caused . . . to come near.*] The Heb. phrase is exactly the same as in Josh. vii. 16, 17, where the A. V. has *brought*.

was taken.] Josh. vii. 16, 17, 18.

21. *The family of Matri.*] Or rather "**of the Matrites.**" This name of Meter occurs nowhere else among the families of Benjamin, and the genealogy of Saul. (See note on 1 Sam. ix. 1.) One would have expected here *the family of the Bichrites* (הַבִּכְרִי instead of הַמַּטְרִי), according to 1 Chr. vii. 8.

and Saul, &c.] The next step in the lot by which the *house* was taken is probably omitted for brevity's sake. (Compare Josh. vii. 17.)

22. *If the man, &c.*] If the Heb. text is correct, the rendering must be, *Has any other man come hither?* But the Sept. reading has the article before *man*, "**Is the man yet come hither?**" They wished to know whether Saul, on whom the lot had fallen, had come to Mizpeh at Samuel's summons or not, which makes much better sense. The ipsissima verba of the enquiry are given, as *e.g.* xxiii. 11, 12, and Judg. i. 1.

among the stuff.] Rather "**the baggage,**" or, as the same word is rendered xvii. 22, *the carriage*, where see note. The assembly was like a camp, and the baggage (impedimenta) of the whole congregation were probably collected in one place, where the waggons were arranged for protection. Saul had hid himself in the midst of it when he found that the lot was drawing towards himself in accordance with Samuel's prediction. For the phrase *enquired of the Lord* see Judg. i. 1, note.

23. *He was higher, &c.*] See above ix. 2 and note.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, †God save the king.

† Heb. *Let the king live.*

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But ‖he held his peace.

‖ Or, *he was as though he had been deaf.*

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24. *Whom the Lord hath chosen.*] There is an evident allusion to the words of Deut. xvii. 15.

25. *Then Samuel told the people the manner of the kingdom and wrote it in a book.*] In viii. 11 the *manner of the king* meant the *way* in which the king would customarily act, as described in the following verses. But here the *manner of the kingdom*, which Samuel wrote in a book and laid up before the Lord, means the just prerogative of the kingdom, the law, or bill of rights, by which the king's power was limited as well as secured. There is again a manifest reference to Deut. xvii. 15-20, in which the *mishpat* or *law* of the kingdom is clearly laid down. It is not improbable that what Samuel wrote was simply a transcript of Deut. xvii. 14-20, which he *laid up before the Lord, i.e.* placed by the side of the ark of the covenant with the copy of the law. (See Deut. xxxi. 26.) It would be ready for reference if either king or people violated the "law of the kingdom."

sent all the people away.] Compare Josh. xxiv. 28; Judg. ii. 6; where the phrase *let depart, let go*, is the same in Hebrew as that here rendered *sent away*. It is the technical word for *dismissing*.

26. *To Gibeah.*] The identical word which is mistranslated *hill* in verses 5 and 10.

a band of men.] (Heb. החיל), rather "the host," but perhaps with reference to the phrase "men of valour," as we might say *the valour*, meaning the *valiant men*. There seems to be an opposition intended between the valiant host (*chail*) and the *children of Belial* in the next verse.

27. *Children of Belial.*] See Deut. xiii. 13; 1 Sam. ii. 12.

they brought him no presents.] (*Minchah*). The *minchah* was the token of homage and acknowledgment from the subject to the sovereign, and from the tributary nation to their suzerain. (See 2 Sam. viii. 2, 6; Judg. iii. 17, 18; 1 K. iv. 21; 2 K. xvii. 4, &c.; Ps. lxxii. 10; Isai. xvi. 1.)

he held his peace.] Dissembled his resentment, and waited for the favourable tide which soon came with the invasion of Nahash. In the Sept. this clause is omitted, and the words *it came to pass in about a month* begin the first verse of the next chapter. They read כמחדש instead of כמחריש, and are followed by Josephus (vi. 5), who says "a month afterwards the war with Nahash," &c.

ADDITIONAL NOTES on verses 2 and 19.

NOTE A, on verse 2.

The Sept. render *Zelzah* ἀλλομένους μεγάλα, *springing*, or, *dancing*, *vehemently*, as if they connected it with the *Pilpel* conjugation of the verb צלח which occurs in verse 6, and again xi. 6, in both which places they translate it ἐφ-άλλομαι ("The Spirit of God *will come upon* thee," "*came upon* Saul"). The mention of musical instruments in verse 5 suggests the possibility of the true reading being בצלצלים, "with cymbals," which would imply that these two men, as well as those in verse 3, and in verse 5, were taking part in some religious ceremony. The Vulgate has "on the south," perhaps connecting the word with צל, a shadow, or else omitting it altogether, and supplying the gloss *on the south* to indicate that it was the south border of Benjamin which is meant.

NOTE B, on verse 19.

There is a frequent confusion in the Heb. text between לו (lo) *to him*, and לא (lo) *not*. (See above ii. 16, note.) In the text the Heb. has לו *to him*, which is not required, nor indeed suitable. But the Sept. Vulg. and Syriac found לא *not*, which is clearly re-

quired by the sense, and is found in several Heb. MSS. (Kennicott.) The A.V. supplies both, as do some of Kennicott's Heb. MSS. Other MSS. read לִי (li) *to me*, no doubt from perceiving that "to him" corrupted the sense, since the request for a king was addressed to Samuel, not to God (viii. 5, 6, 9). The true reading is manifestly לֹא *not*, as in viii. 19. *To him* ought therefore to be expunged.

CHAPTER XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom renewed.

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, †Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee. † Heb. *Forbear us.*

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

CHAP. XI. 1. *Nahash, &c.*] He was king of the children of Ammon, as appears from xii. 12, 2 Sam. x. 1, 2, xvii. 27. He seems to have been connected with the family of David, since Abigail, David's sister, was "the daughter (perhaps meaning *granddaughter*) of Nahash" (2 Sam. xvii. 25; 1 Chr. ii. 16, 17), and, perhaps, in consequence of this connexion, was very friendly to David. Even after the destructive war with his son Hanun, in which Uriah fell, and when David was in flight and banishment, we find another son of Nahash, Shobi, showing him marked kindness (2 Sam. xvii. 27). The name *Nahash* occurs in *Ir-nahash* (the city of Nahash), a city in the south of Judah (1 Chr. iv. 12), where the juxta-position of Joab (verse 14) suggests the possibility of a connexion with our Nahash, since Joab's mother was sister to Abigail; but it is too obscure to be unravelled.

Jabesh-Gilead.] See Judg. xxi. 8 sqq.; 1 Sam. xxxi. 11-13; 2 Sam. xxi. 12. The city must have been re-peopled after its destruction on the occasion referred to. The Ammonites and Moabites seem to have resented the possession of Gilead by the Israelites. (See Judg. x. 6-18, xi.)

2. *Thrust out.*] It is the same word as is rendered *put out* (Num. xvi. 14; Judg. xvi. 21), and *pick out* (Prov. xxx. 17). Its original sense is *to dig out*, as Isai. li. 1.

3. *The elders.*] Observe the universal form of civil government among the Israelites, by elders. (Judg. viii. 14, 16, xi. 5, 7, 8, &c.; Deut. xix. 12, &c.) The Christian Presbyters were probably derived from them.

seven days.] Compare x. 8.

4. *To Gibeah of Saul, &c.*] They were not sent particularly to Gibeah, any more than to the other cities of Israel; but they came there among other places, possibly, however, among the first, on account of the connexion between the Benjamites and the people of Jabesh (Judg. xxi.).

in the ears of the people.] They did not even inquire for Saul, so little was he looked upon as king.

lifted up their voices and wept.] With the loud wailing of oriental grief (Gen. xxvii. 38; Judg. ii. 4, xxi. 2; Ezr. iii. 12, 13, &c.).

5. *Saul came after the herd, &c.*] Rather "**after the oxen**," "the oxen" (verse 7) with which he had been ploughing "in the field" (*sadeh*, the cultivated ground), and a yoke of which he slew. This shows how completely he was still in a private and humble station.

6. *And the Spirit of God, &c.*] See x. 6, 10. This time the Spirit of God came upon him, as upon the Judges before him, as a spirit of

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out †with one consent.

† Heb. *as one man.*

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have ‖help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

‖ Or, *deliverance.*

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three companies; and they came into the

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supernatural energy and power. (Compare Judg. iii. 10, vi. 34, xi. 29, xiii. 25, &c.)

7. *Hewed them in pieces, and sent them, &c.*] Render, "**and cut them into pieces** (or *joints*) **and sent** (*word*) **throughout**, &c., **saying.**" Though, however, it is not expressly so stated, it is doubtless implied that he sent the portions by the messengers to the twelve tribes, after the analogy, and probably in imitation, of Judg. xix. 29. The verb here used means *to cut* or *divide*, into joints. See Exod. xxix. 17; Lev. i. 6, &c.

and after Samuel.] Saul makes use of the revered name of Samuel to strengthen his own weak authority. Samuel actually accompanied Saul in the expedition, as appears from verse 12.

the fear of the Lord.] *I.e.* a fear inspired by the Lord, and so affecting all the people alike, so that they came out *with one consent*, or, as it is better rendered in the margin, "**as one man.**" (See the same phrase Judg. xx. 1, 8; 2 Sam. xix. 14; Ezr. iii. 1, &c.)

8. *When he numbered them.*] Rather "**and he numbered**, &c., **and the children**, &c." This was done to see who was absent, as at Judg. xxi. 9.

in Bezek.] The only other mention of Bezek is in Judg. i. 4, 5 (where see note) and in the name or title of *Adoni-bezek*. From the non-mention of Bezek in Joshua, and from the immense numbers collected in it Judg. i. 4, and here, one might conjecture that it was the name of a district rather than of a town. This is not inconsistent with the fact of two villages retaining the name in the time of Eusebius ('Onomasticon') seventeen miles from Nablous, on the way to Beth-shean.

the children of Israel and the men of Judah.] This looks like the language of later times, times perhaps subsequent to the establishment of the two kingdoms of Israel and Judah. See, however, 2 Sam. ii. 4, 10, 11, iii. 17, 37, v. 5, 12, though there the term *Israel* for the tribes other than *Judah*, is not used so distinctively as in the text.

three hundred thousand, &c.] Israel here is as ten to one compared with Judah, whose numbers were *thirty thousand*. In the reign of Asa the numbers of Judah alone are given as 300,000, and Benjamin 280,000 (2 Chr. xiv. 8). In the reign of Amaziah, Judah and Benjamin together number 300,000, "able to go forth to war," with 100,000 mercenary Israelitish troops (2 Chr. xxv. 5, 6). In the reign of Abijah and Jeroboam the relative numbers of Judah and Israel were 400,000 and 800,000, giving Israel two to one (2 Chr. xiii. 3). It must be remembered that in the text Benjamin was numbered with Israel, so that ten to one is about the true proportion.

9. *The messengers.*] Those named at verses 3, 4, 7.

To-morrow, &c.] The distance from Bezek to Jabesh-Gilead would be perhaps about twenty miles ('Dict. of Bible,' BETH-SHEAN). Beth-Shean was a night's march from Jabesh-Gilead (1 Sam. xxxi. 12). Bezek might be about the same distance, or less, if the route from Bezek to Jabesh-Gilead were by the fords near the Wady Yabis.

10. *Said.*] Viz. to the Ammonites.

To-morrow.] That being probably the last of the "seven days' respite" (verse 3). This they said in guile, to throw the Ammonites off their guard.

all that seemeth good, &c.] They professed to submit to the hard conditions named in verse 2.

11. *On the morrow, &c.*] The march from Bezek may have begun the night before. This disposition of the forces *in three companies*

midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER XII.

1 *Samuel testifieth his integrity.* 6 *He reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harvest time.* 20 *He comforteth them in God's mercy.*

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

(imitating Gideon's strategy, Judg. vii. 16-19, to the account of which this narrative bears considerable verbal resemblance) would not have been made till they were very near the Ammonitish forces, in the morning.

the morning watch.] The last of the three watches, of four hours each, into which the night was anciently divided by the Hebrews. (See note on Judg. vii. 19.) The time thus indicated would be between two and six in the morning.

12. *The people said to Samuel.*] Another instance of the great reverence paid to Samuel by the people. (See verse 7.)

Who is he that said?] See x. 27.

13. *And Saul said, &c.*] An evidence that Saul was beginning to acquire confidence under the influence of the Spirit of God.

There shall not a man, &c.] An instance of great moderation, as well as good policy, on the part of Saul. Compare 2 Sam. xix. 22 for an instance of similar conduct in David.

14. *Let us go to Gilgal.*] It is not quite certain which Gilgal is meant. Dean Stanley thinks Gilgal near Jericho, in the Jordan valley, and sees in the choice of this place an evidence that the upper country of Benjamin was occupied by the Philistines ('Lect. on Jew. Ch.' 2nd ser. p. 14); Keil thinks Jiljilia is meant, as being near the road from Jabesh to Gibeah and Ramah, and also because Samuel did not say *Let us go down*, but simply *Let us go*. But it is quite certain that the same Gilgal is meant here as at x. 8, and there, the phrase *come down* (ירד) is used twice. So again in xiii. 12, the Philistines *come down* to Gilgal, and xiii. 15, Samuel *goes up* from Gilgal to Gibeah. Moreover, we are not told where the scene (xi. 12-14) occurred. It may well have been near the banks of the Jordan, immediately after the defeat of the Ammonites, in which case it would not have been natural to say *Let us go down*, Gilgal being in the same Jordan valley, lower down, it is true, but on a hillock ('Dict. of Bible,' GILGAL). So that Gilgal by Jericho, where was a famous sanctuary, is almost certainly the place meant. (See xiii. 4, 7, 12, 15, xv. 21, 33; also Hos. iv. 15, ix. 15, xii. 11, Am. iv. 4, v. 5.) Gilgal was doubtless fixed upon for "renewing the kingdom" on account of its sanctity. (See above vii. 16.) It was in the tribe of Benjamin, as Jericho was (Josh. xviii. 21).

15. *Made Saul king.*] The Sept. has another reading, *and Samuel anointed Saul king there.* The example of David, who, besides his original anointing by Samuel (1 Sam. xvi. 12, 13), was twice anointed, first as King of Judah (2 Sam. ii. 4), and again as King over all Israel (ib. v. 3), makes it probable that Saul was anointed a second time; but this may be included in the word "made king" (see xii. 3, 5).

before the Lord.] See Judg. xi. 11, note.

there they sacrificed sacrifices, &c.] This evidently refers to x. 8. But the meeting at Gilgal there spoken of had been deferred in consequence of the unwillingness of the people to acknowledge Saul as king. Now, however, that their minds were changed by the Ammonite victory, Samuel's original design of a solemn inauguration at the great sanctuary of Gilgal is renewed and executed.

CHAP. XII. 1. *I have hearkened unto your voice, &c.*] See viii. 7.

have made a king.] The same word as in

2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

[a] Ecclus. 46. 19.

3 Behold, [a]here I *am:* witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* [†]bribe [‖]to blind mine eyes therewith? and I will restore it you.

† Heb. *ransom.*

‖ Or, *that I should hide mine eyes at him.*

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD that [‖]advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

‖ Or, *made*

7 Now therefore stand still, that I may reason with you before the LORD of all the [†]righteous acts of the

† Heb. *righteousnesses*, or *benefits*

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xi. 15, and so confirming the reading of the Hebrew text there.

2. *My sons are with you.*] Perhaps only an amplification of the words "*I am old and gray-headed.*" His grown-up sons were evidences of his age. Possibly, however, a tinge of mortified feeling at the rejection of himself and his family, mixed with a desire to recommend his sons to the favour and goodwill of the nation, is at the bottom of this mention of them.

3. *His anointed.*] *I.e.* of course King Saul. The title Messiah, χριστὸς, unctus, or anointed, had been given to the High Priests (Levit. iv. 3, 5, 16, &c.); and in Hannah's prophetic song, and in the prophecy of the man of God sent to Eli, prophetic mention had been made of God's anointed; but this must be noted as the earliest instance of an actual king of Israel bearing the title of God's Christ, and thus typifying the true Messiah or Christ of God. The application of the term *anointed* to Saul, makes it probable that he had been publicly anointed at Gilgal by Samuel. The secret anointing mentioned at x. 1 would not be notorious enough to explain the phrase to the whole people of Israel.

whose ass have I taken?] Compare Num. xvi. 15, and Matt. xxi. 2-7.

[†] *any bribe.*] Literally, a *ransom*, the fine paid by a criminal in lieu of bonds or death, Exod. xxi. 30, xxx. 12, there, probably by an euphemism, applied to the bribe paid to an unjust judge to induce him to acquit the guilty. (Compare Am. v. 12.)

to blind mine eyes therewith.] Rather "**that I should hide mine eyes at him**," Samuel seems to have in mind Deut. xvi. 19, though the Hebrew word for *blinding* is different from that here used. *at him* (בּוֹ), instead of the common phrase *from him.* (Compare Levit. xx. 4.) The phrase is used of one who averts his eyes, as refusing assistance, or as showing contempt, or, as here, as winking at what is wrong. A similar phrase is applied to the ear (Lam. iii. 56). See note at end of chapter.

I will restore.] Compare Zaccheus's saying, Luke xix. 8.

6. *Advanced.*] If in the sense of *appointing* them to their office, it is rightly rendered. It is, literally, *made.* (See 1 K. xii. 31; Heb. iii. 2.) As regards the construction of the sentence, the Septuag. version supplies the word *witness;* "The Lord is witness." But the statement, as in the A. V., seems a proper prelude to what follows. Samuel's purpose is to impress the people with the conviction that Jehovah was their God, and the God of their fathers; that to Him they owed their national existence and all their national blessings, and that faithfulness to him, to the exclusion of all other worship (verse 21) was the only safety of the newly-established monarchy. The Syriac and Arabic versions take the passage in this sense. The Chaldee and Vulgate translate the Heb. text literally, and so decide nothing. Observe the constant reference to the Exodus as the well-known turning-point of their national life. (See above iv. 8, note, and vi. 6.)

7. *Stand still that I may reason with you, &c.*] Both verbs have a forensic sense. They would be better rendered "**stand up**" (as if in a court of justice) "**that I may contend with you before the Lord**" (as judge), &c. (Compare Micah vi. 1-5.) Samuel is, as it were, the advocate of Jehovah, vindicating the righteousness of His dealings with Israel, and throwing all the blame of their calamities upon themselves. (Compare Stephen's speech, Acts vii.)

LORD, which he did [†] to you and to your fathers.

8 [a] When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD [b] sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, [c] he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and [d] Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and

[†] Heb. *with.*

[a] Gen. 46. 5, 6.

[b] Ex. 4. 16.

[c] Judg. 4. 2.

[d] Judg. 11. 1.

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9. *They forgat . . . . He sold them.*] These words show a direct citation of Judg. iii. 7, 8, iv. 2.

into the hand of Sisera, &c.] According to the present arrangement of the book of Judges, and the common chronology, the oppression of Sisera must have occurred about 200 years after the entrance into Canaan. But Samuel here places it as the first great servitude, before that under Eglon king of Moab, or that from which Shamgar delivered them. And this is in accordance with the internal evidence of the book of Judges itself. It is also the order of Judg. x. 11, except that there the Ammonites (Judg. iii. 13) are placed before the Philistines.

10. *And they cried unto the Lord, &c.*] These words are also *a verbal* citation, slightly abridged, of Judg. x. 10, 15; so much so that we can correct the clerical error ויאמר (*he said*) in the text by Judg. x. 10 לאמר (*saying*) much better than by the *Keri*, adopted by the A. V., ויאמרו (*they said*).

Baalim and Ashtaroth.] See Judg. ii. 11, 13, iii. 7.

11. *Jerubbaal.*] The oppression of the Midianites, from which Jerubbaal, *i.e.* Gideon, delivered Israel, has not been mentioned; but doubtless all the servitudes were intended to be included in the outline furnished in verses 8-10, as all the deliverances are in the enumeration here given.

Bedan.] No such name occurs among the judges who delivered Israel, and it is very improbable that Samuel should name an obscure individual side by side with Gideon and Jephthah. But in Hebrew, *Barak* ברך is almost identical in the form of letters with Bedan בדן; and the Sept. Syr. and Arab. read *Barak*. Moreover, in Heb. xi. 32, Gideon, Barak, Samson, and Jephthah are named together; and the full mention of Sisera in the preceding verse, as well as the eminence of Barak's victory, make it almost a necessity that Barak should be named here. So that there can be little doubt that *Barak* is the true reading.

and Samuel.] This is very likely an abbreviation of what Samuel actually said about his own judgeship, and hence its somewhat strange appearance in Samuel's own mouth. But there is nothing improper or out of place in Samuel mentioning his own judgeship which had supplied so remarkable an instance of God's deliverance (vii. 12-15), and as it was the last as well as one of the very greatest deliverances, it was natural he should do so. The passage in Heb. xi. 32, is quite as favourable to the mention of Samuel here as to that of *Samson*, which some propose to read instead of *Samuel*.

ye dwelled safe.] In the times described, vii. 12-15.

14. *If ye will fear, &c.*] Translate, "**If ye will fear the Lord, and serve him, and obey his voice, so as not to rebel against the mouth of the Lord, and will be, both you and your king that reigns over you,** followers **after the Lord your God**"—well: the apodosis being understood as Exod. xxxii. 32. The expression *to be after*, for, *to follow, i.e. to attach yourself to the party of*, is found, 2 Sam. ii. 10; 1 Ki. xii. 20, xvi. 21, 22.

not rebel against the †commandment of the LORD, then shall both ye and also the king that reigneth over you †continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD †in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider ‖how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

† Heb. *mouth.*

† Heb. *be after.*

† Heb. *from ceasing.*

‖ Or, *what a great thing, &c.*

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15. *As it was against your fathers.*] The Hebrew has simply *against you and against your fathers*, and is scarcely susceptible of the English version, which however has the sanction of the Chaldee, Syriac, and Vulg. The Sept. has "*against you and against your king*," as in verse 25, which makes very good sense.

17. *Wheat harvest.*] Between May 15 and June 15. Jerome's testimony (that of an eye-witness) "I have never seen rain in the end of June, or in July, in Judea" ('On Amos,' c. 4) is borne out by modern travellers (Robins. 'B.R.' ii. 98).

thunder.] Literally *voices*, thunder being called *the voice of the Lord.* (Exod. ix. 28; Ps. xxix. 3-9; comp. Ps. lxxvii. 17, &c.)

18. *Feared the Lord and Samuel.*] Compare the very similar phrase, Exod. xiv. 31.

19. *Pray for thy servants, &c.*] Samuel plays the same part as mediator which Moses did. (Exod. ix. 28, x. 17, xx. 19.)

20. *Fear not, &c.*] Comp. Exod. xx. 20. *Ye have done, &c.* *Ye* is emphatic, and would be best rendered in English by the addition of *indeed.* "**Ye have indeed done all this wickedness**, &c."

21. *For* then should ye go *after vain things.*] The word *for* is a manifest clerical error caused by the scribe looking on to the word *for* at the end of the verse, or at the beginning of verse 22, and destroys the sense. If it is put out of the text, verse 21 will run, "**And do not turn aside after vain things**, &c.," as in the Sept., Vulg., and all the ancient versions.

vain.] Literally *emptiness.* See Gen. i. 2 (*without form* A.V.).

22. *The Lord will not forsake, &c.*] The same words occur, Ps. xciv. 14. (Comp. Rom. xi. 1, 2, 29.)

it hath pleased the Lord, &c.] Comp. Deut. vii. 6-8.

24. *Consider how great things, &c.*] Rather "**Consider the great wonder which He hath wrought on your behalf**," viz. in sending thunder and rain. The thought is very similar to that expressed by Jeremiah, xiv. 22.

ADDITIONAL NOTE on verse 3.

The Sept. καὶ ὑπόδημα; ἀποκρίθητε κατ' ἐμοῦ, *or a pair of shoes? Answer against me:* represents a curious different reading וְנַעֲלַיִם עֲנוּ בִי instead of, as in text, וְאַעְלִים עֵינַי בּוֹ. *A pair of shoes* is used for a paltry bribe (Am. ii. 6, viii. 6), and this passage is referred to in Ecclus. xlvi. 19, with the reading—"a pair of shoes."

CHAPTER XIII.

1 *Saul's selected band.* 3 *He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten.* 5 *The Philistines' great host.* 6 *The distress of the Israelites.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.* 17 *The three spoiling bands of the Philistines.* 19 *The policy of the Philistines, to suffer no smith in Israel.*

† Heb. *the son of one year in his reigning.*

SAUL †reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that *was* in ‖Geba, and the Philistines heard *of it.* ‖ Or, *The hill.* And Saul blew the trumpet through-

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CHAP. XIII. 1. *Saul reigned one year, &c.*] See note at end of chapter. A faithful representation of the Hebrew would be as follows: "**Saul was —— years old when he began to reign, and he reigned —— and two years over Israel.**" There is no certain clue to the exact numbers to be supplied; but Saul may have been about 30 at his accession, as a scholion to the Sept. has it, and have reigned some 32 years, since we know that his grandson Mephibosheth was five years old at Saul's death (2 Sam. iv. 4); and 32 added to the seven and a half years between the death of Saul and that of Ishbosheth, makes up the 40 years assigned to Saul's dynasty in Acts xiii. 21. Neither is there any clue to the interval of time between the events recorded in the preceding chapter, and those which follow in this and succeeding chapters. But the appearance of Jonathan as a warrior (verse 2, sqq.), compared with the mention of Saul as "a young man," at ix. 2, implies an interval of not less than ten or fifteen years, perhaps more. The object of the historian is to prepare the way for the history of David's reign. He therefore passes at once to that incident in Saul's reign, which led to his rejection by God, as recorded in verses 13, 14.

2. *Saul.*] Read "**and Saul.**" *And* is omitted in the A.V. because the *and* in verse 1 is rendered *when.* The state of things which preceded the events described in this chapter seems to have been a comparative peace between Israel and the Philistines, since Saul had only 3000 men under arms, but withal a continued occupation of the country of the Israelites by Philistine garrisons in certain strong places, whereof one was at Geba (*Jeba*), in the immediate neighbourhood of Gibeah (x. 5, xiii. 3), and exactly opposite Michmash (*Mukhmas*), which was "on the northern edge of the great Wady Suweinit" ('Dict. of B.' MICHMASH).

3. *And Jonathan smote, &c.*] This was the first act in the war of independence, and probably the first feat in arms of the young hero Jonathan. We see here the daring and adventurous spirit which kindled David's enthusiastic friendship for Jonathan. If the substance of this narrative was written in David's reign, we may perhaps see the effect of David's generous and loving nature in the care taken to give to Jonathan his due place of honour in the history.

the garrison.] The A.V. is probably right. The Vulgate has *statio*, and to the same effect the Syriac, and this agrees best with the word "he smote," and with the context generally, and especially verse 4. See note at end of chapter.

in Geba.] At x. 5 the garrison of the Philistines was mentioned as being at Gibeah. Whether the same place is there meant as Geba, and if so why the name is written differently, is perhaps impossible to determine. What seems certain is that Geba is the modern *Jeba*, standing on the south side of the Wady Suweinit, exactly opposite Michmash. The importance of Geba is well brought out in the 'Dict. of the B.' GEBA.

out all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also †was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

† Heb. *did stink.*

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people †followed him trembling.

† Heb. *trembled after him.*

8 ¶ [e]And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

[e] ch. 10. 8.

9 And Saul said, Bring hither a burnt offering to me, and peace

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Let the Hebrews hear.] A formula like the proclamation Oyez, oyez. Compare the use of the same verb in Pihel for *to summon*, 1 Sam. xv. 4, xxiii. 8. For the calling of the people by trumpet compare Judg. iii. 27, vi. 34; Num. x. 2, 3; Matt. xxiv. 31. The Sept. have a different reading: "Let the slaves revolt," which is followed by Josephus (יפשעו העברים).

4. *Were called together.*] The same phrase as Judg. vii. 23, 24, x. 17. The word used, Judg. vi. 34, 35; 1 Sam. xiv. 20, &c., is all but identical.

to Gilgal.] The Wady Suweinit debouches into the plain of the Jordan in which Gilgal was situated. For the sanctity of Gilgal, see above, xi. 14, 15, note.

5. *Thirty thousand chariots.*] Probably a mistake for *three hundred.* See note at end of chapter.

as the sand, &c.] Comp. Gen. xxii. 17, xxxii. 12; Josh. xi. 4; Judg. vi. 5, vii. 12; 2 Sam. xvii. 11; Isai. x. 22, &c.

pitched in Michmash.] Which had been evacuated by Saul.

eastward from Bethaven.] Or more simply "**to the East of Bethaven,**" which, according to Josh. vii. 2, lay *on the east side of Bethel.* Bethaven therefore lay between Bethel and Michmash.

6. *Saw that they were in a strait.*] They had no sufficient force with which to make head against the Philistine army.

were distressed.] The same word as xiv. 24.

did hide themselves, &c.] Comp. Judg. vi. 2.

in thickets.] Literally *among thorns.* The Sept. render it ἐν ταῖς μάνδραις, the word used by them in Jer. iv. 7 for *thickets*, where a different Hebrew word is found.

high places.] This is a very unfortunate rendering, as it necessarily suggests to the English reader the *high places* for worship. The word here used is quite different, and means a "**tower,**" as in Judg. ix. 46, 49. As it occurs nowhere else, it is likely that it was applied to a particular kind of tower which was the work of the old Canaanite inhabitants, and which remained as ruins in the time of Saul.

7. *And some of the Hebrews, &c.*] The text can hardly be correct. The words *some of*, which are the emphatic words in the A.V., as distinguishing those who crossed the Jordan from those who hid themselves, are not in the Hebrew at all, but *the Hebrews* seem to be distinguished from *the men of Israel* in verse 6. The Sept., by a different punctuation, render it, *and those that crossed, crossed the Jordan*, &c. (עִבְרִים for עִבְרִים).

8. *Had appointed.*] The word *said* or *appointed* seems to have fallen out of the text; it is supplied in the Sept. and Chaldee. As regards the appointment referred to, it has of course nothing whatever to do with that mentioned ch. x. 8, an appointment made years before, the keeping of which is expressly mentioned at the natural time in ch. xi. 15. But Samuel had again, on this later occasion, made an appointment at the end of seven days. It seems to have been for a trial of faith and obedience, under which, this time, Saul unhappily broke down.

9. *Bring hither a burnt offering, &c.*] Read "**the burnt offering, and the peace**

offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might † salute him.

† Heb. *bless him.*

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not † made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

† Heb. *intreated the face.*

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Ben-

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offerings," those viz. which were already prepared in expectation of Samuel's arrival. (Comp. Judg. xx. 26, and see note.)

And he offered.] There is a difference of opinion among commentators whether Saul offered the sacrifices with his own hand, thus entrenching upon the priest's office; or whether he ordered the priests to sacrifice, as Solomon did. In this last case his sin consisted in disobeying the word of God in the mouth of the prophet Samuel, which had bid him wait till Samuel came. This latter is on the whole most probable, since Samuel's rebuke says nothing of any assumption of priesthood, such as we read in the case of Uzziah (2 Chr. xxvi. 18).

10. *The burnt offering.*] Some think that he had not time to offer the peace offerings, which should have followed, before Samuel came up.

that he might salute him.] The Hebrew word is *bless*, the same as is used in Gen. xiv. 19, and is the foundation of St. Paul's comment in Heb. vii. 6, 7. But here, as elsewhere (see especially 2 K. iv. 29), it merely means *to salute*, without any indication of superiority on one side or the other. Saul's going out to meet Samuel shows the great respect paid to Samuel.

11. *What hast thou done?*] Observe the plain-spokenness of the prophet here and verse 13. (Compare 1 K. xxi. 19, 20; Ps. cxix. 46; Matt. xiv. 4.)

at Michmash.] Saul had come from Michmash to Gilgal, expecting to gather the force of the whole nation around him. Instead of that, the people fled, leaving him in the exposed plain with only a few hundred men. And now the Philistines occupied Michmash, and might at any moment pour down the valley upon Gilgal. Saul's situation was obviously one of extreme peril. A few hours' delay might prove fatal to him and his little army.

13. *Thou hast done foolishly, &c.*] Motives of worldly expediency were lighter than feathers when weighed against the express commandment of God. Surely all the circumstances and all the dangers, of the time, and the way, and the situation, were as well known to God as they were to Saul, and God had bid him wait till Samuel came. Why did he not wait? Here was exactly the same sin of wilful disobedience which broke out again, and was so severely reproved, ch. xv. 17-22.

14. *The Lord hath sought Him a man, &c.*] It is natural to infer from this that David, who of course is indicated, was already grown into man's estate, as we know his friend Jonathan was. But as David was only 30 years old when he began to reign, the incident here related must have occurred during the last ten or fifteen years of Saul's reign.

15. *Gat him up from Gilgal to Gibeah, &c.*] Gibeah being in the hill country. Saul could not return to his own station at Michmash, seeing it was occupied by the Philistines; so, perhaps by Samuel's advice (since, according to the Heb. text, he preceded him thither), he effected a junction with Jonathan at Gibeah. (See verse 2 and xiv. 2.) See note at end of chapter.

six hundred men.] All that remained of Saul's two thousand mentioned in verse 2, so

jamin. And Saul numbered the people *that were* †present with him, about six hundred men.

† Heb. *found.*

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

21 Yet they had †a file for the mattocks, and for the coulters, and for the forks, and for the axes, and †to sharpen the goads.

† Heb. *a file with mouths.*

† Heb. *to set.*

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any

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utterly had his disobedience failed of its purpose, which was to prevent the dispersion of the people (verse 11).

16. *In Gibeah.*] The Hebrew text has *Geba*, which Robinson thinks manifestly right ('B. R.,' i. 441, note), but the A. V. follows the Sept. and Vulg. in rendering it *Gibeah*. (See xiv. 2, 16.)

17. *The spoilers.*] **"The devastator."** The same word as is used of the destroying angel, Exod. xii. 23. The verse describes the system adopted by the Philistines by which for a time they subjugated the Israelites. From their central camp at Michmash they sent out three bands to kill and lay waste and destroy. One took a northerly direction towards Ophrah, five miles east of Bethel (different from Ophrah of the Abiezrites, and identified by Robinson with *Ephron* (2 Chr. xiii. 19, Heb.), and *Ephraim* (Joh. xi. 54), and the modern *Taiyibeh*), and towards the land of Shual, possibly the same as Shalim, ix. 4; the second westward to Beth-horon; and the third eastward, by the unknown valley of Zeboim, toward the wilderness, *i.e.* the Jordan valley, towards Jericho.

18. *Zeboim.*] Neh. xi. 34, a town of Benjamin, probably gave its name to this valley. They could not go south, because the whole district of Gibeah was held by Saul and Jonathan, who were masters of Geba, and so commanded the passage of Michmash.

19. *Now there was no smith, &c.*] Rather **"and"** *there was no smith.* This was the result of the fierce inroads described in the preceding verses, and the method they adopted to make their conquests permanent.

20. *His coulter.*] In Isai. ii. 4, Joel iii. 10, this word is rendered (as in most of the old versions) *plough-shares.* As the word here rendered *share* from its etymology must have that meaning, we must suppose that there was some difference in the two implements which cannot now be ascertained.

mattock.] The word signifying *mattock*, or some such cutting instrument, is nearly identical with that rendered *share*. The plural *mattocks*, in verse 21, seems to embrace both the *coulter* and the *mattock*.

21. *Yet they had a file, &c.*] See note at end of chapter. The best rendering of the passage is perhaps as follows (verse 20): "But all the Israelites went down to the Philistines to sharpen their tools (verse 21), whenever there was bluntness of edge to their shares and coulters and prong-forks and axes, and to point their goads."—(De Wette.)

the goads.] A different word from the *ox-goad* in Judg. iii. 31, and only found in this place and Eccles. xii. 11.

22. *So it came to pass, &c.*] This seems to be mentioned here, in anticipation of the narrative in the next chapter, to enhance the victory gained, by God's help, by the unarmed Israelites over their enemies. See xiv. 23.

day of battle.] The form of the word *battle* is found only here. But the Sept. has "the battle of Michmash," which, by an alteration of the vowel points, brings the word (a very common one) to its usual form. The battle of Michmash is that which is narrated in the next chapter.

neither sword nor spear.] If these words are not pressed to too literal a meaning, it is easily intelligible how in the course of a year or two which may have elapsed while "Saul

of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the [1]garrison of the Philistines went out to the passage of Michmash.

[1] Or, *standing camp*

and Jonathan his son . . . abode in Gibeah" (verse 16), what with occasional skirmishes with the Philistines, the necessity of using their arms for domestic purposes, accidental losses, and the ordinary wear and tear, coupled with the impossibility of renewing their arms from the want of smiths and forges, the people that were with Saul and Jonathan came to be very imperfectly armed. It has been observed, moreover, that the Benjamites were more famous for the use of the sling than for any other weapon (Judg. xx. 16), and this would be an additional cause of the paucity of swords and spears.

23. *And the garrison of the Philistines, &c.*] Either threatening to cross over the ravine which separated them from the forces of Saul and Jonathan, or for the purpose of daring and enticing the Hebrews in Gibeah to come and attack them. This led to Jonathan's feat described in the next chapter.

the passage of Michmash.] The steep and precipitous path from Michmash to Geba, over the valley of Suweinit. (Robins. 'B. R.,' i. 440, 441.) The same term is used in Isai. x. 28, 29, where the march of the Assyrian army is described.

ADDITIONAL NOTES on verses 1, 3, 5, 15, 21.

NOTE A, on verse 1.

That the text of this verse, which is omitted altogether in the Sept., is corrupt, admits of no doubt, and it is equally certain that our A.V., both in the text and in the margin, imposes a meaning which the existing Hebrew words cannot possibly bear. The exact and only possible rendering of the present Hebrew text is as follows: *Saul was the son of a year* (*i.e.* a year old) at *his becoming king*, (בְּמָלְכוֹ *i.e.* when he began to reign). *And he reigned two years over Israel.* This same formula occurs in 37 other passages, and always with the same meaning; giving first the king's age at his accession, and then the number of the years of his reign. (See 2 Sam. ii. 10; v. 4, 1 Ki. xiv. 21, xxii. 42; 2 Ki. viii. 17, 26, xi. 21, with xii. 1, xiv. 2, xv. 2, 33, &c.) Whenever the year of a king's reign in which any event happened is designated, the phrase is never בְּמָלְכוֹ (at his becoming king), but always מָלְכוֹ (of his becoming or being king) (2 Ki. xxiv. 12, xxv. 1, and ten other places) preceded by the numeral with the word *year*, but never by the phrase "*son of so many years.*" It is therefore beyond all reasonable doubt that the numeral denoting Saul's age at his accession is, for some cause, missing, as well as a portion of the numeral denoting the number of the years of his reign. See Introduction. It is remarkable that this verse is almost identical with 2 Sam. ii. 10 and it looks as if it might have been accidentally inserted here, from some book of annals, instead of that which related to Saul.

NOTE B, on verse 3.

(נְצִיב) somewhat different from *garrison*, xiv. 1, 4, 6. The Sept. here and at x. 5, do not render the word, but simply write *Nasib*, as at xiv. 1, 6, they write *Messab* for מְצָב. But at 2 Sam. viii. 6, 14, they render it *garrison*. The word also means *an officer*, and Ewald asserts it can here mean nothing else ('Geschicht.' iii. 41). Thenius understands it in the sense of *a pillar* (as Gen. xix. 26), set up by the Philistines as a token of subjection, and compares those set up by Sesostris in conquered lands (Herod. ii. 102).

NOTE C, on verse 5.

Jabin (Judg. iv. 3) had *nine hundred chariots of iron.* Pharaoh pursued Israel with *six hundred chariots* (Exod. xiv. 7). In the army of Syria smitten by David, the proportion is *seven hundred chariots* to *forty thousand horsemen* (2 Sam. x. 18). Solomon had *fourteen hundred chariots*, and *twelve thousand horsemen* (1 Ki. x. 26); Zerah the Ethiopian had 300 chariots to a host of 1,000,000 (2 Chr. xiv. 9). Shishak had 1200 chariots to 60,000 horsemen (2 Chr. xii. 3); and the multitude of the heavenly host are described as *twenty thousand chariots* (Ps. lxviii. 17). Obviously therefore the 30,000 chariots in the text is an error. The true number may be 1,000, and the error perhaps arose from the final ל of the preceding word "Israel" being mistaken for a numeral, ל being the sign for 30. . . . . Or, yet more probably, *three hundred* may be the true reading. Compare the different readings in 2 Sam. x. 18, and 1 Chron. xix. 18. *Seven hundred* and *seven thousand.*

NOTE D, on verse 15.

The text of this verse has the appearance of being corrupt, or at least imperfect, since, as Thenius truly remarks, Samuel's going to Gibeah is mentioned, without any apparent motive, and Saul's going there, though assumed, and having important consequences, is not mentioned at all. The Sept. has a long paraphrastic version, the effect of which is to make it appear that not Samuel, but Saul, went to Gibeah. "And Samuel arose and departed from Gilgal. And the remnant of the people followed Saul . . . . from Gilgal to Gibeah," &c. But this does not help us to deal with the text. If we might read *Saul* instead of *Samuel*, all would be tolerably clear.

NOTE E, on verse 21.

The meaning of this verse is very obscure, and the renderings of it as diverse as possible. The Sept. have: "And (when) the vintage was ready to be gathered in; (and) tools cost three shekels apiece (to sharpen), and for the axe and the sickle there was the same condition (rate of payment)." Gesenius and most modern Hebraists render it as the Vulgate does: "*And*, or *so*, *there was bluntness of edge to the mattocks*, &c." The meaning given in the A. V. *a file*, is supported by the Targum and by many of the Hebrew commentators, and seems capable of being defended, but hardly makes good sense. Others understand the passage to mean that the edge of the shares was as rough as files. The Hebrew word פצירה occurs only here.

CHAPTER XIV.

1 *Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison.* 15 *A divine terror maketh them beat themselves.* 17 *Saul, not staying the priest's answer, setteth on them.* 21 *The captivated Hebrews, and the hidden Israelites, join against them.* 24 *Saul's unadvised adjuration hindereth the victory.* 32 *He restraineth the people from eating blood.* 35 *He buildeth an altar.* 36 *Jonathan, taken by lot, is saved by the people.* 47 *Saul's strength and family.*

1 Or, *there was a day.*

NOW [1]it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And Ahiah, the son of Ahitub, [a]I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest

[a] ch. 4 21.

CHAP. XIV. 1. *Now it came to pass.*] Rather "and," since this verse is in immediate dependence upon the preceding. When Jonathan saw the garrison come out again and again, in defiance "of the armies of the living God," at length "upon a day" he determined to attack them.

he told not his father.] Compare Judg. xiv. 6, 9.

2. *The uttermost part of Gibeah.*] *I.e.* one extremity, doubtless the north, which would be about an hour's march from Geba, where Jonathan was.

under a pomegranate.] In like manner, xxii. 6, Saul sits under a tamarisk in Gibeah. Deborah sat under a palm-tree, Judg. iv. 5.

in Migron.] It is perplexing to find *Migron*, which, according to Isai. x. 28, was to the north of Michmash, here on the south, and within the border of Gibeah. But, if the reading is correct, it must be a different place. The Sept. have *Magdon*. The Syriac and Arabic *Gibeon* or *Gibeah*, and some editions of the Vulg. "in agro Gabaa." The name *Migron* seems to mean "a *precipice* or *cliff*."

3. *And Ahiah*, &c.] Whether *Ahijah*, as the name ought to be written, is the same person as *Ahimelech the son of Ahitub* (xxi. 1, xxii. 9, 11, &c.), or whether Ahimelech was the brother or son of Ahijah, and his successor in the priesthood, it is impossible to say certainly. But most probably *Ahijah* and *Ahimelech* are variations of the same name (the latter element in each alone being different, *melech* king, being substituted for the divine name *Jah*), just as *Eliada* (1 Chr. iii. 8) and *Beeliada* (xiv. 7), *Eliakim* and *Jehoiakim* (2 K. xxiii. 34), *Eliab* and *Eliel* (1 Chr. vi. 27, 34), and many similar examples, represent the same person.

brother of I-chabod.] This is mentioned with reference to iv. 21. This fragment of

in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

† Heb. *tooth.*

5 The †forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD [b] to save by many or by few.

[b] 2 Chr. 14. 11.

7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

† Heb. *Be still.*

9 If they say thus unto us, †Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for [c] the LORD hath delivered them into our hand: and this *shall be* a sign unto us.

[c] 1 Mac. 4. 30.

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a genealogy is a very valuable help to the chronology. The grandson of Phinehas, the son of Eli, was now High Priest; and Samuel, who was probably a few years older than Ahitub the son of Phinehas, was now an old man. All this indicates a period of about 50 years or upwards from the taking of the ark by the Philistines.

the Lord's priest in Shiloh.] It is impossible to decide *grammatically* whether these words refer to Ahijah, or to Eli, the person last named. Either is good Hebrew. But as Eli was so emphatically known and described in ch. i., ii., iii., iv., as God's Priest at Shiloh, and as there is every reason to believe that Shiloh was no longer the seat of the ark in Saul's time (see ch. xxii.; 1 Chr. xiii. 3-5), it is far better to refer them to Eli, and not to Ahijah, as is done in the article AHIJAH in Smith's 'Dict. of the Bible.'

wearing an ephod.] These words apply to Ahijah, and supply the reason of the mention of his name, viz. to prepare the way for what is said in verse 18. The priest always wore the ephod when they inquired of the Lord through him. See Judg. i. 1, note; and compare 1 Sam. ii. 28, xxiii. 6, 9. For a description of the ephod see note on Exodus xxviii. 6, 7.

the people knew not, &c.] This also is mentioned to prepare the way for the narrative in verse 17.

4. *And between the passages, &c.*] "In the valley . . . are two hills of a conical, or rather, a spherical form, having steep rocky sides, with small wadys running up behind each, so as almost to isolate them. One is on the side towards Jeba, and the other towards Mukhmás. These would seem to be the two rocks mentioned in connexion with Jonathan's adventure."—Rob., 'B. R.' i. p. 441.

garrison.] *Mazab*, Heb. The same root, but a different form from the *nezib, garrison*, of xiii. 3.

a sharp rock.] Literally "a tooth (Shen, Heb.) of rock." See 1 Sam. vii. 12.

Bozez . . . Seneh.] It is an evidence of the antiquity of these names, that they are both of them of uncertain meaning. Fürst interprets *Bozez, prominent*, and *Seneh, a cliff. Bozez* might mean *marshy* or *springy*; and *Seneh* a *thorn bush.*

5. *The forefront of the one.*] Translate "The one rock (Heb. *tooth*) was a pillar on the north over against Michmash, and the other on the south over against Geba." The Sept. omit the word *pillar* altogether, and the sentence is certainly better without it. It is possibly only a corrupt repetition of the next word "from the north."

6. *These uncircumcised.*] It is remarkable that the epithet *uncircumcised*, used as a term of reproach, is confined almost exclusively to the Philistines. Compare Judg. xiv. 3, xv. 18; 1 Sam. xvii. 26, 36, xxxi. 4; 2 Sam. i. 20; 1 Chr. x. 4; and also 1 Sam. xviii. 25, 27; 2 Sam. iii. 14. This is probably an indication of the long oppression of the Israelites by the Philistines, and their frequent wars.

7. *I am with thee, &c.*] The meaning is, "I will go with you wherever you please."

10. *This shall be a sign, &c.*] All attempts to bring Jonathan's conduct within the ordi-

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were ‖an half acre of land, *which* a yoke *of oxen might plow.*

‖ Or, *half a furrow of an acre of land.*

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was †a very great trembling.

† Heb. *a trembling of God.*

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us.

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nary rules of human actions are vain. Though it is not expressly said, as in the case of Gideon (Judg. vi. 34), Othniel (iii. 10), and others, that the Spirit of the Lord came upon him, yet the whole course of the narrative, especially verses 13-16, indicates an extraordinary divine interposition, and tends to place Jonathan on the same platform as the judges and saviours of Israel. For the *sign*, compare Judg. vi. 36-40; Gen. xxiv. 12-26; Isai. xxxvii. 30; in which last place the formula, "This shall be the sign to thee," is identical with that in our text.

11. *Behold the Hebrews come forth, &c.*] This implies that the state of things described in the close of ch. xiii. had immediately preceded Jonathan's adventure.

12. *Answered.*] This does not necessarily imply that Jonathan had said anything first, though he and his armour-bearer may have "discovered themselves" by shouting. See Deut. xxi. 7, and compare the use of ἀποκρίνομαι in the N. T., Matt. xvii. 4, &c.

we will show you a thing.] Said mockingly.

14. *Within as it were an half acre, &c.*] There is nothing remarkable in twenty men being killed in half an acre of land; and moreover the Hebrew sentence is extremely obscure, without any apparent reason for its being so. Hence there is some probability of the true reading being that preserved by the Sept., who translate the clause "*with darts and stones and flints of the field.*" Kennicott defends the Sept. reading ('Dissert. on 1 Chr. xi.' p. 452), and so does Thenius. The other versions, Targum, Syriac and Arabic, only add confusion. A measure of time would not be out of place, if the words could mean "in about half the time that a yoke of oxen draw a furrow in the field."

15. *The earth quaked.*] This should be understood literally. Just as "a strong east wind" divided the waters of the Red Sea; just as the great hailstones smote the Canaanites to death "at the going down to Bethhoron" (Josh. x. 11), as "the stars in their courses fought against Sisera," as "the Lord thundered with a great thunder ... and discomfited the Philistines" (1 Sam. vii. 10) at Ebenezer; as "the mountains skipped like rams, and the little hills like young sheep" (Ps. cxiv. 4), so now "the earth quaked" at the Presence of the Lord who fought for Jonathan; and this naturally increased the panic to the utmost.

16. *The watchmen, &c.*] This shows that Michmash was within sight of Gibeah of Benjamin. It also tends to refute Josephus's rationalizing explanation of Jonathan's slaughter that the Philistines were asleep when he fell upon them.

the multitude melted away, &c.] This sentence is very obscure, and probably corrupt. The word rendered *multitude* is in verse 19 (margin) rendered *tumult*. It must have the same meaning here. If we transpose the words after the analogy of verse 19, and read נמוג והלם וילך, the rendering would be *and the watchmen ... looked, and behold the tumult! and it went on* (increased) *melting away and beating down.*

17. *Then said Saul unto the people, &c.*] See verses 1 and 3.

And when they had numbered, behold, Jonathan and his armourbearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest, that the [1] noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him [†] assembled themselves, and they came to the battle: and, behold, [d] every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came

[1] Or, *tumult.*

[†] Heb. *were cried together.*

[d] Judg. 7. 22. 2 Chr. 20. 23.

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18. *Saul said unto Ahijah.*] See verse 3.

Bring hither the ark of God.] The reading of the Masoretic text is liable to great suspicion from the improbability of the ark being with Saul at this time, and from the verb "Bring hither" being *never* applied to the ark, but regularly to the ephod, as xxiii. 9, xxx. 7. Moreover not the ark, but the ephod with Urim and Thummim, was the proper instrument for inquiring of the Lord. Accordingly the Sept. in verse 18 read "and Saul said to Ahijah, Bring hither the ephod, for he bore the ephod in those days before the children of Israel." Josephus also says, "He bid the priest take the garments of his high-priesthood, and prophesy, &c." ('Antiq.' VI. vi. 3.) If, however, the Hebrew text is correct, they must have brought the ark into Saul's camp from Kirjath-jearim, possibly to be safe from the Philistines. The ark was brought to Kirjath-jearim after its return from the Philistines, as we read in ch. vii., and was found there by David, as we read in 2 Sam. vi. 2, 3.

with the children of Israel.] Compare Judg. xx. 27, 28. The Hebrew has *and the children, &c.*, which has no sense, and is manifestly corrupt.

19. *Withdraw thine hand.*] *I.e.* desist from what thou art about. Saul in his impatience to join the battle would not wait for the answer from God, which he had desired Ahijah to enquire for, just as later (verse 35) he would not wait to finish the altar which he had begun to build. Had he now waited he would doubtless have avoided the error he fell into.

20. *Assembled themselves.*] The Sept., Vulg., Syr. and Arab., all give the sense "**shouted**," which is far preferable, and only requires a different punctuation.

23. *So the Lord saved Israel that day.*] The identical words used after the passage of the Red Sea, Exod. xiv. 30. (Compare Judg. iv. 23, vii. 2, &c.)

passed over unto Bethaven.] *I.e.* the Philistines were driven from Michmash westward to Bethaven (see ch. xiii. 5, and note), and beyond, as far as to Aijalon (verse 31). But, as Bethaven is so near to Michmash as ill to describe the Philistine flight to their own country, the Hebrew words would be better rendered—"**The battle passed by Bethaven.**" The Philistines in Bethaven could make no resistance, but the battle swept them away.

24. *Were distressed that day.*] See xiii. 6.

adjured.] Caused to swear; not the same word as *adjured*, Josh. vi. 26, nor is the sense exactly the same. Joshua swore, cursed, &c. Saul made the people swear, as also verse 27.

Cursed be the man] Exactly the same form of curse as Joshua's. (See, too, Jer. xvii. 5, xx. 14, 15.)

that I may be avenged of mine enemies.] Nearly the same words as in Josh. x. 13. The locality too, the valley of Aijalon, was nearly the same in both cases (compare verse 31).

25. *All they of the land.*] Heb. *all the*

to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ‖faint.

‖ Or, *weary.*

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* [a] with the blood.

[a] Lev. 7. 26. & 19. 26. Deu. 12. 16.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ‖transgressed: roll a great stone unto me this day.

‖ Or, *dealt treacherously.*

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat;

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land, probably meaning all those named in verses 21, 22, who now flocked to the wood as a rendezvous.

26. *The honey dropped.*] Rather, "**Behold, a stream of honey.**" The same thing may be seen in Spain, where in woody and rocky ground copious streams of honey are often found" (Sanctius in the 'Crit. Sac.'). Others relate the same abundance of wild honey in the woods of Poland and Muscovy. "In the French retreat from Moscow, the soldiers observed some combs of honey on the top of a high tree, and climbed up to get it. They threw down the comb by morsels, and their comrades pounced upon it like so many famished hounds" ('Quart. Review,' No. 246, p. 331). Maldonatus says that he has seen poor people in the South of Spain earn a livelihood by collecting wild honey in the woods and selling it (ibid.).

27. *Charged the people, &c.*] Heb. "**made the people swear.**" (See verse 24.)

in an honey-comb.] It is a source of great perplexity in the whole of this obscure passage that the word here rendered *comb* (comb of honey) is the same word as "wood," verses 25, 26.

were enlightened.] *Keri*, as in verse 29, or according to the *Cethib*, "saw," with the same meaning, *i.e.* he was refreshed, when he was faint.

28. *And the people were faint.*] Read "**are faint,**" the words are part of the man's complaint. The word *faint* is the same as is used of Sisera in Judg. iv. 21, *weary*.

29. *Hath troubled.*] The same word as was applied to Achan (Josh. vii. 25), and gave its name to the valley of Achor. This additional reference to Joshua is remarkable (above, verse 24).

31. *Aijalon.*] The site of Aijalon has been discovered by Robinson in the modern Yalo. It lies upon the side of a hill to the south of a fine valley which opens from between the two Bethhorons right down to the western plain of the Philistines, exactly on the route which the Philistines, when expelled from the high country about Michmash and Bethel, would take to regain their own country. Aijalon would be 15 or 20 miles from Michmash.

32. *Flew upon.*] (As xv. 19), according to the *Keri*. The *Cethib* (עיט) does not make sense.

33. *Sin against the Lord, &c.*] It was a breach of the law (Lev. iii. 17, vii. 26, xvii. 10-14, &c.). But the prohibition was still older than the law of Moses (Gen. ix. 4). Comp. Acts xv. 20, 29.

this day.] Rather "**immediately,**" as in ii. 16.

and sin not against the LORD in eating with the blood. And all the people
† Heb. *in his hand.* brought every man his ox †with him that night, and slew *them* there.

35 And Saul built an altar unto
† Heb. *that altar he began to build unto the LORD.* the LORD: †the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye near
[b] Judg. 20. 2. hither, [b]all the †chief of the people: and know and see wherein this sin
† Heb. *corners.* hath been this day.

39 For, *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, ‖Give a perfect *lot*. And Saul and Jonathan were taken: but the people †escaped.
‖ Or, *Shew the innocent.* † Heb. *went forth.*

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

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35. *And* (or *so*) *Saul built, &c.*] *I. e.* of this great stone which they had rolled to kill the oxen and sheep upon, he made an altar to Jehovah.

the same was the first altar, &c.] Rather, "*The same* **he began to build as an altar to the Lord,**" but did not finish it (as the same phrase signifies, 1 Chr. xxvii. 24), in his haste to pursue the Philistines that night, as it follows in verse 36. The Hebrew words do not express the sense given in the A. V., and if they did they would be unintelligible, and without point. The only other possible sense is that given by Grotius, viz. that Saul laid the first stone of the building, but this is not so natural a sense of the words.

36. *Then said the Priest, &c.*] Ahijah seems to have been in doubt that Saul's hasty impetuosity was not "working the righteousness of God," and with equal courage and faithfulness, worthy of his office as "the Priest," when every one else yielded to Saul's humour, proposed that they should draw near to God to enquire of Him. Comp. 1 K. xxii. 7.

37. *Asked counsel, &c.*] See Judg. xviii. 5, xx. 18, 23; 1 Chr. x. 13; Hos. iv. 12; but in all these passages the phrase is exactly the same as Judg. i. 1, xx. 27; 1 Sam. x. 22, xxii. 10, xxiii. 2, xxviii. 6, xxx. 8; 2 Sam. ii. 1, v. 19, 23, &c., where it is rendered *enquired of*, or, *asked of*. It is the technical phrase for enquiring of God by Urim and Thummim, and applied also to enquiry of other oracles.

he answered him not.] Comp. xxviii. 6, 15.

38. *Know and see.*] An earnest phrase, xii. 17, xxiii. 22, 23; 1 K. xx. 22; 2 K. v. 7, variously rendered in the A. V.

39. *As the Lord liveth.*] Saul's rashness becomes more and more apparent. He now adds an additional oath, to bring down yet further guilt in "taking God's name in vain." In the original curse (verse 24), in this rash oath, As the Lord liveth, repeated at verse 44, and in the matter of the Gibeonites, 2 Sam. xxi. 2, we have a repetition of the same offence against the Majesty of the Name of the Lord.

40. *Do what seemeth good, &c.*] The same expression as in verse 36, indicating the fear in which the people stood of Saul. None dared resist his will.

41. *Give a perfect lot.*] Literally *Give perfect.* The phrase is obscure, as it occurs nowhere else. Perhaps the A. V. is right, but it may also be rendered *Give, i. e. shew, who is innocent*, as in the margin.

44. *God do so, &c.*] See Ruth i. 17, and note.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he ‖gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

‖ Or, *wrought mightily.*

49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain

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46. *Saul went up, &c.*] He abandoned his intention of pursuing the Philistines into the plain, and returned to the hill country of Gibeah of Saul.

47. *So Saul took the kingdom, &c.*] Comp. 2 Sam. viii. 15. The preceding narrative shows that before this time Saul had been king in name only, since his country was occupied by the Philistines, and he could only muster 600 men, and those but half armed, and pent up in a narrow stronghold. Now, however, on the expulsion of the Philistines from his country, and the return of the Israelites from their vassalage and from their hiding places (verses 21, 22), Saul became king in deed as well as in name, and acted the part of a king through the rest of his reign in defending his people against their enemies round about. A comprehensive list of these enemies, including the Ammonite war which had already been described (ch. xi.), and the Amalekite war which follows in ch. xv., is given in verses 47, 48. There is not the slightest indication from the words whether this "taking the kingdom" occurred soon or many years after Saul's anointing at Gilgal. At the same time it cannot be denied that the clause 47-52 would come in much more naturally immediately after ch. xi., or ch. xii., as a summary of Saul's reign. The details of the reign, viz. of the Philistine war in chs. xiii., xiv., of the Amalekite war in ch. xv., and the other events down to the end of ch. xxxi., preceded by the formulary, xiii. 1, would then follow according to the common method of Hebrew historical narrative.

Zobah.] This was one of the petty Aramæan kingdoms flourishing at this time (Ps. lx. title). It seems to have been situated between Damascus and the Euphrates. Ewald identifies it with *Sabe.* The details given in 2 Sam. viii. 3-8, 12, x. 6, 8; 2 Chr. viii. 3, show it to have been a wealthy and powerful tribe, and to have asserted its independence in Solomon's reign.

he vexed them.] The verb in the Hebrew elsewhere means either *to condemn*, spoken of a judge, or, *to act wickedly.* The sense, therefore, attributed to it in the versions and by Gesenius, "he was victorious," is very doubtful. The Sept. read יושע, or יושיע, instead of ירשיע, "*he was preserved*, or, *made victorious*," ἐσώζετο. Compare the very similar passage, 2 Sam. viii. 14, *God preserved David, &c.*

49. *Now the sons of Saul, &c.*] This enumeration of Saul's children and chief officers is according to the analogy of the subsequent annals of David and Solomon's reign. Comp. 2 Sam. v. 13-16, viii. 15-18, xx. 23-26; 1 K. iv. 1-19. As regards the names of Saul's sons, *Jonathan* and *Melchishua* occur in all the lists, xxxi. 2, 1 Chr. viii. 33, ix. 39, x. 2. But the one here called *Ishui* (a name that only occurs elsewhere, as that of a son of Asher, Gen. xlvi. 17; 1 Chr. vii. 30) seems to be called *Abinadab* in those passages; and a fourth son, called in 1 Chr. viii. 33, ix. 39, *Esh-baal*, and in 2 Sam. ii. 8, 12, iii. 7-8, &c., *Ish-bosheth*, is here omitted. The cause of these differences is unknown. *Merab, and . . . Michal,* xviii. 17-28, xix. 11-17, xxv. 44; 2 Sam. iii. 13-16, vi. 16-23, xxi. 8, in which last passage *Michal* seems to be an error for *Merab.*

50. *Ahinoam.*] It is singular that the name of Saul's wife should be the same as that of one of David's wives, xxv. 43, xxvii. 3. Perhaps the addition, "the Jezreelitess," is to distinguish David's wife from Saul's.

Ahimaaz.] The only other *Ahimaaz* mentioned in Scripture was the son of Zadok the

of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAPTER XV.

1 *Samuel sendeth Saul to destroy Amalek.* 6 *Saul favoureth the Kenites.* 8 *He spareth Agag and the best of the spoil.* 10 *Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience.* 24 *Saul's humiliation.* 32 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

SAMUEL also said unto Saul, [c]The LORD sent me to anoint [c] ch. 9. 16.
thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, [d]how he laid *wait* for him [d] Ex. 17. 8. Num. 24. 20.
in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Te-

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priest. The word *Ahi* (brother) is frequently found in composition in names in the high priest's family, *e. g.* in Ahi-tub, Ahijah, Ahimelech, Ahimaaz. It is not improbable that Ahimaaz may have been of this family, as marriages between the royal and priestly houses were not unusual (2 K. xi. 2; 2 Chr. xxii. 11), and perhaps it may have been owing to such a connexion that Ahijah was brought into prominence by Saul. If there is any truth in the above supposition, it would be an indication that Saul was not married till after his election to the throne.

Saul's uncle.] It is uncertain, grammatically, whether these words apply to Abner, or to Ner his father. The genealogy in 1 Chr. viii. 33, ix. 39, which makes Ner the father of Kish, and so Saul's grandfather, seems to decide in favour of their application to Abner the son of Ner. On the other hand the genealogy (1 Sam. ix. 1) does not name Ner among Saul's ancestors, and it seems unlikely that Abner who appears in full vigour seven years after Saul's death (2 Sam. ii. iii. v. 5) should have belonged to the generation of Saul's father. It is best, therefore, to apply the words "*Saul's uncle*" to Ner. See next verse.

51. *And Kish, &c.*] The information that *Kish was the father of Saul* seems superfluous after ix. 1, x. 21. Equally so is the information that *Ner was the father of Abner* (for so the clause must be translated if the former clause is translated as above), after what is said in verse 50, that *Abner was the son of Ner.* If we read *sons* instead of *son*, the sense will come out quite clear, in perfect agreement with verse 50, and with 1 Chr. ix. 35, 36. *And Kish the father of Saul, and Ner the father of Abner, were the sons of Abiel.*

52. *When Saul saw, &c.*] This remark is probably made in anticipation of David's being taken into Saul's service, xvi. 18, 19, xviii. 2, where the expressions are the same as here.

CHAP. XV. 1. *Samuel also, &c.*] "**And Samuel.**" The absence of all chronology or note of time is remarkable.

2. *I remember that which Amalek did, &c.*] The allusion is to Exod. xvii. 8-16, from which passage it appears that there was something very atrocious in the conduct of the Amalekites, though no details are given. This is implied again in Balaam's prophecies, Num. xxiv. 7, 20, and is more fully detailed in Deut. xxv. 17-19, to which the passage before us particularly refers. Hence Amalek is mentioned among the bitterest enemies of Israel in Ps. lxxxiii. 7, and Haman, in the Book of Esther, is described as an Agagite, *i.e.* an Amalekite. It appears, however, from xiv. 48, that this expedition against Amalek was not made without fresh provocation. Probably some incursion similar to that described in ch. xxx. was made by them upon the south country at a time when they thought the Israelites were weakened by their contests with the Philistines, since they are described as "those that spoiled Israel."

3. *Utterly destroy.*] Rather "**Devote to destruction,**" as Levit. xxvii. 28, 29. Jericho was so *devoted* (Josh. vi. 17, 18; vii. 1). When a city or people were thus made a *cherem*, everything living was destroyed, and no part of the spoil fell to the conquerors. The valuables were put into the sacred treasury.

4. *Telaim.*] Probably the same as *Telem* (Josh. xv. 24), one of "the uttermost cities of

laim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and ‖laid wait in the valley.

‖ Or, *fought.*

6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and ‖of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

‖ Or, *of the second sort.*

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

. . . Judah, toward the coast of Edom, southward." It means *lambs*, and was probably so called from the numerous flocks.

two hundred thousand, &c.] A wonderful contrast with the *six hundred men* who composed his whole army before, and a proof how completely for a time the Philistines had been driven back.

and ten thousand, &c.] The separate mention of the men of Judah shows how little union there was between Judah and Ephraim even at this time; a circumstance which throws light upon the whole after history. (See 2 Sam. xi. 11). The presence of these men of Judah arose no doubt from their tribe being the chief sufferers from the inroads of the Amalekites. The Sept. and Josephus read *Gilgal* for *Telaim*, and make the numbers 400,000 and 30,000 respectively.

5. *A city of Amalek.*] The Sept. and Josephus read *cities*. But it is not unlikely that the chief city of the Amalekite nomads may have been called IR-AMALEK, *i.e.* the city of Amalek. (Compare *Ir-heres*, *Ir-hamelach*, *Irnahash*, *&c.*, *ArMoab*, Num. xxi. 28.)

laid wait.] So all the versions and Josephus.

6. *The Kenites.*] See Judg. iv. 11, 17, and note on Judg. i. 16.

shewed kindness.] See Num. x. 29-32. The act of "Jael, the wife of Heber the Kenite," was a later and memorable instance of kindness in the Kenites toward Israel.

7. *From Havilah . . . to Shur.*] Rather "**from Havilah, as thou comest to Shur.**" Neither of these sites or districts have been identified, but they were well-known once, and are repeatedly used as descriptive land-marks. Thus, Gen. xxv. 18, the Ishmaelites are said to have "dwelt from Havilah unto Shur, that is before Egypt, as thou goest to (ward) *Assyria* (Ashur) (read, *Shur*)." And 1 Sam. xxvii. 8, it is said of the Amalekites, with other tribes, that they were "the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt." Hagar, in her flight from Hebron towards Egypt, her native country, got as far as a fountain between Kadesh and Bered, "in the way to Shur" (Gen. xvi. 7, 14). "Abraham dwelt between Kadesh and Shur, and sojourned in Gerar" (Gen. xx. 1). The Israelites entered "the wilderness of Shur" immediately they passed through the Red Sea (Exod. xv. 22, where see note). The only other mention of the "land of Havilah" is Gen. ii. 11. As the name of a patriarch it occurs in Gen. x. 7, 29, indicating a people bordering upon Arabia and Egypt. Hence the district here described would stretch from Havilah on the extreme east to Shur, either near Suez, or further north on the coast road from Gaza to Egypt. Josephus describes the country of the Amalekites as "reaching from Pelusium to the Red Sea," by which he would seem to identify *Havilah* with *Pelusium*, and to place *Shur* near *Suez*. No certainty can be arrived at. See note on Gen. xvi. 7.

8. *With the edge of the sword.*] See Judg. i. 8, note, and xx. 37. The saving Agag alive was in direct violation of the *devotion* to destruction.

9. *The fatlings.*] See note at end of chapter.

vile.] The Hebrew word is manifestly corrupt. It should be נִבְזֶה.

11. *It grieved Samuel.*] Comp. 2 Sam. vi. 8. The Hebrew is, "**Samuel was angry**, or **displeased**," as Jonah was (Jon. iv. 1) for a

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites,

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similar reason. Samuel was displeased that the king whom he had anointed should be set aside. It seemed a slur on his prophetic office.

he cried unto the Lord.] Dean Stanley thinks there was something peculiar in Samuel's cry, "the wild scream or shriek of supplication" ('Lect. on Jew. Ch.' p. 391), as it is repeatedly mentioned. (See vii. 8, 9, xii. 18.) At all events the phrase and the action mark Samuel's fervent, earnest character.

12. *When Samuel rose, &c.*] It does not appear clearly where Samuel was, but probably at his own home.

Carmel.] A city in the mountains of Judah (Josh. xv. 55), three hours to the south of Hebron (slightly by east) (Rob. 'B. R.' ii. 97, and Van de Welde's map). Nabal's property lay there (xxv. 2, 5, 7, 40; comp. xxvii. 3, xxx. 5; 2 Sam. iii. 3). It is now called *Kurmul*, and the names of the neighbouring cities, Maon, Ziph, Juttah, Anab, &c., survive also (Rob. 'B. R.' i. 491-498).

a place.] Rather "**a monument**" or trophy. The Heb. word (*yad*) means *a hand*, but we have a certain clue to the meaning, *monument*, or *trophy*, not only in the verb here used, "set up," but in 2 Sam. xviii. 18, where we are told that the marble pillar which Absalom set up in his lifetime, was called *Yad Absalom*. See too Josephus, 'Antiq.' viii. x. 3, and Gesen. 'Mon. Phœn.,' Tab. 16 and 17, where are figures of two monuments with *hands* represented on them. Carmel would be on Saul's line of march on his return from the country of the Amalekites, more especially if he came from the neighbourhood of Akaba.

13. *Blessed be thou, &c.*] A form of salutation. See Gen. xiv. 19; Judg. xvii. 2; Ruth iii. 10.

I have performed, &c.] Self-will and rashness have hitherto been Saul's chief faults. He now seems to add falsehood and hypocrisy.

15. *They have brought them, &c.*] Every word uttered by Saul seems to indicate the breaking down of his moral character. There is something thoroughly mean in his attempt to shift the responsibility of what was done from his own kingly shoulders to those of the people. One feels that after the scene so forcibly described in this chapter, Saul must have forfeited his own self-respect, and that his downward career was henceforth almost inevitable.

16. *Then Samuel said, &c.*] The way in which Samuel now seems thoroughly to acquiesce in the wisdom and justice of the sentence which (verse 11) he had so strenuously resisted at first is very striking. What before was known only to the Searcher of Hearts, had now been displayed to Samuel by Saul himself. Samuel's grief and disappointment at this lamentable break-down in the character of one in whom he was so deeply interested is most impressive. We may learn from hence to put implicit trust in the wisdom and justice of all God's judgments. For some instructive remarks on Saul's character, see Archbishop Trench's 'Shipwrecks of Faith.' Three sermons preached before the University of Cambridge in May, 1867. Macmillan and Co.

this night.] Gilgal was within 15 miles of Ramah. Samuel might easily have come from Ramah that morning.

17. *When thou wast little.*] Rather, "**Though thou wast little.**" See ix., 21, x. 22, 27. "Cum parvulus esses" (Vulg.).

18. *The sinners.*] As though God would justify His commission to destroy them. So

and fight against them until † they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, [a] to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of † witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the ‖ Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

† Heb. *they consume them.*

[a] Eccles. 5. 1. Hos. 6. 6. Matt. 9. 13. & 12. 7.

† Heb. *divination.*

‖ Or, *Eternity*, or, *victory.*

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it is said of the men of Sodom, that they were "sinners before the Lord" (Gen. xiii. 13).

19. *Didst fly upon, &c.*] As the *Cethib* of xiv. 32.

didst evil, &c.] The familiar phrase in Judg. ii. 11, iii. 7, iv. 1, &c. More correctly, "**that which is evil.**"

21. *The things which should have been utterly destroyed.*] Heb. "**the devoted**" things.

the Lord thy God.] There is an implied censure of Samuel in this phrase. Saul says that Samuel blames him for what was done in honour of Samuel's God; as if he had more zeal for the glory of God than was felt by Samuel.

22. *Hath the Lord, &c.*] A grand example of the moral and spiritual teaching of the Prophets, which well illustrates one part of what is meant in the Creed when it is said of the Holy Ghost that He "spake by the Prophets." Compare our Lord's quotation from Hos. vi. 6, "I will have mercy and not sacrifice," Matt. ix. 13, xii. 7. The tension of Samuel's spirit, as he is about to pronounce the sentence of rejection, produces a lyrical turn of thought and language.

23. *For rebellion, &c.*] The meaning is "Rebellion is as bad as the sin of divination, and stubbornness is as bad as worshipping false gods, and teraphim."

iniquity.] Heb. "**vanity**," *i.e.* false gods.

idolatry.] Heb. "**Teraphim.**" The Sept. omit *and*, which gives the sense "*the vanity of teraphim*," corresponding to "*the sin of divination.*"

24. *I have sinned.*] And again the same words, verse 30, and verse 25, *pardon my sin.* How was it that these repeated confessions were unavailing to obtain forgiveness, when David's "I have sinned against the Lord," after a far more heinous offence, obtained the immediate answer, "The Lord hath put away thy sin"? Doubtless it was that Saul only shrank from the *punishment* of his sin (25, 30). David shrank in abhorrence from the sin itself. "Against Thee, Thee only, have I sinned, and done this evil in thy sight."

29. *The strength of Israel.*] A phrase which occurs only here. The word means, *perpetuity, truth, glory, victory*, and *trust* or *confidence.*

he is not a man, &c.] Comp. Num. xxiii. 19, where nearly the same words occur.

30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, [b] As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

[b] Ex. 17. 11. Num. 14. 45.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

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30. *Honour me now, &c.*] The pertinacity with which Saul clings to Samuel for support is a striking testimony to Samuel's integrity. With all his worldly-mindedness Saul could perceive and appreciate the purity of Samuel's character as a man of God.

the Lord thy God.] As above, verse 15.

32. *Delicately.*] This phrase is very obscure. The meaning of the word so rendered is *Dainties, delights* (Gen. xlix. 20; Prov. xxix. 17; Lam. iv. 5, which are the only passages, besides our text, where it occurs), which hardly gives a tolerable sense here. Can the word mean "fawningly, flatteringly"? with a view of appeasing Samuel. The Sept. and Vulg. seem to have found another reading since they render it "trembling," to which the Vulg. adds a second version, "pinguissimus."

Surely the bitterness, &c.] The versions give a different sense. The Sept. has, *surely death is bitter*, and to the same effect the Chald., Syr., and Arabic. But the Heb. gives a good sense. Agag hopes that his life will be spared, and so expresses his confident belief that the bitterness of death is over.

33. *As thy sword, &c.*] See Judg. i. 7, and note; 1 K. ii. 5, 6. Comp. Matt. xxvi. 52. We may note, in the case of Agag as in that of Saul, the justice of God's judgments, which are here interpreted authoritatively by Samuel the Prophet.

hewed in pieces.] Only found in this passage. Samuel thus executed the *Devotion* which Saul had violated, and so both saved the nation from the guilt of a broken oath, and gave a final example to Saul, but apparently in vain, of uncompromising obedience to the commandments of God. There is something awful in the majesty of the Prophet rising above and eclipsing that of the King. Compare Ahab in the presence of Elijah, 1 K. xxi. 20; Zedekiah before Jeremiah, Jer. xxxviii. 14 sqq.; Nebuchadnezzar before Daniel, Dan. ii. 46, iv. 27, &c.

35. *Samuel came no more, &c.*] The Hebrew is *Samuel saw Saul no more* (literally, *added not to see*); and the question arises, how is this consistent with xix. 24? The answer is that *to see* is used in Hebrew for *to visit, i.e. to come and see*, as 2 Sam. xiii. 5; 2 K. viii. 29, &c.; so that the A. V. gives the true sense. With somewhat similar phraseology Mr. Pitt said (in 1804) that the King had not seen him for three years, meaning, conversed with him on public affairs, though they had repeatedly met at levees and drawing-rooms.—('Life of Pitt' iv. 167, 8.)

ADDITIONAL NOTE on verse 9.

9. *The fatlings* (*mishnim*).] The present Heb. text cannot be so rendered. It can only mean "*the second* best," or, as Bochart explains it, sheep of the age to cut or shed the two teeth, in Latin Bidens, sheep in their prime ('Hieroz.' ii. xliii.). But it is probable that the reading is corrupt, and that (*mashmanim*) "fat or dainty bits" is the true reading. The Sept. render it ἐδέσματα, as if they read מטעמים as in Gen. xxvii. 4; the Vulgate has *vestibus*, as if Jerome read שנים.

Lambs.] ברים. Sept. read *vineyards* (כרמים).

CHAPTER XVI.

1 *Samuel sent by God, under pretence of a sacrifice, cometh to Beth-lehem.* 6 *His human judgment is reproved.* 11 *He anointeth David.* 15 *Saul sendeth for David to quiet his evil spirit.*

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer † Heb. *in thine hand.* †with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his †coming, and said, Comest thou peaceably? † Heb. *meeting.*

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the* LORD *seeth* not as man seeth; for man looketh on the †outward appearance, but the LORD looketh on the [c]heart. † Heb. *eyes.* [c] 1 Chr. 28. 9. Jer. 11. 20. & 17. 10. & 20. 12.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to

CHAP. XVI. 1. *Thine horn.*] A different word from the *vial* spoken of at x. 1.

2. *And the Lord said.*] There is here an appearance of duplicity sanctioned by divine authority which it is important to examine. It was the purpose of God that David should be anointed at this time as Saul's successor, and as the ancestor and the type of His Christ. It was not the purpose of God that Samuel should stir up a civil war, by setting up David as Saul's rival. *Secrecy*, therefore, was a necessary part of the transaction. But *secrecy* and *concealment* are not the same as *duplicity* and *falsehood.* Concealment of a good purpose, for a good purpose, is clearly justifiable, *e.g.* in war, in medical treatment, in state policy, and in the ordinary affairs of life. In the Providential Government of the world, and in God's dealings with individuals, concealment of His purpose, till the proper time for its development, is the rule rather than the exception, and must be so. There is therefore nothing in the least inconsistent with TRUTH in the occurrence here related. Comp. Exod. vii. 16, viii. 1, 26, 27, ix. 13, &c.

4. *Trembled.*] There was evidently something unusual in Samuel's coming to Bethlehem; and the elders, knowing that Samuel was no longer at friendship with Saul, foreboded some evil.

and said.] The Hebrew is, *and he said*, in the singular; probably a transcriber's error. The Sept. have εἶπαν, as the sense requires. "Dixerunt," Vulg.

5. *Sanctify yourselves.*] Compare Exod. xix. 10, 11, 14, 15; Num. xi. 18; Jos. iii. 5, &c. Probably the sacrifice was not till the next day.

And he sanctified Jesse, &c.] *I.e.* took care that they should be sanctified.

6. *Said.*] *I.e.* said to himself, thought Compare Judg. ii. 3, and note.

7. *But the Lord said, &c.*] In like manner the Lord in the days of His flesh read and answered men's thoughts. Compare Matt. xii. 25; Luke v. 22, vii. 39, 40, &c.

man looketh, &c.] Compare our Lord's saying, *That which is highly esteemed among men is abomination in the sight of God.* Luke xvi. 15; and Ps. cxlvii. 10, 11.

9. *Shammah.*] Mentioned also xvii. 13. The name is written Shimeah (שִׁמְעָה), 2 Sam. xiii. 3; and Shimma (שִׁמְעָא), 1 Chr. ii. 13, xx. 7. The proper orthography is probably that in 2 Sam. xiii. 3. He was the third son of Jesse, and father of Jonadab "a very subtil man," Amnon's friend, 2 Sam. xiii. 3, and of Jonathan, who slew a giant of Gath, 1 Chr. xx. 6, 7.

pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, [d] Send and fetch him: for we will not sit [†] down till he come hither.

12 And he sent, and brought him in. Now he *was* ruddy, *and* withal [†] of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD [‖] troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

[d] 2 Sam. 7. 8. Ps. 78. 70.

[†] Heb. *round.*

[†] Heb. *fair of eyes.*

[‖] Or, *terrified.*

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10. *Seven.*] *I. e.* including the three who had already passed. Compare a similar mode of expression, Judg. xiv. 17. It appears from this, and from xvii. 12, that Jesse had eight sons; but in 1 Chr. ii. 13-15, only seven are ascribed to him.

11. *We will not sit down, &c.*] Literally, *we will not turn round* to sit at the table; or, *we will not surround* the table. The sense is clear, as given in the versions, though the exact use of this common word in this sense does not occur elsewhere. For the matter compare ch. ix. 24.

12. *Goodly.*] Compare Exod. ii. 2; Gen. xxxix. 6.

13. *The horn.*] As verse 1. See 2 Sam. ii. 4, note.

the Spirit . . . came upon David.] The exact phrase used of the Judges and Saul. See Judg. iii. 10, vi. 34, xi. 29, xiv. 19, xv. 14; 1 Sam. x. 6, and notes.

14. *An evil spirit from the Lord.*] Compare 1 K. xxii. 19-22.

15. *An evil spirit from God.*] The Hebrew has, "**The evil spirit of God**" (*of Jehovah*, Sept.), as in verse 23, *the spirit of God* meaning the evil spirit; and xviii. 10, *the evil spirit of God*; and xix. 9, *the evil spirit of Jehovah.* From the expression in verse 14, *the spirit of the Lord departed from Saul, &c.*, it is clear that the evil spirit, or, as it may perhaps be rendered, *the melancholy spirit*, is called *the spirit of God*, and *the spirit of Jehovah*, in a different sense from that which belongs to the words *spirit of he Lord*, in verses 13, 14. The "evil or *melancholy* spirit" here spoken of was "the spirit of God," or "of Jehovah," as being God's messenger and minister, sent by Him to execute His righteous purpose upon Saul. See once more, 1 K. xxii. Nor is there any more difficulty in the phrase "evil spirit of Jehovah," than in that of "evil spirit of God." It may be to the point to compare Rev. i. 4, iii. 1, iv. 5, v. 6; where there is the same diversity of description as here. In the first passage the description "*the seven spirits which are before His throne*" corresponds to that in 1 Sam. xvi. 14, "*an evil spirit from the Lord;*" in the other passages, the phrase "*the seven spirits of God*" corresponds to that of "the evil spirit of God," "the spirit of God," &c. In other words, in both cases the term "spirit of God" is applied to spirits who execute God's behests.

16. *Command thy servants, &c.*] The Hebrew words cannot be so translated. According to the Vulg., and indeed the Sept. also, a ו (*vaw*) has fallen out of the text before "*thy servants*," probably owing to the preceding word ending with a *vaw*. The sense will then be: "**Let our lord command, and thy servants which are before thee will seek**," &c.

play with his hand.] See x. 5, note.

thou shalt be well.] If "the *evil* spirit" is rightly rendered "*melancholy*," then the force of טוב will be "serene, joyful," which is a very common sense (see xxv. 36; 2 Sam. xiii. 28, &c.). Bochart has collected many passages from profane writers, which speak of the medicinal effects of music on the mind and

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in [1]matters, and a comely person, and the LORD *is* with him.

[1] Or, *speech.*

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

1 *The armies of the Israelites and Philistines being ready to battle,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David, sent by his father to visit his brethren, taketh the challenge.* 28 *Eliab chideth him.* 30 *He is brought to Saul.* 32 *He sheweth the reason of his confidence.* 38 *Without armour, armed by faith, he slayeth the giant.* 55 *Saul taketh notice of David.*

NOW the Philistines gathered together their armies to bat-

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body ('Hieroz.' Part i. l. ii. ch. 44), especially as appeasing anger, and soothing and pacifying a troubled spirit. To the same effect St. Basil says of Psalmody—"It calms the mind, decides it in favour of peace, and allays the storm and strife of conflicting passions... By it friends are brought together, those that differed are united, those that were enemies are reconciled... Psalmody puts demons to flight, brings angels to our assistance, shields us from terrors by night, and refreshes us amidst the labours of the day" ('Hom. on Ps. i.') It is deeply interesting to have the youthful David thus brought before us, as using music for its highest purpose, that of turning the soul to the harmony of peace and love. We may infer that some of his Psalms, such *e.g.* as Ps. xxiii., were already composed.

18. *A mighty valiant man, &c.*] David's reputation for courage, skill, discretion, and manly beauty, was already great. Doubtless since "the Spirit of the Lord came upon him" his natural qualities and powers had been greatly enhanced. His feat of killing the lion and the bear (xvii. 34-36) had been performed, like Samson's feats of strength (Judg. xiv. 6, 19, xv. 14) under the same supernatural influence, and was probably more or less known.

the Lord is with him.] See xviii. 12, iii. 19; and Gen. xxxix. 3, 21, 23.

20. *An ass, &c.*] The Hebrew is *an ass of bread*, a singular and unheard-of expression. Perhaps the ו (*vaw*) has here too fallen out, and we ought to read, "*And Jesse took an ass* and *bread*," &c. (Compare Josh. ix. 4, 5.)

21. *And he loved him greatly, &c.*] It seems impossible that Saul should forget David, and not know him by sight, as appears to have been the case from xvii. 55, 58, after he had been for a length of time under his immediate notice, and an object of his special favour. On the other hand, the theory of two conflicting traditions being followed here and in ch. xvii. is very unsatisfactory in every point of view. But it is quite consistent with the genius of Hebrew narrative, for the narrator to pursue his theme to its ultimate consequences in respect to the leading idea of his narrative, and then to return to fill up the details which had been omitted. Thus the words, *He loved him greatly, and he became his armour-bearer; and Saul sent to Jesse, saying, Let David stand before me*, &c., are the ultimate sequence of David's first visit to Saul, and of his skill in music, and are therefore placed here; but they did not really come to pass till after David's victory over Goliath. (See xviii. 2, xxii. 20; 2 Sam. xvi. 22, xvii. 1, 17. Compare Gen xi. 31, 32, xii. 1-5; Judg. xx., and above xiv. 47, 52.) It is quite conceivable that if David had only played once, or twice, to Saul, and then returned to his father's house for some months, Saul might not recognise him.

23. *The evil spirit, &c.*] Hebrew, "**The spirit of God.**" See above, note to verse 15.

David took an harp, &c.] This describes the habitual practice. See xviii. 10.

CHAP. XVII. 1. *Now the Philistines, &c.*] The narrative reverts to the subject broached

tle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‖Ephes-dammim.

‖ Or, *The coast of Dammim.*

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and †set the battle in array against the Philistines.

† Heb. *ranged the battle.*

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* †armed with a coat of mail; and the weight

† Heb. *clothed.*

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at xiv. 52, viz. the Philistine wars; the other parallel introductory details concerning Saul's rejection, and David's introduction upon the stage of the history, having been disposed of in the intermediate chapters.

Shochoh which belongeth to Judah.] See Josh. xv. 35, which places Shochoh and Azekah in the *shephelah* or maritime plain, and 2 Chr. xxviii. 18, *Shochoh* now *Shuweikeh*, "nine miles from Eleutheropolis" Jerome.

Ephes-dammim.] Called *Happas-dammim* (Pas-dammim, A. V.), 1 Chr. xi. 13 (*the end of blood-shed*, Fürst), now *Damûn*, about 4 miles N.E. of Shuweikeh.

2. *The valley of Elah.*] *I.e.* of the terebinth or Butm, "of which (says Robinson) the largest specimen we saw in Palestine still stands in the vicinity." "It now takes its name, *es Sŭmt* (Sŭnt, *i. q.* shittah-tree) from the acacias which are scattered in it."—R. 'B. R.,' vol. ii. p. 21. Robinson crossed the Wady-es-Sumt on his route from Jerusalem to Gaza.

3. *And there was a valley, &c.*] "The valley" (הגיא) in this verse is different from "the valley" (עמק) of verse 2. The former (*emek*) is applied to "the long broad sweeps sometimes found between parallel ranges of hills," the latter (*gai*), is "a ravine" ('Sin. and Pal.,' p. 476-7). Robinson describes the valley of Elah (Wady-es-Sumt) as "a fine fertile plain with moderate hills on each side," p. 20. If these two words are applied to the same valley in verses 2 and 3, it is probably because at the particular point spoken of in verse 3 the broad valley of Elah contracts into a glen "in its descent towards the plain of Philistia."—Stanley, as above. This is borne out by the mention of the *gai* or *ravine* in xvii. 52. Or the *gai* may be the deep cutting caused by the stream in the centre of the *emek* or *vale*. Robinson speaks of "the water-bed of the valley, now (May 18) dry."—Ib.

4. *A champion.*] This word is variously explained, but the best interpretation seems to be that in the A. V., the literal meaning being "*a man between the two camps*;" *i.e.* one who did not fight in the ranks like an ordinary soldier, but came forth into the space between the hostile camps (what the Greeks call μεταίχμιον) to challenge the mightiest man of his enemies to come and fight him.

Goliath of Gath.] One of the places mentioned in Josh. xi. 22, as still retaining a remnant of the sons of Anak; Gaza and Ashdod being the others. The race of giants (*rephaim*) is mentioned again in the account of David's Philistine wars, 2 Sam. xxi. 15-22; 1 Chr. xx. 4-8. It appears from these passages that Goliath had a brother Lahmi. Four are named as being "born to the giant in Gath." See Deut. ii. 10, 11, 20, 21, iii. 11-13.

six cubits, &c.] The exact value of Hebrew measures is uncertain. But the *cubit*, the length from the elbow to the tip of the middle finger, is believed to be about 1½ feet, and the *span*, the distance from the thumb to the middle or little finger, when stretched apart to the full length, half a cubit, so that *nine cubits and a span* equal about nine feet nine inches. The bed of Og king of Bashan was nine cubits long. A giant nearly as tall is said by Keil to have visited Berlin in the year 1857. Chang, the Chinese giant lately in England, was seven feet eight inches high. Pliny mentions a giant, an Arab, named Gabbaras (doubtless *Gibbor*, a mighty man, applied to Goliath verse 51), who came to Rome in the reign of Claudius Cæsar, who was nine feet (Roman) nine inches high, as near as possible the height of Goliath; and a man and woman in the reign of Augustus who were half a foot taller.—'Hist. Nat.,' vii. 16.

5. *Coat of mail.*] Or "**breastplate of scales.**" The *coat of mail* (verse 38), *breastplate*, Isai. lix. 17, or *habergeon*, Neh. iv. 16 as שריון is variously rendered, seems to have been a kind of metal shirt, protecting the back as well as the breast. Here there is added, what the A. V. entirely omits, the further descriptive term "**of scales**," the same word as is used of the scales of the crocodile in Ezek. xxix. 4, by which we learn that the Philistine armour was made of metal scales

of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a [1]target of brass between his shoulders.

[1] Or, *gorget.*

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* [a]the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

[a] ch. 16. 1.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near

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like those of a fish; as was the corselet of Rameses III., now in the British Museum. The terms, *helmet*, *coat*, and *clothed* (armed A. V.) are the same as those used in Isai. lix. 17.

five thousand shekels.] The exact weight of the shekel is very uncertain. But 5000 shekels probably weighed about 157 pounds avoirdupois. See note on Exod. xxxviii. 14. It is very probable that Goliath's brazen coat may have been long preserved as a trophy, as we know his sword was, and so the weight of it ascertained.

6. *A target, &c.*] Rather "**a javelin**," as also verse 45. The sense *target* given in the versions does not belong to the Hebrew word, which always means a javelin. In like manner the Roman soldiers called Hastati carried spears (the *spear* of verse 7), and also the *pilum* or javelin to hurl at the enemy. This would be conveniently placed between the shoulders, as the quiver was.

7. *The staff, &c.*] This is a translation of the *Keri* (יָעִן), which doubtless is the true reading, as in 2 Sam. xxi. 19; 1 Chr. xx. 5. The *Cethib* (יָרַג) means *an arrow*.

spear's-head.] Heb. "**the flame of his spear**," the metal part which flashed like a flame.

six hundred shekels.] Or, calculated as above, about twenty-three pounds troy, or between seventeen and eighteen pounds avoirdupois.

8. *Am not I a Philistine?*] In the Targum of Jonathan, Goliath goes on to boast that it was he who killed Hophni and Phinehas, and carried the ark to the house of Dagon, and on many occasions had slaughtered the Israelites. This is worth noticing as an example of that spirit which led many of the writers of the apocryphal books to weave their own imaginations into the warp of the Scripture narratives.

12. This and the following verses down to the end of verse 31 are omitted in the Vatican copy of the Sept., as are verses 55-58. The object of the omission was doubtless to avoid the apparent inconsistency with regard to Saul's acquaintance with David. See xvi. 21, note.

The son of that Ephrathite.] Who had been spoken of in ch. xvi. as Jerome expounds it, "de quo suprà dictum est."

went among men for an old man.] See note at end of chapter.

13. *Went and followed.*] The Hebr. is *went, went after;* the second verb is clearly redundant, and is not expressed in the Vulg.

Shammah.] See xvi. 9, note.

15. *David went, &c.*] "**Was gone**," referring to xvi. 19, 20. Had he been Saul's armour-bearer at this time it is highly improbable that he would have left him to feed sheep.

morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

† Heb. *cheeses of milk.* † Heb. *captain of a thousand.*

18 And carry these ten †cheeses unto the †captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came

‖ Or, *place of the carriage.* ‖ Or, *battle array*, or, *place of fight.*

to the ‖trench, as the host was going forth to the ‖fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left †his carriage in the hand of the keeper of the carriage, and ran into the army, and came and †saluted his brethren.

† Heb. *the vessels from upon him.* † Heb. *asked his brethren of peace.*

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled †from him, and were sore afraid.

† Heb. *from his face.*

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and [b]will give him his daughter, and make his father's house free in Israel.

[b] Josh. 15. 16.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth

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17. *And Jesse said, &c.*] All the parallel circumstances necessary for the complete understanding of the narrative having been now explained—the disposition of Jesse's family, the daily challenge of Goliath for forty days, and the terror of the Israelites—the narrative once more proceeds smoothly. The contest between David and Goliath is of course the event to which the narrative is now tending.

parched corn.] See Ruth ii. 14, note.

18. *Take their pledge.*] These words are variously interpreted. The simplest explanation seems to be—Bring back what they have to say in return. ערב is to *exchange, barter.* Hence ערבה would be *the thing given in barter.* Here their answer or message in return.

19. *Now Saul, &c.*] It is uncertain whether this is an explanatory observation inserted by the narrator, or a part of Jesse's speech; probably the former, as in the A. V.

20. *And David rose, &c.*] Observe here (as frequently elsewhere, verse 12) a strong resemblance to the narrative of Genesis xxii. 3.

the trench.] Rather, "**the waggons,**" which were all put together in the camp, so as to form a kind of bulwark or fortification (see xxvi. 5, 7). Here David left "his carriage," *i.e.* the things which he had carried, "his things" as we should say, or *baggage*, translated *stuff* (x. 22, xxv. 13, xxx. 24). The same custom of making the waggons and baggage a kind of fortification prevailed among the German tribes. They used to place their women and children there for safety.

as the host, &c.] The Heb. text cannot be so rendered. It must be, "**and to the host which was going forth,** &c." But it is likely that the article (before יצא) should be omitted as in the Chaldee, and then the A. V. may stand.

22. *The keeper of the carriage, &c.*] Rather "**of the baggage**" (see note, verse 20). There seems to have been an officer in the Hebrew army whose charge it was to guard the baggage. In the same sense we read of *keeper of the forest, keeper of the wardrobe, keeper of the gate, keeper of the women, &c.* (See too verse 20, and xxx. 24).

23. The Hebrew has, "**There came up the champion, Goliath the Philistine by name, of Gath,** &c." The Vulgate transposes the words as the A. V. does.

Out of the armies.] So the *Keri.* The *Cethib* is a clerical error.

25. *Free in Israel.*] In all the other passages (fifteen) where this word occurs, it means *free*, as opposed to being a *slave* (Deut. xv. 12, 13, 18, &c.). Here it may imply a freedom from all such services and burdens as are spoken of (viii. 11-17).

this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same †manner and the people answered him again after the former manner. † Heb. *word.*

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he †sent for him. † Heb. *took him.*

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ‖lamb out of the flock: ‖ Or, *kid.*

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26. *Uncircumcised.*] See xiv. 6, note.

the living God.] This fine expression occurs first Deut. v. 26, and next Josh. iii. 10, and 2 K. xix. 4. We find it twice in the Psalms of David (Ps. xlii. 2, lxxxiv. 2), four times in the Prophets, and frequently in the New Testament. It is generally in contrast to false gods (1 Thess. i. 9, &c.).

28. *And Eliab his eldest brother, &c.*] The turn of the narrative is very similar to Luk. xv. 25-28; and this resemblance suggests that the pointed description of Eliab as David's "eldest brother," may be intended to convey a lesson as to the sovereignty of God's election, and as to the tendency of those in possession of any privilege to set up claims derogatory to that sovereignty; as was exemplified in the attitude of the Jews toward the Gentiles. Our Lord draws an analogous lesson from the history of Naaman the Syrian, and that of the widow of Sarepta. In like manner the teachers of the human race, the Apostles of Christ, were not taught in the schools of the Rabbis, but on the shores of the Sea of Galilee. Their "elder brethren" of the Sanhedrim rebuked them, and would have silenced them if they could; but they filled the world with their doctrine, and with their testimony to the Resurrection of Jesus Christ.

Why camest thou down?] From the heights of Bethlehem to the valley of Elah.

thy pride, and the naughtiness of thine heart.] See the similar expression, Jer. xlix. 16. We are reminded of the envy which Jacob's sons showed toward their brother Joseph, and of the slanders heaped upon the Son of David in the days of His flesh.

29. *Is there not a cause?*] The Hebrew sentence is obscure. It is literally *Is* or *was it not a word?* Some take it, *Was it not a command* of my father that I should come? Others, with the ancient versions, *Was it not* a (mere) *word*, which I spoke? I did not do anything, I only asked a harmless question. The A. V. must be understood, *Is not that a* (sufficient) *cause?* Is not Saul's promise, and the insolence of Goliath, a sufficient cause for what I am about to do?

34. *There came a lion, &c.*] Here is another parallel, or rather converging, line of events, leading to David's victory over Goliath, and so on to his kingdom. David had felt the supernatural strength communicated to him by the Spirit of God (xvi. 13) in this conflict with the lion and the bear, and was thus prepared to risk the combat with the giant, in dependance upon the same Almighty Spirit.

a lamb (שֶׂה)] So the *Keri*, and many MSS. But the *Cethib* has זֶה, *this*. The sense then would be: *and this* (viz. the bear) *took* (one) *from the flock*. The narrative does not make it certain whether the lion and the bear came on one and the same, or on two different occasions. If it was one occasion, the probability would be that the bear, having seized a lamb, and carrying it off, a lion appeared to dispute the prize with the bear, or with David after he had taken it

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

† Heb. *clothed David with his clothes.*

38 ¶ And Saul †armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the ‖brook, and put them in a shepherd's †bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

‖ Or, *valley.* † Heb. *vessel.*

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD †deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

† Heb. *shut thee up.*

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from the bear, and that David slew first one, and then the other. If on different occasions, David's description applies to each. Thevenot ('Voyage du Levant,' ii. 13, quot. by Thenius) says, "The Arabs are not afraid of lions, but if armed with a good stick will pursue them, and kill them if they can catch them."

35. *His beard.*] Put here for *his throat*, (τοῦ φάρυγγος αὐτοῦ, LXX), or under jaw; what corresponds to the chin (זקן) in a man. Neither lion nor bear has a beard properly speaking. Josephus substitutes "his tail."

38. *Armour* (מדין).] See. xviii. 4, note.

39. *He had not proved it.*] It should be "them," viz. the clothes and arms above mentioned. David had never tried such before, and felt them an incumbrance.

40. *Staff.*] Here perhaps a *shepherd's staff*, as Zech. xi. 7, 10, 14; but as probably the common *walking-stick*, Gen. xxxii. 10; Num. xxii. 27, &c. It is also used for any *stick* or *rod* (Gen. xxx. 37; Jer. i. 11, &c.).

the brook.] The stream which ran through the valley which separated the Philistines from the Israelites, and which was very likely dry at this time (see above, verse 3, note).

a shepherd's bag.] *Bag* is not general enough. Some such word as *implement* or *vessel* would be better, as in marg.

45. *A shield.*] Heb. "a javelin," as verse 6, see note.

46. *This day will the Lord deliver, &c.*] This was no mere boast of David's, like Goliath's words in verse 44, but a prophetic utterance under the influence of "the Spirit of the Lord" (xvi. 13). For the truth here taught, compare ch. ii. 1-10.

that all the earth may know, &c.] Compare 1 K. xviii. 36.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD'S, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

[a] Ecclus. 47. 4. 1 Mac. 4. 30.

50 So [a]David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

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47. *The Lord saveth not with sword, &c.*] Observe the consistent teaching of such passages as Exod. xiv. 13-18; Judg. vii. 2, 4, 7; 1 Sam. xiv. 6; Ps. xliv. 6, &c.; and their practical use to the Church as lessons of trust in God, and distrust of ourselves.

48. *Toward the army.*] *I.e.* the Philistine army.

to meet.] Come against, for the purpose of fighting, Fr. venir à l'encontre (see Josh. xi. 20.)

49. *In his forehead.*] The narrative does not explain how his forehead came to be exposed; whether his helmet was off at the time, or whether the stone pierced the helmet, or whether it went in at some point which the helmet did not cover. Either of these ways is conceivable. The Sept. adds the explanatory words "through his helmet," meaning probably the visor, which would be the least solid part.

51. *Cut off his head.*] As David had predicted, verse 46, when as yet he had no sword in his possession.

champion.] (גבור), quite a different word from that so rendered verses 4 and 23; better, "warrior."

52. *The men of Israel and Judah.*] Observe the distinction between Israel and Judah, as xv. 4, where see note.

to the valley.] In the Hebrew *gai*, as verse 3 (where see note), but here without the article, which is indispensable. The Sept. read *Gath*, as at the end of the verse, *unto Gath and unto Ekron*, and this is probably the true reading. The exact situation of Gath is unknown, though it is thought by some to have stood at Tell-el-Safiyeh ('Dict. of Bib.' GATH and SHAARAIM).

Shaaraim.] A town of Judah in the *Shephelah* (Josh. xv. 36), at this time probably in the possession of the Philistines. Josephus reckons 30,000 slain and 60,000 wounded in this rout!

53. *Chasing.*] The word means literally *to burn*, hence to *pursue hotly* (see Gen. xxxi. 36).

54. *To Jerusalem.*] As far as we are informed, Jebus at this time was in possession of the Jebusites, and the city was not yet called Jerusalem (2 Sam. v. 6; Judg. i. 8, and note; xix. 10-12). At all events we know of no reason why Jerusalem should at this time be selected as the place to put the trophy of David's victory in. Doubtless, therefore, this was not done till David made Jerusalem his capital and the treasury of his trophies (2 Sam. v. 5, viii. 7), but is mentioned now, by anticipation, in the usual way of Hebrew narrative (see above, xvi. 21, note).

he put his armour in his tent.] Or, as Thenius and Keil render it, *his house*. But David had no tent or house at this time, nor is the significancy of the announcement that he put Goliath's arms there apparent. Jo-

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

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sephus paraphrases the passage by saying, "David brought the head of Goliath to his own tent, but he offered his sword as a votive gift to God." Perhaps, in so paraphrasing, he was only influenced by the fact that Goliath's sword was "wrapped in a cloth behind the ephod" in the tabernacle at Nob (xxi. 9). But that very fact suggests that the *tent* here mentioned may be the *tabernacle*. It would be quite in accordance with David's piety that he should immediately dedicate to God the arms taken from the Philistine, in acknowledgment that the victory was not his own but the Lord's. *His* tabernacle, meaning the tabernacle which he had pitched (2 Sam. vi. 17; compare Acts xv. 16).

55. *Whose son, &c.*] These four last verses, and the first five of ch. xviii., are omitted in the Septuagint, as well as 12-31, and obviously for the same reason, to avoid the apparent inconsistency of Saul's not recognising David. But on the theory suggested in note to xvi. 21, there is no difficulty. If Saul had only seen him once or twice, and that several months before, he might easily forget who he was; and Jesse, since so well known as the father of David, might be a person of no great note at that time.

ADDITIONAL NOTES on verse 12.

Now David.] It must be confessed that the mention of David in this verse is forced and unnatural, and the grammar of the whole sentence strange. Not David, but Jesse, is the principal subject of verse 12. The whole narrative would run quite smoothly if the words "*and David was the son*" were omitted, and for הזה, "that," we were to read היה, "was." The sentence would then run thus: "and there was an Ephrathite of Bethlehem-Judah, whose name was Jesse," &c. If, however, the present text is sound, the best treatment of it is that adopted by the Syriac version, viz. to put all the words after *Bethlehem-Judah*, down to the end of verse 14, into a parenthesis, and so to connect the beginning of verse 12 with verse 15, "*Now David the son of that Ephrathite of Bethlehem-Judah* (his name was Jesse, &c., &c., and David was the youngest, and the three eldest followed Saul), verse 15, *David* (I say) was gone," &c.

Went among men, &c.] The Hebrew cannot be so translated. A comparison of Gen. xxiv. 1, indicates that either באנשים (among men) is a clerical error for בשנים or בימים (in years), or, better still, that בא is used elliptically for בא בימים. The version would then be, *and the man in the days of Saul was old and well stricken* in years *among men*, which is, in fact, St. Jerome's version, "Senex et grandævus inter viros."

CHAPTER XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praise,* 10 *seeketh to kill him in his fury,* 12 *feareth him for his good success,* 17 *offereth him his daughters for a snare.* 22 *David persuaded to be the king's son in law, giveth two hundred foreskins of the Philistines for Michal's dowry.* 28 *Saul's hatred, and David's glory increaseth.*

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* [1]behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

[1] Or, *prospered.*

6 And it came to pass as they came, when David was returned from the slaughter of the [‖]Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with [†]instruments of musick.

[‖] Or, *Philistines.*

[†] Heb. *three stringed instruments.*

7 And the women answered *one another* as they played, and said, [a]Saul hath slain his thousands, and David his ten thousands.

[a] ch. 21. 11. & 29. 5. Eccles. 47. 6.

8 And Saul was very wroth, and the saying [†]displeased him, and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

[†] Heb. *was evil in his eyes.*

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied

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CHAP. XVIII. 1. *Was knit with the soul of David.*] Literally "**bound to.**" The same forcible phrase occurs Gen. xliv. 30, of Jacob's love for Benjamin. Jonathan's truly heroic character is shown in this generous love of David, and admiration of his great deed. The Sept. loses this beautiful passage by its omission mentioned above (xviii. 55).

4. *The robe.*] Heb. (*me'il*), rendered *coat*, ii. 19, where see note.

garments.] The word (מדו) is especially used of military dress above xvii. 38, 39; Judg. iii. 16; 2 Sam. xx. 8; and here it comprises the sword, bow, and girdle which were attached to it. For the girdle see 2 Sam. xviii. 11, note.

5. *And behaved himself wisely.*] The copulative *and* seems to have fallen out of the Heb. text by accident.

6. *The Philistine.*] Rather as in the margin, "**The Philistines.**" The allusion is not to Goliath, but to one of the expeditions referred to in verse 5, in which David had gained a victory over the Philistines, the fame of which preceded him.

singing and dancing.] The Heb. text (which cannot possibly be so translated) is clearly corrupt. For ו *and*, we ought to read ב *with*, and then the sense will be "**to sing in the dance**," or "**with dancing.**" The action was for the women to dance to the sound of the timbrel, and to sing the *epinicium* with *strophe* and *antistrophe* as they danced and played. (Compare Exod. xv. 20, 21; Judg. xi. 34.)

instruments of music.] Only here in this sense. The word means, an instrument either of a triangular shape, or, with three cords.

7. *Answered.*] See Exod. xv. 21.

as they played.] The word rendered *played*, means especially "to dance with vocal and instrumental music" (see Judg. xvi. 25, note).

8. *What can he have, &c.*] Rather "**There is only the kingdom left for him.**" Compare for the same sentiment 1 K. ii. 22. "A kingdom (says Camden) brooketh no companion, and majesty more heavily taketh injuries to heart" ('Hist. of Q. Eliz.' p. 23).

10. *Evil spirit from God.*] See above xvi. 15, note. What is here added,

he prophesied in the midst of the house.] This, as the effect of the evil spirit coming upon him, is singular as regards Saul, but is

in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

‖ Or, *prospered.*

14 And David ‖behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou †valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

† Heb. *a son of valour.*

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing †pleased him.

† Heb. *was right in his eyes.*

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borne out by what we read in 1 K. xxii. 22, where the prophesying of Ahab's prophets, in verse 6, is ascribed to a lying spirit (compare Acts xvi. 16-18, xix. 15; 1 Joh. iv. 1-3). It is impossible to give the sense of *raving* to the word *prophesied*, as though a merely natural state of phrenzy were intended. The *prophesying* here was as directly the effect of the coming of the evil spirit upon Saul, as the *prophesying* in x. 10 was the effect of the Spirit of God coming upon him. At the same time it is quite true that *madness* and *prophesyings* were considered as near akin (see Jer. xxix. 26; 2 K. ix. 11).

11. *Cast the javelin.*] By comparing this passage with xix. 10, it would appear that on the first occasion Saul did not actually cast the javelin, but only brandished it to take aim at David, and that he escaped before Saul actually cast it. The word rendered *cast* is probably capable of being so understood.

16. *Israel and Judah.*] See above xv. 4, and note; 2 Sam. xxi. 2; xxiv. 1, 9, &c.

because, &c.] They did not love him *because* he went out and came in before the people, but this circumstance explains how it was that he was known to them. Had he continued to be in Saul's household he would have been little known, but as a captain of a thousand he was brought into public life. (See above, viii. 12 and note.)

17 *Behold my elder daughter, &c.*] Saul had not hitherto fulfilled the promise of which David had heard (xvii. 25), nor was it unnatural that Saul should delay to do so, till the shepherd's boy had risen to a higher rank. Now that he had so risen the question of marrying Saul's daughter was naturally broached. Saul was induced to entertain it by the wicked hope that David would fall in some desperate enterprise by which he might hope to merit so great an honour.

For Saul said.] *I.e.* said to himself, thought. (See ii. 30, note.)

18. *And David said, &c.*] An instance, and a remarkable one, of David's wisdom, (verses 14, 15) and singular discretion.

what is my life, my father's family, &c.] The Hebrew text scarcely makes sense. The Alexandrian version of the Sept., by the slightest possible change of punctuation, gives the sense "**What is the life of my father's family**," &c., life being put for *condition*, or, *means of living* (Prov. xxvii. 27).

19. *Adriel the Meholathite.*] The five sons of this marriage perished by the hands of the Gibeonites, 2 Sam. xxi. 8, where we learn further that the name of Adriel's father, or ancestor, was Barzillai. His birth-place was Meholah, probably the same as Abel-Meholah, near Beth-Shean (Judg. vii. 22, note). Adriel probably gave a large dowry for Merab (verse 25).

20. *The thing pleased him.*] It partly relieved himfrom the charge of breaking his

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of* the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, †On this manner spake David.

† Heb. *According to these words.*

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not †expired.

† Heb. *fulfilled.*

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was much †set by.

† Heb. *precious.*

CHAPTER XIX.

1 *Jonathan discloseth his father's purpose to kill David.* 4 *He persuadeth his father to reconciliation.* 8 *By reason of David's good success in a new war, Saul's malicious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in David's bed.* 18 *David cometh to Samuel in Naioth.* 20 *Saul's messengers sent to take David,* 22 *and Saul himself, prophesy.*

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

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faith, and opened the prospect of getting rid of David by means of the Philistines.

21. *That she may be, &c.*] Rather, "**And she shall be a snare,**" *i.e.* a cause of ruin. See Judg. viii. 27, note.

in the one of the twain.] The Hebrew phrase is incapable of being so rendered. It means "**the second time,**" as Job xxxiii. 14. The *first* contract had been broken by giving Merab to Adriel.

23. *A poor man and lightly esteemed.*] Comp. Ps. cxix. 141. Poor, and therefore unable to pay a sufficient dowry. See verse 25.

25. *An hundred foreskins.*] This is merely another expression of the spirit which led to the constant application of the epithet *uncircumcised* to the Philistines, as noticed at xiv. 6, note.

26. *The days were not expired.*] It does not appear clearly to what this refers. But possibly the reference is to the former contract, which defined a certain number of days within which the marriage with the king's daughter (Merab) was to take place. David was so rapid in his attack upon the Philistines that he was able to bring the required dowry within the time, and to receive his wife (Michal) before the time had expired within which he was to have had Merab.

27. *Two hundred men, &c.*] It appears from verse 26, and 2 Sam. iii. 14, that one hundred foreskins was the stipulated number. But, to make sure of having the full number, and to go beyond the strict demand, David slew two hundred Philistines.

30. *Went forth.*] *I.e.* to battle, to make excursions against the Israelites. The word is frequently used in the sense of *going out to war*. See xxiii. 15, xxvi. 20; 2 Ki. xix. 9; Judg. iii. 10, &c, The first word *Then*, would be better rendered *and*.

CHAP. XIX. 1. *That they should kill.*] Rather "**That he intended to kill,**" &c.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good

5 For he did put his [b]life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as [†]in times past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from [†]him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

[b] Judg. 9. 17. & 12. 3. ch. 28. 21. Ps. 119. 109.

[†] Heb. *yesterday third day.*

[†] Heb. *his face.*

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2. *Until the morning.*] Rather "**in the morning.**" See verse 11.

5. *Put his life in his hand.*] See Judg. xii. 3, and 1 Sam. xxviii. 21.

the Lord wrought a great salvation, &c.] The same phrase as xi. 13; Judg. xv. 18.

6 *Saul sware.*] Rashness in oaths was one of Saul's besetting sins. One of the many lessons to be learnt from Saul's sad history is the danger of taking God's name in vain.

7. *As in times past.*] See Ruth ii. 11, note. This being an interval of peace, and David having no occasion to "go out" (xviii. 13) on military expeditions, he was again in attendance upon Saul.

9. *The evil spirit from the Lord.*] See above xvi. 14, note.

with his hand.] Above xvi. 16, and x 5, note.

10. *Into the wall.*] Above xviii. 11.

David fled.] This was the beginning of David's life as a fugitive and outcast, though for no "offence or fault" of his (Ps. lix. 3, Pr. B. V.).

11. *In the morning.*] This explains the "in the morning" of verse 2. Saul's plan was to surround the house at night, and to have David killed as soon as he came abroad unsuspectingly in the morning. For a similar use of the word *watch*, see Judg. i. 24; Acts ix. 24; and Ps. lix. title.

12. *Through a window.*] For a similar way of escape by night, compare Josh. ii. 15; Acts ix. 25; 2 Cor. xi. 33.

13. *An image.*] The *teraphim* was an image, or perhaps a bust in human form, and as large as life, of a kind of household god, to the worship of which the Israelites, and especially women, were much addicted. Thus Rachel stole Laban's teraphim, Gen. xxxi. 19. (See Judg. xvii. 5; 2 Ki. xxiii. 24, &c.)

a pillow of goats' hair.] The word ren-

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on,

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deerd *pillow* only occurs here, but, from its etymology, means something twisted or plaited. It was probably a quilt or blanket of goats' hair, and of common use as a bed-covering. Whether Michal drew it over the head of the teraphim, as if for warmth, and so covered it, or whether she disposed it about the head so as to look like hair (comp. Gen. xxvii. 16) is not clear.

15. *To see David.*] To insist upon *seeing* him, and, if he really was too ill to walk, to carry him in his bed.

17. *Why hast thou deceived me?*] Michal's ingenious trick to save her husband's life may be compared with that of Rahab, Josh. ii. 6; of Rebekah, Gen. xxvii. 15, 16; of Rachel, Gen. xxxi. 34; of the woman of Bahurim, 2 Sam. xvii. 18, 19, &c.

why should I kill thee?] To avert Saul's anger from herself, she pretended that David had threatened her life unless she facilitated his escape.

18. *Came to Samuel.*] An evidence of David's innocence and of his deep respect for Samuel. He thought there must be safety, even from Saul's violence, in the presence of Samuel.

dwelt in Naioth.] No such place as Naioth (or Nevaioth as the *Cethib* has it) is known. Moreover, in verses 19, 22, 23, Naioth is said to be *in Ramah*, and Naioth as an appellative means *dwellings*. The context shows that Naioth was inhabited by the prophets, and we learn from 2 K. vi. 1, 2, that the prophets dwelt together as in a college. The Targum of Jonathan uniformly renders Naioth, *the house of learning*, which is the term applied by later Hebrews to the schools of the Rabbis. Hence it is almost certain that Naioth was the name of the collegiate residence of the prophets, in, or just outside, Ramah, founded probably by Samuel, and superintended by him. (See 'Dict. of Bible,' ii. p. 929 sqq.) Samuel removed with David from his own house at Ramah, and took up his abode in the college, doubtless for greater safety from the sanctity of the place and company.

20. *When they saw.*] The Heb. has *he saw*, but all the versions "*they saw.*" The final ו has probably fallen out by accident.

the company.] So all the versions, but the Hebrew word is unknown. It contains the same letters as the common word for *congregation*, but in an inverted order.

Samuel standing as appointed.] Rather "as overseer, or leader." The word is translated *officer*, 1 K. iv. 5, 7, 27.

22. *To a great well.*] Rather "to the great cistern," some large well-known cistern at a place called Sechu, the site of which is uncertain (some place it at Bir Neballah, between Tuleil-el-Full and Neby-Samwil, 'Dict. of Bible') which Saul passed on his way from Gibeah to Ramah.

and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and † lay down naked all that day and all that night. Wherefore they say, [a] *Is* Saul also among the prophets?

† Heb. *fell.*

[a] ch. 10. 11.

CHAPTER XX.

1 *David consulteth with Jonathan for his safety.* 11 *Jonathan and David renew their covenant by oath.* 18 *Jonathan's token to David.* 24 *Saul, missing David, seeketh to kill Jonathan.* 35 *Jonathan lovingly taketh his leave of David.*

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will † shew it me: and why should my father hide this thing from me? it *is* not *so*.

† Heb. *uncover mine ear.*

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, ‖ Whatsoever thy soul † desireth, I will even do *it* for thee.

‖ Or, *Say what is thy mind, and I will do*, &c.

† Heb. *speaketh*, or, *thinketh.*

5 And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly ‖ sacrifice there for all the family.

‖ Or, *feast.*

7 If he say thus, *It is* well; thy servant shall have peace: but if he

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24. *Before Samuel.*] Who was still acting as overseer or leader of the prophets.

naked.] *I.e.* without his robe and other outer garments, but only the כתנת or shirt. Compare 2 Sam. vi. 14, 16, 20.

Is Saul also, &c.] See above, x. 11, note. The whole transaction affords another instance of the protection of God vouchsafed to His servants, which forms so frequent a topic of the Psalms of David, and it justifies Samuel's step in taking refuge in Naioth.

CHAP. XX. 1. *And David fled.*] While Saul was under the constraining influence of the spirit of prophecy, David escaped from Naioth, and, probably by Samuel's advice, returned to Saul's court to commune with Jonathan. Nothing could be a better evidence of his innocence than thus putting himself in Jonathan's power. Perhaps something passed between Samuel and Saul on the subject, since it appears from verses 5, 25, 27, that Saul expected David at the feast of the new moon.

seeketh my life.] A frequent expression in the Psalms. See Ps. xxxv. 4, xxxviii. 12, xl. 14, liv. 3, lxiii. 9, lxx. 2.

2. *Will do nothing, &c.*] So the *Keri*. The *Cethib* is corrupt.

but that he will show it me.] Literally, *but that he will uncover my ear*, as verse 12. See above, ix. 15; Ruth, iv. 4, note.

it is not so.] Jonathan's unwillingness to believe evil of his father is one of the many admirable traits in his character.

3. *And David sware moreover.*] Rather "**yet again.**" He met Jonathan's denial by repeating his statement and confirming it with an oath.

5. *The new moon.*] We learn from Num. x. 10, xxviii. 11-15, that the new moon, or beginning of each month, was celebrated with especial sacrifices and blowing of trumpets. From the passage before us, and many others in the O. and N.T., we gather that the feast of the new moon was kept with great solemnity as "a day of gladness," and we may presume that the "peace offerings" offered on the occasion furnished the tables of those that offered. For allusions to the new moon festivals, see 2 K. iv. 23; Ps. lxxxi. 3; 2 Chr. ii. 4, xxxi. 3; Isai. i. 13, 14; Col. ii. 16, &c.

unto the third day at even.] The king's feast at the new moon, to which all his officers were invited, seems to have lasted three days, certainly two. See verses 24, 27.

6. *A yearly sacrifice.*] Comp. Judg. xxi. 19.

be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for [b] thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

[b] ch. 18. 3. & 23. 18.

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have [†] sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and [†] shew it thee;

[†] Heb. *searched.*

[†] Heb. *uncover thine ear.*

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan [†] made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.

[†] Heb. *cut.*

17 And Jonathan caused David to

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9. *Far be it from thee.*] The same phrase as Gen. xviii. 25; Josh. xxii. 29; 1 S. xxiv. 6, xxvi. 11, &c.; and as verse 2 (God forbid), except that in verse 2 there is no pronoun. Here the use of the pronoun (*from* thee) rather indicates the meaning to be, *Far be it from thee* to think of such a thing as that I should either kill thee or betray thee to my father.

would not I tell it thee?] Or, *and do not tell it thee*, supply *God do so to me and much more*, as in verse 13.

10. *Who shall tell me, &c.*] Render "**Who shall tell me if perchance thy father answer**," &c.

12. *O Lord God of Israel, &c.*] The sentence is rather obscure. It seems as if some word had fallen out. The Sept. supplies the word *knows* after *The Lord God of Israel.* Two of Kennicott's MSS. insert חי before those words—"As the Lord God of Israel liveth." Either makes good sense. Another possible way is to connect the words with the formula in verse 13, "do so to me and much more;" the sense being suspended through verse 12, and the nominative being repeated. *The Lord I say, &c.*

about to-morrow any time or the third day.] Render "**at this time to-morrow** or **the day after**."

shew it thee.] Above verse 2, note.

13. *To do thee evil.*] The construction here, too, is very involved. According to the Sept. the word להביא *to bring*, which is nearly identical in sound with אל אבי, *to my father*, has fallen out of the text. The full rendering would be—*If it seem good to my father to bring evil upon thee, &c.*

14, 15. The construction of this sentence is beyond measure intricate, from the introduction of five negatives, if the Masoretic text is correct. The A. V. omits one negative in verse 14, but it probably gives the general meaning correctly. Jonathan had a presentiment, doubtless from God, that David would be established upon the throne. By God's mercy he had the comfort, which he well deserved, of knowing that his own posterity would receive kindness at David's hand (see 2 Sam. ix. 1, 7; xxi. 7).

16. *So Jonathan, &c.*] It is, perhaps, better to take the whole verse, as the Sept. does, as a part of Jonathan's speech, and, following the Hebr. text (from which the Sept. differs), to translate verse 16 thus: *So Jonathan makes a covenant with the house of David, and may the Lord require it of David's enemies.*

17. *Caused David to swear.*] The Sept. and Vulg., by a different punctuation, give the sense: *And Jonathan swore yet again to David.* Either makes fair sense. The verse may be taken as the observation of the

swear again, ‖because he loved him: for he loved him as he loved his own soul.

‖ Or, *by his love towards him.*

18 Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat will be †empty.

† Heb. *missed.*

19 And *when* thou hast stayed three days, *then* thou shalt go down ‖†quickly, and come to the place where thou didst hide thyself †when the business was *in hand*, and shalt remain by the stone ‖Ezel.

‖ Or, *diligently.* † Heb. *greatly.* † Heb. *in the day of the business.*

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

‖ Or, *that sheweth the way.*

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and †no hurt; *as* the LORD liveth.

† Heb. *not any thing.*

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now,

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narrator on the previous narrative. "Thus Jonathan covenanted with David a second time;" the first time being that related xviii. 3.

19. *When thou hast stayed three days, &c.*] The phraseology of this verse is unusual and difficult. שלשׁ in the sense of "to do on the third day," occurs only here.

go down greatly (marg.).] In the sense of *go down quickly*, occurs only here. The meaning of the phrase "the day of business" (*when the business was in hand*, A. V.) is very doubtful. Gesenius understands the word "*business*" in the sense of *crime*, viz., Saul's attempt to kill David, alluding to xix. 2.

the stone Ezel.] It is not mentioned elsewhere, except, possibly at verse 41, where see note.

23. *The Lord be between thee and me.*] Compare Gen. xxxi. 49, 53.

25. *And Jonathan arose.*] The meaning of this is very obscure. Possibly Jonathan rose to conduct Abner to his place by the king's side. But the Sept. and Josephus instead of יקם read יקדם, and the meaning will be—*and Jonathan went first* (and sat at the king's right hand—Josephus) *and Abner sat by Saul's* other *side*, from which it would appear that David should have sat in the next highest place. For the meaning *to precede* or *go first* see Ps. lxviii. 25 (26 Heb.).

26. *He is not clean.*] The new moon being a religious feast, and the meat to be eaten being peace-offerings, no one could assist at the feast who had any ceremonial uncleanness upon him (Levit. vii. 20, 21). Josephus in his paraphrase of this passage says—"But the next day, the king having purified himself as the custom was, for it was the new moon, came to the banquet," &c.

27. *On the morrow which was, &c.*] More correctly, "**On the morrow of the new moon**," viz. "**the second day**" of the month.

28. *Asked leave of me to go.*] The omission in the Heb. of the word *to go*, or as it is in verse 6, *to run*, is very harsh. If it has not fallen out of the Heb. text, the ellipse may perhaps be accounted for by this verse being a repetition of verse 6, just as 1 Sam. iii. 10 is briefer than in verse 9.

29. *My brother he hath commanded me.*] Rather "**And this hath my brother bid**

if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ‖† Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he †shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow †beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his †artillery unto †his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

‖ Or, *Thou perverse rebel.*

† Heb. *Son of perverse rebellion.*

† Heb. is *the son of death.*

† Heb. *to pass over him.*

† Heb. *instruments.*

† Heb. *that was his.*

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me do." As Jesse was still alive, xxii. 3, the mention of David's *brother* as if he were the head of the family is strange. The Sept. read *brethren* in the plural, as at the end of the verse.

get away.] Literally *escape.* The word was probably used, as was *to run* in verse 6, to indicate that it was only a hasty visit that David had asked leave to make.

30. *Thou son of the perverse rebellious woman.*] The greatest insult and most stinging reproach that can be cast upon an Oriental is to reproach his parents or ancestors (see Job xxx. 8). The Hebrew phrase here is somewhat strange, literally *Thou son of her that is perverse in rebellion.* Saul means to intimate that Jonathan was stubborn from his mother's womb.

33. *Saul cast a javelin, &c.*] Or *brandished it*, xviii. 11. We see here Saul's ungoverned violence. What a scene to enact before his whole court on a solemn feast day! and what impolicy, with such dangerous neighbours as the Philistines ever on the watch, to alienate his own heroic son, and his chief warrior, and lay the seeds of disunion among his subjects at the same moment.

determined.] Above, verses 9 and 7.

34. *He was grieved for David, &c.*] The generosity of Jonathan's character is very apparent. He did not resent the injury and insult offered to himself so much as the wrong done to his friend.

38. *The arrows.*] So the *Keri* rightly, but the *Cethib* has *arrow*, though with a very unusual singular form, found also in verses 36, 37, and 2 K. ix. 24.

41. *A place toward the south.*] See note at end of chapter.

bowed himself three times.] In token, doubtless, of his unshaken loyalty to Jonathan as the son of his king, as well as his friend; and in acknowledgment of Jonathan's power to kill him if he saw fit. Thus Jacob acknowledged Esau's superiority by bowing "himself to the ground seven times," Gen. xxxiii. 3 (compare xlii. 6, xliii. 26).

42 And Jonathan said to David, Go in peace, [1]forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

[1] Or, the LORD be witness of that *which*, &c.

David exceeded.] His affection for Jonathan, coupled with his sense of Saul's injustice, and his own injured innocence, fully accounts for his strong emotion. It was too his first experience in the school of adversity.

42. *Forasmuch as, &c.*] This is the right rendering; there is no occasion for an *aposiopesis*, as in the Sept., Vulg., Thenius, &c. The oath recited by Jonathan gives the reason or ground why David should depart in peace, without any fear of receiving evil at the hands of Jonathan. אֲשֶׁר in the sense of *because*, as Gen. xxxiv. 27; 1 K. viii. 33, &c.

Jonathan went into the city.] From which one may infer, what the after history also indicates, that Jonathan's filial duty and patriotism prevented a complete rupture with his father. Jonathan's conduct in this, as in everything, was most admirable.

ADDITIONAL NOTE on verse 41.

An unintelligible description; one expects a repetition of the description of David's hiding-place in verse 19. The word rendered *toward* (אֵצֶל) is the same as that rendered *near* in verse 19, but instead of *the stone Ezel* following, there comes the inexplicable "the south," (נֶגֶב, *negeb*), a word with which the adverb *near* (אֵצֶל) is never joined, as it never is either with any other denoting a quarter of the heavens, north, south, east, or west. The Sept. in both places read *argab* or *ergab*, a word meaning a *heap of stones*. If this is the true reading, David's hiding-place was either a natural cavernous rock which was called *Argab*, or some ruin of an ancient building, equally suited for a hiding-place. The last syllable of *argab* is the same as that of *negeb* (the south).

CHAPTER XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.* 7 *Doeg was present.* 8 *David taketh Goliath's sword.* 10 *David at Gath feigneth himself mad.*

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

CHAP. XXI. 1. *To Nob.*] We learn from this history, and especially from ch. xxii. 19, that at this time Nob was a city of the priests, and that the High-priest resided there, and that the tabernacle was pitched there (1 Sam. xxi. 4, 6, 9, xxii. 10). From Isai. x. 32, it may be gathered that it was situated on the road from the north to Jerusalem, near Anathoth, and within sight of the holy city. Neh. xi. 32, also indicates its position as a Benjamite city near Anathoth. But the site has not been identified with certainty.

Ahimelech.] See xiv. 3, note.

Why art thou alone?] For a person of David's rank to be travelling unattended was a strange and unusual thing.

2. *The king hath commanded me, &c.*] A fresh instance of David's unscrupulous readiness of invention (see above, xx. 6).

I have appointed my servants, &c.] This was probably true. It is scarcely credible that a person of David's rank and consideration should not have secured some attendants and followers, though he might think it necessary to travel alone so as to attract no attention, and give his servants no opportunity of

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is [†] present.

† Heb. *found.*

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is [a] hallowed bread; if the young men have kept themselves at least from women.

[a] Ex. 25. 30. Lev. 24. 5. Matt. 12. 4.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, [‡] yea, though it were sanctified this day in the vessel.

‡ Or, *especially when this day there is* other *sanctified in the vessel.*

6 So the priest gave him hallowed *bread:* for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in [b] the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

[b] ch. 17. 2.

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talking about him. Moreover our Lord, as reported Mark ii. 25, 26, distinctly asserts that the priest gave the shew-bread to David, and "to them that were with him," when both he and "they that were with him," were "an hungered."

such and such, &c.] (Heb. *Peloni almoni.*) See Ruth iv. 1, note. The great unskilfulness of the Sept. translator in this verse, or the corruption of the Sept. text, is apparent.

3. *What there is present.*] This would be better rendered, "**Or whatever you have,**" literally *What is found* with you, whatever it is.

4. *Common.*] As opposed to *holy.* See Levit. x. 10; Ezek. xxii. 26. Thus the English word *common* is also used Acts x. 14, 15, 28. Here, and the above cited places from the O. T., the Sept. render it accurately βέβηλος. It gives an idea of the depressed and poor condition of the priesthood at the present time, that Ahimelech should have had no bread at hand except the shew-bread. For the law of the shew-bread, see Levit. xxiv. 5-9.

5. *These three days.*] Heb. *yesterday and the third day* (see Ruth ii. 11, note).

the vessels of the young men, &c.] *I.e.* their clothes (Deut. xxii. 5) or wallets (above, xvii. 40), or other articles which might be Levitically unclean and need cleansing (Levit. xiii. 58; Exod. xix. 10, &c.; Mark vii. 4), as well as the person.

and the bread . . . in the vessel.] This is a very obscure passage. It may perhaps be best to render it thus: *And though this is the manner of common bread* (*i.e.* though it is treating it like common bread to give it to me and my young men) *yet surely to-day the bread in the vessel is holy* (*i.e.* there is fresh shew-bread baked and put on the table in place of what you give us; the day being Friday, as is indicated in the verse following).

7. *Detained before the Lord.*] Either to fulfil a vow (compare Acts xxi. 23-27), or on account of uncleanness, or under the law of lepers (Levit. xiii. 4, 11, 21) or as a proselyte. For the phrase *detained*, or *shut up*, compare Jer. xxxvi. 5. It also commonly means *confined, e.g.* in prison (Jer. xxxiii. 1, &c.). It is not impossible that Doeg may have been in custody or in sanctuary for some crime.

the chiefest of the herdmen, &c.] The Sept. had another reading, *feeding the mules of Saul.*

9. *The valley of Elah.*] See above, xvii. 2, note.

wrapped in a cloth behind the ephod.] See above xvii. 54, note. The ephod was naturally hung up where the High-priest alone could get at it. For *the ephod*, see Judg. viii. 27, note. *In a cloth;* rather "**in the cloak**," Goliath's military cloak, which was part of the dedicated trophy. After the words *to me*, the Sept. add *and he gave it to him.*

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances,

[c] ch. 18. 7. & 29. 5. Ecclus. 47. 6. saying, [c]Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and [l]scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

[l] Or, *made marks.*

[l] Or, *playeth the mad man.*

14 Then said Achish unto his servants, Lo, ye see the man [l]is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

CHAPTER XXII.

1 *Companies resort unto David at Adullam.* 3 *At Mizpeh he commendeth his parents unto the king of Moab.* 5 *Admonished by Gad, he cometh to Hareth.* 6 *Saul going to pursue him, complaineth of his servants' unfaithfulness.* 9 *Doeg accuseth Ahimelech.* 11 *Saul commandeth to kill the priests.* 17 *The footmen refusing, Doeg executeth it.* 20 *Abiathar escaping, bringeth David the news.*

DAVID therefore departed thence, and escaped to the cave Adullam: and when his bre-

10. *Achish king of Gath.*] It appears from the title that Ps. xxxiv. was composed on this occasion. (See note there.) Nothing can give a more lively impression of the straits to which David was reduced than the fact of his going to the country of the Philistines.

11. *The king of the land.*] Why did the Philistines speak of David as king? Not because of his anointing by Samuel; but they knew him as a prince and a valiant commander of the Israelite armies, and so gave him the title which their own lords bore.

12. *David laid up these words, &c.*] It would appear from this that David had hoped to escape notice, and to pass for one of the many Hebrew fugitives who for one cause or another were continually falling away to the Philistines. Perhaps he offered himself as a servant or as a minstrel at the court of Achish. But as soon as he found he was known, he was "sore afraid," and expected to be put to death.

13. *Changed his behaviour.*] The title of Ps. xxxiv. uses these very words, "when he changed his behaviour." (ישנו seems to be an accidental corruption for וישנה, as יבן is for יך in 2 Sam. xiv. 6.) The literal rendering of the text as it stands is "and he changed it, his behaviour," where it is impossible to account for the suffix *it*.

feigned himself mad, &c.] Acted like a madman.

in their hands.] When they held and detained him he tore from them.

scrabbled.] Literally made marks, viz. the mark of the *tau*, which in the ancient Hebrew and Phœnician was in the shape of a cross. See Ezek. ix. 4.

on the doors of the gate.] The gate doubtless of Achish's palace-yard or court, in which the attendants waited. The house itself stood in this court. (Comp. Esth. ii. 19, 21, iii. 2, iv. 11, v. 1, vi. 4.)

15. *Shall this fellow come into my house?*] *I.e.* continue in my service, Ps. ci. 6, 7. The question is equivalent to a strong negative; accordingly the title to Ps. xxxiv. expresses the sense thus, *He drove him away, and he departed*, the last word being taken from xxii. 1.

CHAP. XXII. 1. *To the cave Adullam.*] Or rather "**of Adullam.**" Adullam was the name of a town of Judah in the *Shephelah*, the exact site of which has not been identified, but which is mentioned in Josh. xv. 35, with Jarmuth, Socoh, and Azekah, and by Micah (i. 15) with Mareshah and Achzib. From 2 Sam. xxiii. 13-17, 1 Chr. xi. 15-18, it would seem also to have been not far from Bethlehem, and below it, which agrees very well with what follows in this verse about all *his brethren* joining him there. Eusebius places Adullam ten Roman or eight English miles east of Eleutheropolis, the modern Beit-Jibrin. Robinson describes innumerable caverns, one nearly 100 feet long, excavated in the soft limestone hills in the neighbourhood of Beit-Jibrin. One of these therefore was probably the cave of Adullam. It was in the same range of hills as that in which the rock Etam was situated (Judg. xv. 8 and note). See 'Sin. and Palest.' p. 254. The distance from Beit-Jibrin to Bethlehem is about 16 miles, the cave of Adullam would be probably some seven or eight miles nearer. David's brethren and kinsmen joined him partly from sympathy with him, and partly because their own lives were in jeopardy from Saul's furious enmity.

thren and all his father's house heard *it*, they went down thither to him.

2 And every one *that was* in distress, and every one that †*was* in debt, and every one *that was* †discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

† Heb. *had a creditor.*

† Heb. *bitter of soul.*

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ‖tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

‖ Or, *grove in a high place.*

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired

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2. *Discontented.*] Literally, *bitter in soul;* the same phrase as was used of Hannah, i, 10 (*in bitterness of soul*, A. V.), and of David and his companions, 2 Sam. xvii. 8 (*chafed in their minds*, A. V.), and of David's followers, 1 Sam. xxx. 6 (*grieved*, A. V.). Hence the phrase here denotes those who were exasperated by Saul's tyranny.

3. *Mizpeh of Moab.*] Mentioned only here. The site of it seems to have been utterly unknown to Eusebius. It is a good conjecture ('Dict. of Bible') which connects it with *Zophim* (a word of the same root as Mizpeh) on the top of Pisgah (Num. xxiii. 14).

he said unto the king of Moab, &c.] It is probable that David's descent from Ruth the Moabitess may have had something to do with his seeking an asylum for Jesse, Ruth's grandson, in the land of her birth. Other circumstances, of which we have no knowledge, as *e.g.* Saul's hostility to the Moabites (xiv. 47), may have concurred. It would be very easy to get to the Jordan from the neighbourhood of Bethlehem, and cross over near its embouchure into the Dead Sea.

come forth, and be *with you.*] The construction of the Hebrew is very strange. The Vulg., Syriac, and Arabic seem to have read *dwell* instead of *go forth.*

4. *He brought them before, &c.*] The Sept. renders it *he persuaded the face of the king*, as if from נחם. But it is better to take it as the A. V. from the verb *to lead.*

in the hold.] See verse 5. *The hold* must mean the same place in both verses, and therefore must here be limited to *the hold* where David was after he left the cave of Adullam, and which was not in the land of Judah (verse 5). It was probably in the land of Moab. The phrase *all the while*, would indicate that David sojourned a considerable time in Moab.

5. *The prophet Gad.*] Mentioned here for the first time. One may conjecture that Samuel had sent him privately from Naioth to tell David not to abide in the hold. Whether he stayed with David or returned to the College of the Prophets does not appear. Ewald thinks that David enquired of the Lord through the prophet Gad (xxiii. 2,4). Gad appears afterwards as David's seer (2 Sam. xxiv. 11-19), and in 2 Chr. xxix. 25 he is coupled with Nathan as David's adviser in organizing the musical services of the temple, and in 1 Chr. xxix. 29 he is associated with Samuel and Nathan as the author of the history of the Acts of David.

forest of Hareth.] Not mentioned elsewhere, and unknown.

6. *Under a tree in Ramah.*] Rather, "**under the tamarisk-tree on the high place**," where he always held such meetings. It was a kind of parliament in the open air, and all his tribesmen gathered round him. (Compare Judg. iv. 5.)

7. *Ye Benjamites.*] Showing how isolated the tribes still were, and how for the most part Saul was surrounded by his own tribesmen only.

and make you all.] See note at end of chapter.

captains of thousands.] See above, viii. 12, note.

8. *Sheweth me.*] Above, xx. 2, 12, ix. 15; Ruth iv. 4, note.

stirred up . . . to lie in wait.] More correctly, "**that my son hath stirred up my servant, to be a lier in wait against me.**" See verse 13.

against me, and *there is* none that † Heb. *uncovereth mine ear.* †sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, † Heb. *Behold me.* †Here I *am*, my lord.

13 And Saul said unto him, Why have yé conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, †less or more. † Heb. *little or great.*

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the ‖†footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD. ‖ Or, *guard.* † Heb. *runners.*

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and

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9. *Set over the servants of Saul.*] The Sept. has *over the mules of Saul.* (See above, xxi. 7, note.)

10. *He enquired of the Lord, &c.*] This was not true, but Ahimelech's going to fetch the sword from behind the ephod might have given occasion to the belief on Doeg's part that he had put on the ephod to enquire of the Lord for David. For the prerogative of the civil ruler to enquire of the Lord through the high-priest, see Num. xxvii. 21, and Judg. i. 1, note.

13. *Enquired of God.*] In verse 10 the phrase was *enquired of Jehovah;* they are evidently used indifferently.

14. *Faithful.*] Or *trusted*, or *tried, proved.* The phrase, *goeth at thy bidding*, is rather obscure. Perhaps it is better rendered, "**has access to thy** (private) **audience**," or *council*, as the same word is rendered in the margin of 2 Sam. xxiii. 23.

15. *Did I then begin, &c.*] Some lay the stress upon the word *begin*, as though Ahimelech's justification was that he had often before enquired of the Lord for David when employed on the king's affairs. But there is not a single precedent for any but the chief civil ruler enquiring of the Lord, and there is not a hint in the narrative in ch. 21 that Ahimelech did so enquire. It is therefore much better to understand the words as the A. V. does, as Ahimelech's solemn denial of having enquired of the Lord for David, a duty which he owed to Saul alone as king of Israel. The force of the word *begin* lies in this, that it would have been his first act of allegiance to David and defection from Saul. This he strenuously repudiates, and adds, *thy servant knew nothing of all this* conspiracy between Jonathan and David of which Saul speaks, and so acted quite innocently.

17. *Footmen.*] Hebrew *runners.* See 1 Sam. viii. 11.

18. *Doeg fell ... and slew ... eighty-five persons, &c.*] We are not to suppose that Doeg killed them all with his own hand. He had doubtless a band of men under his command, many or all of whom were perhaps foreigners like himself, and very likely of a Bedouin caste, to whom bloodshed would be quite natural, and the priests of the Lord of no more account than so many sheep or oxen.

a linen ephod.] See ii. 18, and note.

he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

19. *Both men and women, &c.*] The language employed of the Amalekites (xv. 3,) and of Jericho (Josh. vi. 21). Nothing could be more truculent than Saul's revenge.

with the edge of the sword.] See Judg. i. 8, note, and above xv. 8.

20. *Abiathar.*] Here mentioned for the first time. Bishop Patrick supposes he may have remained at Nob to take care of the sanctuary when the other priests went to Saul, and so escaped. He continued David's faithful friend throughout his reign (xxiii. 9, xxx. 7; 2 Sam. xv. 24, 29, 35; 1 Ki. ii. 26), but offended by taking Adonijah's part against Solomon (1 Ki. i. 7, 19, 42), and in consequence was deprived of the high priesthood by Solomon (1 Ki. ii. 26, 27). Owing to some inexplicable mistake, he is made the father, instead of the son, of Ahimelech in 2 Sam. viii. 17, and 1 Chr. xxiv. 6; and in Mark ii. 26, he is spoken of as the high-priest who gave the shew-bread to David. Perhaps he was the instigator of this act of kindness to David, and for this cause, as well as his constancy to David, is mentioned by our Lord instead of Ahimelech. It is also possible that, as *sagan* to his father, he may have performed most of the priestly functions, as Hophni and Phinehas did in the life-time of Eli. This verse supplies another instance of the peculiarity of Hebrew narrative above noticed (xvi. 21, note). Abiathar did not actually join David till he went to Keilah. See xxiii. 6.

23. *He that seeketh thy life, &c.*] The characteristic generosity of David's disposition breaks out in these words. He never forgot a friend. (Compare 2 Sam. i. 26, ix. 1, x. 2, &c.) The force of the words is, that David acknowledges that Saul's enmity against Abiathar is the consequence of his enmity against David, and therefore David makes common cause with him. At this time David was in Keilah (xxiii. 6, note), and his recent success against the Philistines helped to give him confidence in respect to the future.

ADDITIONAL NOTE on verse 7.

The Sept. and Vulg. read ו (and) instead of ל (to) before *you all*, and the A. V. is, in fact, a translation of that reading. The Hebrew *to you all* scarcely makes sense. Keil, following Ewald, renders it, *as for all of you*, and understands a second *you* after the verb *make*. But this is a very harsh construction, and the copulative ו (and) is still missing.

CHAPTER XXIII.

1 *David, enquiring of the Lord by Abiathar, rescueth Keilah.* 7 *God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah.* 14 *In Ziph Jonathan cometh and comforteth him.* 19 *The Ziphites discover him to Saul.* 25 *At Maon he is rescued from Saul by the invasion of the Philistines.* 29 *He dwelleth at En-gedi.*

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

CHAP. XXIII. 1. *Then they told David, &c.*] David's growing importance, fugitive as he was, is marked by this appeal to him for deliverance from the Philistines. Saul's folly and wickedness in quarrelling with David is also made apparent in this growing insolence of the Philistines. The *threshing floors* were the natural objects of plunder (see Judg. vi. 11). For some account of the threshing-floors see Ruth iii. 2, note.

Keilah.] In the *Shephelah* (Josh. xv. 44),

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [a]fled to David to Keilah, *that* he came down *with* an ephod in his hand.

[a] ch. 22 20.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

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probably close to the Philistine border. V. de Velde, confirmed by Tobler, places it near Hebron, on the road to Eleutheropolis, but that hardly agrees with its assignment to the *Shephelah* by Joshua. *Keilah* still existed in the time of Nehemiah (iii. 17, 18), when it appears between *Beth-Zur and Mizpah*, so far rather confirming the position assigned by V. de Velde, since Beit-sur is very near Hebron. Eusebius also places Keilah, which he says existed in his time, seventeen miles (Jerome says eight) from Eleutheropolis on the road to Hebron. But probably that was a second Keilah on the Philistine frontier.

2. *Enquired of the Lord.*] How? since Abiathar had not yet joined him (verse 6). Perhaps by the prophet Gad (xxii. 5). The formula is used of enquiry through a prophet, 1 Ki. xxii. 5, 7, 8.

3. *Here in Judah.*] Evidently implying that Keilah was not in Judah, at least not in the hill country, which was probably what they meant by the term, and therefore could not be the same as the Keilah of Eusebius near Hebron.

4. *Go down.*] Implying that this Keilah was where Joshua places it, in the plain, not in the hill country near Hebron.

5. *Saved, &c.*] As the Lord had said, in verse 2, *save Keilah.* See Judg. ii. 16; Neh. ix. 27.

6. *Abiathar . . . fled to David to Keilah.*] According to the Hebrew text it is clear that Abiathar came to David at Keilah for the first time. The expression *fled* connects this passage with xxii. 20, and shows that it cannot be understood of Abiathar following David from the forest of Hareth. Then, again, it is obvious that the mention of his bringing the ephod with him is introduced here to account for David saying to him in verse 9, *Bring hither the ephod.* But this information was equally needed before the enquiry in verse 2, if that enquiry was by the ephod, and its insertion here rather than there would tend in that case directly to mislead. Again, the expression *he came down*, agrees best with his flight from Nob to Keilah, rather than from Nob to the hill country of Judea. But if Gad was with David at the forest of Hareth, and there enquired for him of the Lord, but did not accompany him to Keilah, and if Abiathar's flight occurred at the time of David's being at Keilah, all the appearances of the text are accounted for, and we have an additional striking instance of God's watchful providential care of David in thus sending Abiathar to supply the place of Gad at so critical a moment. The Sept. reading, *and it came to pass when Abiathar the son of Ahimelech fled to David, that he came down with David to Keilah, having an ephod in his hand*, looks like an attempt to get rid of the difficulty, which it only partially does.

7. *God hath delivered.*] Literally *hath made him strange, i. e. repudiated* or *rejected him.* But there is no other instance of this use of the Hebrew verb (*nacar*). The Sept. and Vulg. had the very probable reading (*macar*) *to sell, deliver*, as Judg. iv. 2, &c., πέπρακεν αὐτὸν, "Tradidit eum."

9. *secretly practised.*] Rather "**was forging** or **working**."

Bring hither the ephod.] See xxx. 7.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah †deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

† Heb. *shut up.*

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong † Heb. *on the right hand.* holds in the wood, in the hill of Hachilah, which *is* †on the south ‖ Or, *the wilderness?* of ‖Jeshimon?

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11. *Will the men of Keilah?*] See Judg. ix. 2, note. There seems to be here some corruption of the text, since the questions are put in an inverted order, and the second one is repeated, nearly verbatim, in its right order, in verse 12. Thenius's conjecture therefore seems probable, which, by suppressing a *yod* at the end of verse 10, and another *yod* in the first word of verse 11, gives this sense (verse 10) . . . thy servant hath heard . . . *that Saul seeketh to come to Keilah to destroy the city;* (verse 11) *In order that the men of Keilah may deliver me up into his hand. Will Saul come down, &c.?*

12. *They will deliver thee up.*] The conduct of the men of Keilah was like that of the men of Judah to Samson their deliverer (Judg. xv. 10-13). Compare Acts vii. 51, 52.

13. *About six hundred men.*] They had increased from the 400 mentioned xxii. 2.

14. *In the wilderness of Ziph.*] Ziph is joined with Maon, Carmel, and Juttah, and placed between Hebron and En-gedi, in Josh. xv. 54, 55, 62. Tell-Zif is still found about three miles south of Hebron, surrounded by a *wilderness* (Robins. 'B. R.,' i. 492; 'Dict. of B.').

15. *In a wood.*] The word means "a thick wood." The wood no longer exists. The Sept. καινὴ arises from their having read חרשה, *new*, instead of חרשה a *wood.*

16. *And Jonathan, &c.*] This suggests the probability of its having been through Jonathan that David was made aware of Saul's intention to come against Keilah. David probably kept Jonathan informed of his own movements. A more touching example of mutual fidelity between friends, under the most trying circumstances, is not on record.

17. *I shall be next unto thee.*] The humility and unselfish love of Jonathan is apparent in this saying. But it was doubtless well ordered by God's good providence that Jonathan's noble sentiments were not subjected to the unnatural strain of such a situation, but that he died a soldier's death, fighting gallantly for his country, before anything had happened to disturb the perfect beauty of his friendship for David.

18. *To his house.*] At Gibeah, where, as we learn from verse 19, Saul was at this time.

19. *The hill of Hachilah . . . on the south of Jeshimon.*] Or rather "**of the waste**, or **desert.**" *Jeshimon*, here, and Num. xxi. 20, xxiii. 28, is not a proper name, but an appellative as Ps. lxviii. 7 (8 Heb.) lxxviii. 40, &c.

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his [†]haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

[†] Heb. *foot shall be.*

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him.* And they told David: wherefore he came down [‡]into a rock, and abode in the wilderness of Maon. And when Saul heard *that,* he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have [†]invaded the land.

[†] Heb. *spread themselves upon,* &c.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place [‡]Sela-hammah-lekoth.

[‡] That is, *The rock of divisions.*

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

The hill *Hachilah,* nowhere else mentioned, nor as yet identified, is here, and at verse 24, spoken of as *to the south of the desert.* In xxvi. 1, 3, where the sequel of this history is given, it is said to be *before* Jeshimon, which would mean, according to the usual phrase, *to the east of the desert,* but there probably *in front of,* to one moving south, which was the direction in which the road ran. The Ziphites had a panoramic view of the country from Tell-Zif, and could see from thence David's men moving about in the desert. They basely sent word to Saul.

20. *Our part,* &c.] Rather, "**It is in our power,**" &c.

22. *Know and see.*] Or, as in verse 23, *See and know.* This phrase occurs very frequently in the historical books. See 1 Sam. xii. 17, xiv. 38, xxiii. 23, xxiv. 11, xxv. 17; 2 Sam. xxiv. 13; 1 Ki. xx. 7; 2 Ki. v. 7, &c.

24. *Wilderness of Maon.*] See above, verse 14, note. The name still exists in *Main,* a lofty hill seven miles south of Hebron ('Dict. of Bible;' Robins. 'B. R.' i. 493).

in the plain.] (הערבה). This word usually denotes "the depressed locality round the Dead Sea," ('Dict. of B.') "the desert tract which extends along the valley of the Jordan from the Dead Sea to the Lake of Gennesareth, now called El-Ghor." "The word is (also) applied to the valley between the Dead Sea and the Gulf of Akaba, to which alone the name is now given by the Arabs," ('Sin. and Pal.' p. 481). Hence it would appear that the wilderness of Maon was within the larger district called Arabah, or, the plain.

25. *To seek* him.] This last word has fallen out of the Heb. text.

into a rock.] Rather "**To the cliff.**"

and abode, &c.] The reading of the Sept. seems preferable: *which is in the wilderness of Maon,* describing the particular cliff or ridge which is meant.

26. *The mountain.*] *I. e.* the range composed of the rocky cliffs above named.

27. *Have invaded.*] The verb means *to strip,* or, *plunder, to make a raid,* or *to harry.* See the same word, Judg. ix. 33; 1 Sam. xxvii. 8, xxx. 14, xxxi. 8, &c.

28. *Sela-hammahlekoth.*] *I. e. the rock,* or, *cliff, of slipping away,* or *escaping.* Words of the same root are often applied to smooth slippery rocks, as Ps. xxxv. 6, lxxiii. 18, &c. For the providential incident by which David's life was saved, compare Isai. xxxvii. 9.

29. *At En-gedi.*] En-gedi (*the fountain of the kid*), anciently called Hazezon-Tamar

CHAPTER XXIV.

1 *David in a cave at En-gedi, having cut off Saul's skirt, spareth his life.* 8 *He sheweth thereby his innocency.* 16 *Saul, acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to pass, when Saul was returned from †following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

† Heb *after.*

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of †Saul's robe privily.

† Heb. *the robe which* was *Saul's.*

(Gen. xiv. 7; 2 Chr. xx. 2), from the palm-trees which used to grow there, still preserves the name of Ain-Djedy. The water of the fountain "is rather warm, but limpid, and delicious to the taste." At three minutes' ride from the fountain "ruins are plentifully scattered around, but all apparently of inferior buildings. There are also vestiges of enclosing walls, and massive abutments formed of huge stones." Ain-Djedy is situated about 200 yards from the Dead Sea, about the centre of its western shore. The approach to it is through most dangerous and precipitous passes. De Saulcy speaks of the skeletons of mules and camels which he saw scattered about in the descent of the Nakb-ain-Djedy, being the "remains of the victims" who had made "a single false step." He himself reached the level ground "nearly exhausted with anxiety and perspiration." But once there the scene was enchanting; plentiful and rich vegetation, a grove of trees, a variety of fruits, in short "a magnificent oasis, in which a multitude of birds were warbling harmoniously." Another feature in the scenery of Ain-Djedy which bears upon our history is the multitude of caverns in the limestone cliffs. "On all sides (says Robinson, i. 500) the country is full of caverns, which serve as lurking places for outlaws at the present day." One of these, a spacious one called Bir-el-Mauquouchieh, with a well in it suitable for watering sheep, close to the Wady Hasasa, De Saulcy thinks may have been the identical cavern in which David cut off Saul's skirt (vol. i. 198). The cliffs are still inhabited by numerous ibexes, or Syrian chamois (Stanley, 'Sin. and Pal.' p. 289), as well as the *Beden* or goat. Ain-Djedy was visited by Robinson, who has no doubt of its identity with En-gedi ('B. R.' i. 500-509). He also speaks of the danger of the precipitous pass by which En-gedi is approached, and the great luxuriance of its vegetation. A more suitable place for David's purpose cannot be imagined. It would be only six or seven hours from Maon.

at En-gedi.] Rather "**of En-gedi.**"

CHAP. XXIV. 2. *The rocks of the wild goats.*] To signify the craggy precipitous character of the country.

3. *To the sheepcotes, &c.*] "Among wandering tribes, for instance among the Algerine Arabs of the present day, caverns and grots are usually preferred for sheepcotes, because they offer both shelter and security."—De Saulcy, vol. i. p. 198, note. See above, xxiii. 29, note.

to cover his feet.] See Judg. iii. 24, note.

remained in the sides.] Rather "**were in the sides of the cave dwelling** or **abiding** there." Saul had come unwittingly to the very place where David and his men dwelt. Some of these caverns are very deep and spacious. See the description of a very large one in the Wady Charitun, on the road from Bethlehem to Ain-Djedy in V. de Velde, ii. 74. Any one near the mouth of the cave would be visible, but those in the recesses would be quite in the dark and invisible, especially if the incident occurred at night. The lviith Psalm, according to the title, was composed on this occasion.

4. *The day of which the Lord said, &c.*] This was the version by David's men of such Divine predictions as 1 Sam. xv. 28, xvi. 1, 12. Jonathan's words, xx. 15, xxiii. 17, show clearly that these predictions were known, and the version of them here given was a very natural one in the mouth of "David's men." Or the words may be rendered *Behold the day is come, on which the Lord hath said to thee* (*i. e.* now says to thee, by this significant act of His Providence) *Behold, I am giving thine enemy into thy hand, &c.* See verse 10. For *enemy* in the *Keri*, the *Cethib* has *enemies.*

the skirt, &c.] Literally, *the wing* of

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

† Heb. *cut off.*

7 So David †stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and †deliver me out of thine hand.

† Heb. *judge.*

Saul's robe (*mêil*, see above, ii. 19, note), whether on Saul at the time, or whether laid aside by him while in the cave, does not appear certain.

5. *David's heart smote him.*] He thought the action inconsistent with the respect which he owed to the king.

8. *David went out of the cave, &c.*] David doubtless trusted to his own skill in climbing the crags of the wild goats to elude any pursuit should Saul's men pursue him; but hoped that such a signal proof of his integrity as he was able to give would disarm Saul's resentment.

9. *Wherefore hearest thou men's words, &c.*] David was quite aware that there were flatterers at Saul's court who were continually inflaming his mind by their false accusations against David. This explains the language of many of the Psalms, as *e. g.* x. xi. xii. xxxv. and many more.

10. *Some bade me kill thee, &c.*] It is very doubtful whether the Hebrew can be so rendered. The natural construction of the sentence would be "The Lord had delivered thee into my hand, and bade me kill thee." See verse 4, note. But this is hardly a likely expression for David to have used. A mere change in the punctuation would give the sense expressed by the Vulgate, "**I thought to kill thee**," &c. (אֲמַר for אֹמֵר).

11. *My father.*] The respectful address of a junior and an inferior. See 2 K. v. 13, and comp. verse 16, xxv. 8; Ruth, ii. 8, iii. 10, &c.

know and see.] See xxiii. 22, note.

13. *As saith the proverb of the ancients.*] The whole verse is the proverb quoted, as is evident from the repetition of the words, *my hand*, &c., the use of which in verse 12 recalled the proverb to his mind.

14. *After whom, &c.*] This is another argument to deter Saul from his course. Was it consistent with the dignity of the king of Israel to lead armies in pursuit of a weak and helpless individual like David? He hoped, too, to cool down Saul's envy by such humble expressions concerning himself.

15. *The Lord judge, &c.*] So it is said of the son of David, that *He committed Himself to Him that judgeth righteously* (1 Pet. ii. 23).

plead my cause.] See Ps. xxxv. 1, and xliii. 1.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had †delivered me into thine hand, thou killedst me not.

† Heb. *shut up.*

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

CHAPTER XXV.

1 *Samuel dieth.* 2 *David in Paran sendeth to Nabal.* 10 *Provoked by Nabal's churlishness, he mindeth to destroy him.* 14 *Abigail understanding thereof,* 18 *taketh a present,* 23 *and by her wisdom* 32 *pacifieth David.* 36 *Nabal hearing thereof dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.* 44 *Michal is given to Phalti.*

AND [a]Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

[a] ch. 28 3. Ecclus. 46. 13, 20.

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20. *Thou shalt surely be king, &c.*] Here Saul is once more "among the Prophets," confirming with his own lips Samuel's predictions, xv. 28, 29, of the truth of which he had long been aware (xxiii. 17), and in his presumptuous opposition to which he furnishes a sad but instructive lesson how perilous it is to have "light without love." ('Christian Year,' 1st Sunday in Advent.)

21. *Swear now, &c.*] The same request which Jonathan made, xx. 15. The deep genealogical feeling of the Israelites breaks out here as so often elsewhere.

22. *David and his men, &c.*] Saul does not appear to have invited David to return to Gibeah, or to have given him any security of doing so with safety. David, with his intuitive sagacity, perceived that the softening of Saul's feelings was only momentary, and that the situation remained unchanged. Moreover, he had contracted fresh obligations to "his men." There was, therefore, nothing to be done but to return to the stronghold of the wilderness of En-gedi.

CHAP. XXV. 1. *And Samuel died, &c.*] No greater man had died in Israel since "Moses the servant of the Lord died . . . in the land of Moab . . . and he buried him in a valley in the land of Moab over against Beth-Peor," &c. (Deut. xxxiv. 5, 6, 8), where observe the strong similarity to the account here given of the death and burial of Samuel. What part Saul took we are not told, but the whole nation honoured him at his funeral as a national benefactor.

in his house at Ramah.] Probably in the court or garden attached to his dwelling-house. So Manasseh was *buried . . in his own house,* 2 Chr. xxxiii. 20, *i.e.* in the garden, 2 K. xxi. 18. The tomb where our Lord was laid was "in a garden," Joh. xix. 41. The place of sepulture of almost all the kings of Israel and Judah is mentioned in the Books of Kings and Chronicles. Josephus lays great stress upon the funeral honours paid to Samuel. "They wept for him a very great number of days, not looking on it as a sorrow for the death of another man, but as that in which they were every one themselves concerned. He was a righteous man, and gentle in his nature, and on that account he was very dear to God. Now he governed and presided over the people alone, after the death of Eli . . . twelve years, and eighteen years together with Saul the king" ('Antiq.' vi. xiii. 5).

the wilderness of Paran.] The Sept. has the far more probable reading *Maon.* The wilderness of Paran lay far off to the south, on the borders of the Wilderness of Sinai (Num. x. 12; 1 K. xi. 18), whereas the following verse (2) shows that the scene is laid in the immediate neighbourhood of Maon. If, however, Paran is the true reading, we must suppose that in a wide sense the wil-

2 And *there was* a man in Maon, whose ‡possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

‡ Or, *business.*

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and †greet him in my name:

† Heb. *ask him in my name of peace*

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we †hurt them not, neither was their ought missing unto them, all the while they were in Carmel.

† Heb. *shamed.*

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and †ceased.

† Heb. *rested.*

10 ¶ And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.

11 Shall I then take my bread, and my water, and my †flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*

† Heb. *slaughter.*

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derness of Paran extended all the way to the wilderness of Beersheba, and eastward to the mountains of Judah (Gen. xxi. 14, 21, xiv. 6, 7). See 'Dict. of Bible,' PARAN.

2. *Carmel.*] Not Mt. Carmel on the west of the plain of Esdraelon, but the Carmel close to Maon mentioned xv. 12, where see note.

very great.] *I.e.* rich. So it is said of Barzillai, that he was "a very great man" (2 Sam. xix. 32).

shearing his sheep.] Which was always a time of open-handed hospitality among flock-masters. See Gen. xxxviii. 12, 13; 2 Sam. xiii. 23, 24.

3. *Of the house of Caleb.*] According to the *Keri*, literally *a Calebite*. So the Vulgate takes it, and it is in favour of this sense that Caleb's possessions were in the south of Judah. Josh. xv. 13-19; 1 Chr. ii. 42. A form like *Calebite* occurs also, 1 Chr. ii. 9. Michaelis and others adopt the *Cethib*, "*according to his own will*"—he did just what he pleased. But this could hardly have been prefaced by the words *and he*. The Sept. and Josephus ('A. J.' vi. xiii. 6) render it κυνικὸς, as if from *celeb*, a dog. But this is clearly wrong.

6. *That liveth in prosperity.*] The Hebrew (לחי) is obscure, and is variously interpreted. The simplest rendering is, "**And ye shall say thus about (his) life**," *i.e.* with reference to his life, health, circumstances, &c., like the preceding "of peace" (marg.). The ו (*and* or *both*) before *to thee*, where it is redundant, is really the suffix *his*, and belongs to *life* (לחיו).

8. *A good day.*] The day of the sheep-shearing.

thy son David.] Above, xxiv. 11, 16.

9. *Ceased.*] The Heb. verb "to rest;" or "repose," is not elsewhere used in the sense of "to cease speaking," so that this meaning is somewhat doubtful. Perhaps it is better rendered, *and they rested*, after their long walk. Nabal's answer was possibly not given till next morning.

10. *Who is David, &c.*] See Judg. ix. 28, and note.

11. *My water.*] The mention of water indicates a country where water was scarce. Compare the earnestness with which Caleb's daughter in this very country begged of her father the "springs of water." (Josh. xv. 19.) Or "bread and water" may be equivalent to "meat and drink."

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he †railed on them.

† Heb. *flew upon them.*

15 But the men *were* very good unto us, and we were not †hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

† Heb. *shamed.*

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* a son of Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred ‖clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

‖ Or, *lumps.*

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all

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13. *Two hundred.*] See xxx. 10, 21-25.

the stuff.] Or "**baggage.**" See xvii. 20, 22, notes.

14. *Railed on them.*] The marginal reading, *he flew upon them*, is preferable. It is the same word (עיט) as *flew upon*, xiv. 32, xv. 19, and from which עיט *a bird of prey* (ἀετός) is derived.

16. *A wall.*] To protect them from the attacks of the Bedouins, &c. They were as safe with David's men around them as if they were dwelling in a walled town.

17. *Know and consider.*] Above, xxiii. 22, note.

a man cannot speak to him.] This is the reason why the young man came to Abigail instead of speaking to Nabal.

18. *Two bottles.*] Rather "**two skins,**" as the *nebel* properly means, each of which would contain many gallons. (See note at end of chapter.)

ready dressed.] (Heb. עשׂה, Gr. ποιεῖν) as Gen. xviii. 7; Judg. xiii. 15. In many passages (Exod. x. 25; Levit. iv. 20; Num. vi. 11, &c.) the word (both Heb. and Greek) has the further meaning of offering the slain animal in sacrifice.

parched corn.] See xvii. 17, and Ruth ii. 14, note.

clusters of raisins.] See xxx. 12; 2 Sam. xvi. 1; 1 Chr. xii. 40 (*bunches*, A.V.). The *tsimmukim*, called *simmuki* in Venice to the present day, were simply dried grapes, or raisins.

cakes of figs.] Expressed by one word as xxx. 12. In 2 K. xx. 7, the word *figs* is added.

20. *The covert of the hill.*] Probably a defile, or glen, literally *a secret place*, as xix. 2. She was riding down into this glen from one side, while David and his men were descending the opposite hill. It is perhaps mentioned that she came by this *secret place*, because she chose this path to escape observation from her husband or any one else.

21. *In vain.*] Literally, *for a falsehood*, a false expectation. Here and Jer. iii. 23, and frequently in the Psalms, it is used adverbially for *in vain*. It is a different word from *in vain* in Exod. xx. 7, though the use is very similar (Jer. ii. 30, iv. 30, &c.).

22. *Unto the enemies*, &c.] This is an unintelligible variation from the common form, *God do so to me and more also, if*, &c. (Ruth i. 17; 1 Sam. xx. 13, &c.) It is not

that *pertain* to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, † Heb. *ears.* I pray thee, speak in thine †audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, † Heb. *lay it to his heart.* †regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and from †avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. † Heb. *saving thyself.*

27 And now this ‖blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that †follow my lord. ‖ Or, *present* † Heb. *walk at the feet of,* &c.

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy

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even like 1 Sam. iii. 17, because there it is, God do so to *thee*, &c., if *thou*, &c. The Sept. read, *God do so to David;* the Syriac and Arabic, *God do so to his servant David.* If the Hebrew text is correct it must be explained by two constructions being mixed. "*God do so to David, &c., if I leave any alive*," and "God do so to David's enemies, &c., if any of them remain till the morning." The phrase which follows, which is also found at 1 K. xiv. 10, xvi. 11, xxi. 21, 2 K. ix. 8, and nowhere else, and which denotes the utter destruction of a family, is rightly explained to mean "*every male*," perhaps with the idea, "*down to the very meanest member of the household.*" In three out of four of the above passages, there is added, "him that is shut up and left in Israel."

23. *Fell . . . on her face.*] A still stronger expression than that used of David to Saul, xxiv. 8. See 2 Sam. i. 2; Gen. xvii. 3; Luk. xvii. 16.

26. *Now therefore, &c.*] There is no sense in the A.V., since the oath affirms nothing. The passage should be rendered as follows: *And now my lord, as the Lord liveth, and as thy soul liveth,* **it is** *the Lord* **that** *hath withholden thee* (literally, as true as that the lord liveth, &c., so true is it *that the Lord hath withholden*, &c.) *from coming* **into blood-guiltiness** (as verse 33), *and from* **saving** *thyself with thine own hand* (literally, and from thine own hand saving thee); **and** *now* **all** *thine enemies* **shall be as Nabal** (whom she considers as utterly impotent to hurt David, and as already thoroughly humbled before him), **and** (so shall) **all** *that seek evil to my Lord.*

27. *Unto the young men.*] She does not presume to offer it for the use of David himself.

28. *Forgive the trespass.*] As she had said in verse 24, *Upon me be this iniquity.* The acceptance of her present would be the token of this forgiveness.

for the Lord will make . . . a sure house.] Compare ii. 35, and 2 Sam. vii. 16; 1 K. xi. 38. Abigail's firm persuasion of David's kingdom stands upon the same footing as Rahab's conviction of God's gift of Canaan to the Israelites (Josh. ii. 9-13). Both testified to God's revelation and their own faith. This is doubtless the reason why Abigail's speech is recorded. What she adds of her own observation of David's blameless character well illustrates how reason concurs with prophecy in leading men to a settled faith in our Lord Jesus Christ. Compare Matt. xvi. 16; Luk. xxiii. 41, 42. As regards the connexion of her prayer for forgiveness with the announcement of David's future reign, it is fully explained by the closing words of verse 31. She is asking a full forgiveness, which is to be in force when David is at the height of his power. Compare Rahab's prayer above quoted.

29. *Yet a man is risen, &c.*] Rather, "**Though a man is risen**," &c. It is expressed generally, but of course points at Saul. *But*, rather "**yet**," answering *though.*

in the bundle.] Rather "**the bag**," in which

God; and the souls of thine enemies, them shall he sling out, †*as out* of the middle of a sling.

† Heb. *in the midst of the bought of a sling.*

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

† Heb. *no staggerings*, or, *stumbling.*

31 That this shall be †no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

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anything precious, or important to be preserved, was put, and the bag was then tied up. It is the same word as is also rendered *bundle*, Gen. xlii. 35, where it means the bag of money.

them shall he sling out, &c.] Where *God* must be the subject. The construction of the sentence is somewhat obscure. Another reading preserved by the Sept. and Vulg. gives the sense, "*But the soul of thine enemies shall be slung* (Vulg. 'rotabitur') *in the midst of the bought* (or hollow) *of the sling.*" The comparison is peculiarly appropriate as addressed to David, whose feat with his sling was so celebrated (1 Sam. xvii. 40).

31. *No grief.*] The word so rendered occurs nowhere else. Gesenius, Fürst, and other Hebraists give to it rather the sense of *a stumbling block.* The Vulgate renders it *singultus*, a sobbing. Nothing could be better adapted to abate David's anger than this speech, which proves Abigail to have been in every sense "a woman of good understanding." Her speech suggests the idea, which is in accordance with her character, that she must have been instructed by the Prophets. (Comp. 2 K. iv. 8-13.)

33. *Thy advice.*] Rather "**thy wisdom, or, discernment.**" See Prov. xi. 22 (*Discretion*, A. V.) Literally *taste.*

coming to shed blood, &c.] Rather, "**coming** (*i.e.* falling) **into blood-guiltiness,**" as verse 26.

36. *Heart was merry.*] See Judg. xvi. 25 note.

37. *And his wife, &c.*] Rather, "**that**" *his wife told him*, &c., "**and**" *his heart*, &c.

he became as a stone.] Probably his violent anger at hearing it brought on a fit of apoplexy to which he was disposed by the drunken revel of the night before. After lying senseless for ten days he died.

39. *Pleaded the cause, &c.*] See xxiv. 15, note.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went †after her; and she went after the messengers of David, and became his wife. † Heb. *at her feet.*

43 David also took Ahinoam [a]of Jezreel; and they were also both of them his wives. [a] Josh. 15 56.

44 ¶ But Saul had given [b]Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim. [b] 2 Sam. 3 14, 15.

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40. *Carmel.*] As above, verse 2, and xv. 12.

David sent us, &c.] There is no note of the exact interval that elapsed between Nabal s death and David's hearing of it, or, again, between David's hearing of it and his message to Abigail; nor is there any reason to suppose that the marriage took place with unbecoming haste. The widow of such a husband as Nabal had been could not, however, be expected to revere his memory. After the customary mourning of seven days, she would probably feel herself at liberty. See 2 Sam. xi. 26, note.

43. *Took.*] Perhaps meaning *had taken.* In the list of David's wives Ahinoam is mentioned first, 2 Sam. iii. 2; 1 Chr. iii. 1. But this may be only because her son was the first-born.

of Jezreel.] Not the well-known city of Samaria which gave its name to the plain of Esdraelon, but a town of Judah, near Carmel. Josh. xv. 56. Compare 1 Chr. iii. 1, iv. 3. The country of Ithra (2 Sam. xvii. 25) was probably the same Jezreel. David's now taking two wives was an indication of his growing power and importance as a chieftain. The number was increased to six when he reigned in Hebron (1 Chr. iii. 1), and still further when he became king of all Israel (2 Sam. v. 12, 13.) See above, note to 1 Sam. i. 2.

44. *Had given.*] There is no way in Hebrew of distinguishing the pluperfect from the perfect, but it is probable that the pluperfect here rightly indicates the order of the events. Saul's giving Michal to Phaltiel was intended to mark the final rupture of his own relations with David. Compare Judg. xiv. 20; 2 Sam. iii. 7, xvi. 21.

Phalti.] Or *Phaltiel* (2 Sam. iii. 15), where we read how he was compelled by Abner to restore Michal to David.

Gallim.] Only mentioned here and Isai. x. 30, where it appears to be a city of Benjamin, and to be in the neighbourhood of another town called *Laish*, from which it may be presumed Phaltiel's father derived his name.

ADDITIONAL NOTE on verse 18.

In Josh. ix. 4, 13, a different word is used (נאדות) but meaning the same thing. These leathern vessels varied in size, according to what skin they were made of, and the use they were to be put to. The smaller and more portable kind, which may not improperly be called *bottles*, were made of the skin of a kid. Larger ones of the skin of a he-goat. Bruce, in his travels, describes a still larger kind called *gerba*, made of an ox-skin, squared, which contained about 60 gallons, and two of which were a load for a camel. In Georgia the wine is stowed in large ox-skins, and moved in smaller ones of goats' or kids' skins. The Arabs invariably to this day carry their milk, water, &c., in such leathern vessels. Representations of skin-bottles of various sizes are seen on Egyptian monuments, and similar vessels filled with air are seen on the Assyrian sculptures, and are used at the present day in crossing the Euphrates and other rivers. Homer speaks of wine being carried in a "goat's skin," and in Spain and Italy wine is kept in skins to this day. One skin (נבל) of wine was a handsome present from Ziba, sufficient for David's household, and in proportion to two hundred loaves of bread, an hundred bunches of raisins, and a hundred of summer fruits, 2 Sam. xvi. 1. Compare the eatables mentioned in this verse. The provisions were all ready to Abigail's hand, having been provided for the sheep-shearing feast.

CHAPTER XXVI.

1 *Saul, by the discovery of the Ziphites, cometh to Hachilah against David.* 5 *David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse.* 13 *David reproveth Abner,* 18 *and exhorteth Saul.* 21 *Saul acknowledgeth his sin.*

AND the Ziphites came unto Saul to Gibeah, saying, [c] Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

[c] ch. 23. 19.

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and [d] Abner the son of Ner, the captain of his host: and Saul lay in the [‖] trench, and the people pitched round about him.

[d] ch. 14. 50. & 17. 55.

[‖] Or, *midst of his carriages.*

CHAP. XXVI. 1. *The Ziphites came unto Saul, &c.*] This verse is all but identical with xxiii. 19, only a little abbreviated; and as there is no intimation in it that the Ziphites came to Saul *again*, or, *a second time*, and as the incident related in this chapter of the meeting between Saul and David bears a strong general resemblance to that recorded in xxiv., and is of a nature unlikely to have occurred more than once, the enquiry naturally arises whether the event here narrated is really different from that in ch. xxiv., or whether it is the same event somewhat differently told. The points of resemblance are:—(1) The identity above named of xxvi. 1, with xxiii. 19. (2) The identity of position occupied by David, xxiii. 19, 24, and xxvi. 1, 3. (3) The fact of Saul and David being on the same hill at the same time, xxvi. 3, compared with xxiii. 26. (4) The special note of Saul's locality "by the way," xxvi. 3, and xxiv. 3. (5) The number of Saul's army on both occasions, 3000, xxvi. 2, xxiv. 2. (6) The speech of David's men, xxvi. 8, and xxiv. 4. (7) David's refusal to set forth his hand against the Lord's anointed, xxvi. 9, 11, and xxiv. 6. (8) The incident of David's taking Saul's spear from his bedside, xxvi. 12, compared with his cutting off the skirt of his garment (xxiv. 4), incidents which might possibly be identified if the skirt of the *mêil*, or garment, were hanging upon the spear. (9) Saul's sound sleep, xxiv. 3, and xxvi. 7. (10) David's expostulation and defence of himself, xxvi. 19, compared with xxiv. 9; xxvi. 20, compared with xxiv. 14; xxvi. 22-24, compared with xxiv. 10, 11; xxvi. 23, 24, compared with xxiv. 15. (11) Saul's words, xxvi. 17, compared with xxiv. 16. (12) Saul's avowal of his conviction of David's future greatness, xxvi. 25, compared with xxiv. 20, and confession of his own misconduct, xxvi. 21, compared with xxiv. 17, 18. (13) The termination of the interview as described xxvi. 25, compared with xxiv. 22. It may also be remarked that the two narratives may be brought into very near agreement if we suppose *David's men*, in xxiv. 3, to mean not the whole gang, but his two companions Ahimelech and Abishai; if we suppose David's coming into the cave to be not accidental, but the result of the *reconnoissance* mentioned in xxvi. 5, and give to the word ישבים, in xxiv. 3, its proper sense of "lying in ambush," waiting till all was quite still in the camp; and if we suppose that Abner and the people were encamped just outside the cave within which Saul lay, as it is natural to suppose they were. If we further suppose that one narrative relates fully some incidents on which the other is silent, there will remain no discrepancy of any importance. So that on the whole the most probable conclusion is that the two narratives relate to one and the same event. Compare the two narratives of the Creation, Gen. i. and Gen. ii. 4, sqq.; the two narratives of David's war against the Syrians under Hadarezer, 2 Sam. viii. and x.; those of the death of Ahaziah, 2 K. viii. 27, sqq., and 2 Chr. xxii. 9; and many instances in the Gospels as compared one with another.

3. *The hill of Hachilah.*] See above, xxiii. 19.

in the wilderness.] Viz. of Ziph. Above, xxiii. 14, 15.

he saw that Saul, &c.] Compare xxiii. 15.

4. *In very deed.*] An unusual expression, which occurs only in xxiii. 23.

5. *The trench.*] (As the Targum), but rather "**the waggons.**" See above, xvii. 20. The Sept. render it here, and verse 6, by λαμπήνη, a covered chariot. The Syriac and Arabic by *the track*, or, *path*. The Vulg. has *tentorium*. The change of one letter (י for ו) would turn the word into *mêil* (מעיל), as in xxiv. 5, and give the sense that Saul was sleeping in his cloak.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

† Heb. *shut up.*

8 Then said Abishai to David, God hath †delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, *As* the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

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6. *Abimelech the Hittite.*] Only mentioned here. Uriah was also a Hittite.

Abishai.] First mentioned here. He was son of Zeruiah, David's sister, but probably about the same age as David. He became very famous as a warrior, 2 Sam. xxiii. 18, but was implicated with his brother Joab in the murder of Abner in retaliation for the death of their brother Asahel, 2 Sam. iii. 30. See also 2 Sam. ii. 18, x. 14, xviii. 2, 5, 12, xxi. 17; 1 Chr. xviii. 12.

7. *By night.*] Probably the next night. The description in this verse is quite compatible with David and his companion being hid in the cave.

8. *God hath delivered, &c.*] See xxiv. 4.

9. *Destroy him not.*] David's abstinence under such provocation, and with such a tempting opportunity, was truly admirable.

12. *Saw it nor knew it.*] xxiii. 22, note.

a deep sleep from the Lord.] Compare Gen. ii. 21.

14. *That criest to the king.*] This seems to connect this narrative with xxiv. 8, where David cried, My lord the king.

15. *A* valiant *man.*] Literally, *a man* (איש). This is rather a peculiar use of the word, but iv. 9 may be compared, where *be men* is equivalent to "be brave men." The word איש, *the great man*, is also opposed to אדם, *the mean man*, Isai. ii. 9.

who is like to thee, &c.] This incidental testimony to Abner's great eminence as a warrior is fully borne out by David's dirge at Abner's death, 2 Sam. iii. 31-34, 38, as well as by his whole history. At the same time David's bantering tone in regard to Abner, coupled with what he says in verse 19, makes it probable that David attributed Saul's persecution of him in some degree to Abner. Abner would be likely to dread a rival in the young conqueror of Judah. Considering Abner's great power and influence, it seems likely, too, that he would have been able to restrain Saul, backed as he would be by Jonathan, from persecuting David, had he been so disposed. Abner's enmity to David is also confirmed by his conduct after Saul's death,

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* †worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

† Heb. *the sons of death.*

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him †accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from †abiding in the inheritance of the LORD, saying, Go, serve other gods.

† Heb. *smell.*

† Heb. *cleaving.*

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every

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2 Sam. ii. 8. If this was the case, we have another instance of David's wonderful magnanimity and generosity of character in his treatment of Abner, 2 Sam. iii.

17. *Saul knew David's voice.*] xxiv. 16.

18. *Wherefore doth my lord, &c.*] xxiv. 9-11.

19. *If the Lord have stirred thee up.*] The meaning of this passage, which has been obscured by commentators, is clear from the preceding history. "An evil spirit from God" "troubling him" was the beginning of the persecution. And this evil spirit was sent in punishment of Saul's sin, 1 Sam. xvi. 1-14. If the continued persecution was merely the consequence of this evil spirit continuing to vex Saul, David advises Saul to seek God's pardon, and, as a consequence, the removal of the evil spirit, by offering a sacrifice. But if the persecution was the consequence of the false accusations of slanderers, then "cursed be they before the Lord."

saying Go serve, &c.] Not that his enemies used these words, but they express the consequence of their actions. They drove David out from the only land where Jehovah was worshipped, and forced him to take refuge in the country of heathen and idolaters. The idea of banishment into foreign lands being equivalent to the worship of false gods is also found in Deut. iv. 27, 28, xxviii. 36, 64. For a beautiful expression of David's feelings at being cut off from the worship of Jehovah, see Ps. xlii. xliii. lxxxiv. cxliii. For the idea of the worship of false gods or of the true God being influenced by the country in which a person lives, see Ruth i. 15, 16, and 2 K. v. 17.

the inheritance of the Lord.] See x. 1; 2 Sam. xiv. 16, xx. 19, xxi. 3; Exod. xv. 17; Deut. xxxii. 9, &c.

20. *Let not my blood, &c.*] In these words David simply pleads for his life. Compare xiv. 45.

before the face of the Lord.] Suggesting, as xxiv. 12, that the Lord would avenge his death.

for the king of Israel, &c.] His own insignificance is another reason why he should be spared. Compare xxiv. 14. It was unworthy of Saul's greatness to pursue a helpless person like David with such animosity.

a partridge.] Literally *the caller*, from its well-known call or cry. See Jer. xvii. 11.

21. *I have sinned.*] Compare xv. 30.

my soul was precious, &c.] xxiv. 17-19. There is no hint of a former escape.

I have played the fool, &c.] Nothing can be more humble than Saul's confession; and there is not the slightest pretence for saying with Keil that Saul appears more hardened in this narrative than in that of ch. xxiv.

22. *Behold the king's spear!*] So the *Keri*. But the *Cethib* has *Behold the spear, O king!*

23. *The Lord render to every man his righteousness, &c.*] In xxiv. 17-19 this sentiment

man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD'S anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

1 *Saul hearing David to be in Gath seeketh no more for him.* 5 *David beggeth Ziklag of Achish.* 8 *He, invading other countries, persuadeth Achish he fought against Judah.*

† Heb. *be consumed.*

AND David said in his heart, I shall now †perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag

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is put into Saul's mouth, not David's. For a similar variation, see Matt. xxi. 41 compared with Luke xx. 16, and Matt. xviii. 1 compared with Mark ix. 33. For the sentiment, see Ps. xviii. 20-24.

24. *Deliver me out of all tribulation.*] See Ps. xviii. title, and verse 6, 19, 48, &c.

25. *Thou shalt do, &c.*] Literally, *Doing thou shalt do, and prevailing thou shalt prevail.* The sense is equivalent to xxiv. 20.

Saul returned to his place.] Viz. to Gibeah, *to his house*, as it is, xxiv. 23. Compare xxvii. 5, *a place.* The word *place* is used interchangeably with *city*, Num. xxi. 3, compared with Judg. i. 17. See also Num. xxiv. 25 (the language of which is identical with this verse); Gen. xviii. 33, xxxi. 55, &c.

CHAP. XXVII. 1. *In his heart.*] Rather "to himself," literally *to his heart.*

perish by the hand.] Rather, with all the versions, "Fall into the hand of."

2. *David arose, &c.*] No doubt he sent messengers beforehand to ascertain that Achish would receive him. Being now at the head of a warlike band of six hundred men, and being the enemy of Saul, he was a valuable ally to Achish.

son of Maoch.] Called *son of Maachah*, 1 K. ii. 39.

3. *Dwelt at Gath.*] Perhaps at this time he formed the friendship with Ittai the Gittite, which appears 2 Sam. xv. 19, xviii. 2.

every man with his household, &c.] This is mentioned, together with the fact of David's wives being present, to prepare the way for the narrative in ch. xxx.

4. *He sought no more, &c.*] Thus justifying David's hope in verse 1.

5. *Why should thy servant dwell, &c.*] David, with characteristic Oriental subtlety, suggests as a reason for leaving Gath that his presence was burdensome and expensive to the king. His real motive was to be more out of the way of observation and control, so as to act the part of an enemy of Saul, without really lifting up his hand against him and his own countrymen of Israel.

6. *Ziklag.*] This was properly one of the cities of Simeon within the tribe of Judah (Josh. xv. 31, xix. 5), but had been taken possession of by the Philistines. The exact situation of it is uncertain, though it is mentioned as existing after the return from Babylon (Neh. xi. 28). The narrative in ch. xxx. 9-21, shows that it was in the south of Judah,

that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

† Heb. *the number of days.* † Heb. a year *of days.*

7 And †the time that David dwelt in the country of the Philistines was †a full year and four months.

8 ¶ And David and his men went up, and invaded the Geshurites, and the ‖Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

‖ Or, *Gerzites.*

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, ‖Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

‖ Or, *Did you not make a road,* &c.

11 And David saved neither man nor woman alive, to bring *tiäings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel †utterly to abhor him; therefore he shall be my servant for ever.

† Heb. *to stink.*

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but north of the brook Besor, of which, however, the situation is unknown.

unto this day.] This phrase, coupled with the title, *the kings of Judah*, implies that this was written after the revolt of Jeroboam, and before the Babylonish captivity.

7. *The country, &c.*] Literally, *the field*, in opposition, as appears from verse 5, to the city. For the use of this word, see Ruth i. 1, note.

a full year, &c.] (ימים). Josephus had a different reading. He reduces the time to four months and twenty days. For the Hebrew use of "days," see Judg. xiv. 8, note, and xix. 2, note, in which latter passage singularly enough, the enumeration of time is identical with that before us. Literally, in both places, *Days four months.* The only difference is the insertion of *and* here, before *four months*, which is wanting in Judg. xix. 2.

8. *The Geshurites.*] This tribe is mentioned as bordering upon the Philistines, and as being within the borders of the Land of Promise, Josh. xiii. 2. From the expression *went up*, they would appear to have lived on the mountainous district which terminates the desert on the north-east. They were a different tribe, or, at least, a different branch of it, from the Geshurites who lived on the north-east border of Bashan, and were Arameans, 2 Sam. xv. 8, iii. 3, &c.

the Gezrites.] This would mean, inhabitants of Gezer. But Gezer (Josh. x. 33, xii. 12) lay far to the north, some fifty miles off. The *Cethib* has *Gerzites*, who are otherwise unknown, but may be connected with those who gave their name to Mount Gerizim.

Amalekites.] See xv. 2, note.

as thou goest to Shur.] See xv. 7, note.

9. *The sheep and the oxen, &c.*] The same enumeration of the wealth of the Amalekites is found in xv. 3, 9, 14, 21. It indicates a nomad tribe.

10. *Whither, &c.*] The present Hebrew text cannot be so rendered, and, indeed, can mean nothing but *You have not invaded, &c.*, or, rather, *Do not invade.* But this does not make sense. The Sept. and the Vulg. read *against whom* (על מי) *made you invasion?*

south of the Jerahmeelites.] *I. e.* the descendants of Jerahmeel, the son of Hezron, the son of Perez, the son of Judah (1 Chr. ii. 5-9). These descendants are enumerated (1 Chr. ii. 25, sqq.). They were therefore a portion of the "south of Judah."

the Kenites.] See Judg. i. 16, note, iv. 11, and for their near neighbourhood to Amalek, see xv. 6.

11. *To bring tidings.*] The word *tidings* is not expressed, and can scarcely be understood. The sense rather is "**to bring them to Gath**," as captives and slaves. The prisoners taken would naturally have been part of the spoil, but David dared not to bring them to Gath lest his deceit should be discovered. Obviously these tribes were allies of the Philistines.

so will be his manner.] The A. V., following the Masoretic punctuation, rightly puts these words into the mouth of the supposed captives, not, as Thenius and Keil, into that of the narrator. This appears from the *so . . . and so*, which must both belong to the same speech, and from the phrase *his manner*, where *his* must refer to the immediately preceding *David.*

CHAPTER XXVIII.

1 Achish putteth confidence in David. 3 Saul, having destroyed the witches, 4 and now in his fear forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, hearing his ruin, fainteth. 21 The woman with his servants refresh him with meat.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now [a]Samuel was dead, and all [a] ch. 25. 1. Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the

CHAP. XXVIII. 2. *Thou shalt know, &c.*] David was obliged to dissemble here, as also xxix. 8, hoping, no doubt, that something would happen to prevent his fighting against his king and country, as, by God's mercy, actually came to pass.

keeper of mine head.] Captain of his bodyguard.

3. *Now Samuel, &c.*] The narrative as regards David is interrupted to introduce a parallel narrative concerning Saul, which shows how he was affected by this same Philistine war. Samuel's death and burial had been narrated (xxv. i.). It is mentioned again here as the key to the events of this chapter.

even in his own city.] The ו, here translated *even*, is omitted in the Sept. and Vulg., and seems manifestly redundant, and out of place.

and Saul had put away, &c.] This is another historical fact necessary for the explanation of what follows. It does not appear when Saul had suppressed witchcraft, probably in the early part of his reign.

those that had familiar spirits.] For the meaning of אבות, see verse 7, note.

wizards.] Derived from *wise*, and *wit*, exactly represents the Hebrew word, which means, a *knowing*, or, *wise* man. The two are joined together in Deut. xviii. 11, where the resort to all such sorceries is prohibited.

4. *And the Philistines, &c.*] A repetition of verse 1, in order to keep the connexion of the events clear and distinct.

Shunem.] In Issachar (Josh. xix. 18), and the abode of Abishag and of the Shunammite woman, 1 K. i. 3; 2 K. iv. 8, sqq. It is with great probability identified with the modern *Solam*, three miles north of Jezreel, and five from Gilboa, in full view of Carmel, and surrounded by the finest corn-fields in the world ('Dict. of Bible'). For a full description of the locality, see Robinson, 'B. R.' ii. 324, by which it appears that it is situated on the south-western declivity of little Hermon, opposite Jezreel, and Mount Gilboa, and separated from them by the deep valley of Jezreel. Eusebius mentions Σουλῆ as existing in his time five miles (near eight) from Mount Thabor, and identifies it with the Shunem of Joshua xix. (See 'Onomasticon.') The Philistines either advanced along the sea-coast, and then entered the valley of Jezreel from the west—the same route, only in the opposite direction, as that taken by the Midianites, who, coming to the valley of Jezreel from the Jordan, penetrated as far as Gaza (Judg. vi. 4, 33)—or else they came by the present road right through Samaria, starting from Aphek, xxix. 1, note.

Gilboa.] Now called *Jebel Fukûah.* But the ancient name is preserved in the village of *Jelbon*, situated on the south side of the mountain. Stanley thinks that Saul encamped nearly on the same ground as Gideon had done ('Sin. and Pal.' p. 337). See xxix. 1, note.

5. *Saw the host, &c.*] He could see their strong camp on the heights of Shunem, on the other side of the plain.

his heart ... trembled.] It is remarkable that the spring by which Gideon pitched was called *the spring of trembling* (Harod, Judg. vii. 1), and here we read again that Saul, encamped near the same spring, *trembled* greatly. It looks as if these two events had both contributed to give it the name of *Harod, i.e.* trembling. Compare the double account of the names of *Beer-sheba, Mahanaim, &c.*

6. *When Saul enquired of the Lord, &c.*] It is said (1 Chr. x. 14) that one reason why

LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

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the Lord slew Saul, and gave his kingdom to David, was because he *enquired not of the Lord*. The explanation of this apparent discrepancy is not to be found in the use of different Hebrew words for to *enquire* in the two passages (Wordsworth in l.), but rather in the fact that enquiring of the familiar spirit was positively antagonistic to enquiring of the Lord. That Saul received no answer when he "enquired of the Lord" was a reason for self-abasement, and self-examination to find out and, if possible, remove the cause, but was no justification whatever of his sin in asking counsel of familiar spirits. For this he is justly described as one who "enquired of a familiar spirit, and enquired not of the Lord." *By dreams*, which was an immediate revelation to himself; *by Urim*, which was an answer through the high-priest clothed in the ephod; *by Prophets*, which was an answer conveyed through some seer speaking by the Word of the Lord, as xxii. 5.

7. *Enquire.*] A different word from that used in verse 6, though nearly synonymous with it. It is more frequently applied to enquiry of a false god, as *e.g.* 2 K. i. 2, 3, 6, 16; Isai. viii. 19, xix. 3. Compare, on the other hand, Deut. xviii. 11, and see also 1 Chr. x. 13, 14.

a woman that hath a familiar spirit.] Literally, *a woman mistress*, or, *owner of* אוֹב (*ôb*). The word (*ôb*) means *a skin bottle* (Job xxxii. 19), and hence appears to mean the distended belly of the *ventriloquist*, by which word the Sept. always renders *ôb*. Thence it is applied both to designate the male or female ventriloquist as in verses 3 and 9, and Deut. xviii. 11; 2 Chr. xxxiii. 6; and also the *spirit* which was supposed to speak from the belly of the ventriloquist. In this sense it is used in verses 8 and 9, and Isai. xxix. 4.

En-dor.] "Seven or eight miles from the slopes of Gilboa" ('Dict. of Bible'), on the north of little Hermon, where the Philistines were encamped; so that Saul must have run great risks in going there. En-dor, the spring of Dor, was within the borders of Issachar, but belonged to Manasseh (Josh. xvii. 11). It was memorable for the defeat of Sisera, Ps. lxxxiii. 10. The name still survives in the modern village of *Endor* (Robins., ii. 360). Eusebius describes it as four miles south of Tabor.

8. *Disguised himself.*] The same word as 1 K. xx. 38.

divine.] (קסם), a word, like most of those describing illicit vaticinations, of Syriac origin. For its use see Deut. xviii. 10, 14; 2 K. xvii. 17; Josh. xiii. 22; 1 Sam. vi. 2, &c.

the familiar spirit.] See verse 7, note.

bring me him up.] The art of the ventriloquist seems to have been always connected with necromancy. The Greeks had necromancers who were called Psychagogi, and who called up departed spirits to give answers to those who consulted them. There was a temple at Heraclea, near Olympia, where Pausanias consulted the Manes of Cleonice, see Plut. 'Life of Cimon,' and one at Phigalia, in Arcadia, also consulted by him. See Pausan. 'Laconic.' iii. 17. 9. In Deut. xviii. the *consulter with familiar spirits*, the *wizard* and the *necromancer* (one who enquires of the dead) are joined together. But it does not follow that ventriloquism was the *only* form of necromancy.

9. *Those that have familiar spirits.*] In the Hebrew simply *ôboth*. See above, verse 7, note.

11. *Bring me up Samuel.*] Archbishop Trench observes on this passage, "All human

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

† Heb. *What is his form?*

14 And he said unto her, †What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither †by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

† Heb. *by the hand of prophets.*

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done ‖to him, [b]as he spake by †me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

‖ Or, *for himself.* [b] ch. 15. 28. † Heb. *mine hand.*

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

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history has failed to record a despair deeper or more tragic than his, who, having forsaken God and being of God forsaken, is now seeking to move hell, since heaven is inexorable to him; and infinitely guilty as he is, assuredly there is something unutterably pathetic in that yearning of the disanointed king, now in his utter desolation to change words once more with the friend and counsellor of his youth, and if he must hear his doom, to hear it from no other lips but his" ('Shipwrecks of Faith,' p. 47).

12. *When the woman saw Samuel, &c.*] It is manifest from this, both that the apparition of Samuel was real, and also that the woman was utterly unprepared for it. "None was more amazed at the success of her necromancies than the sorceress herself" (Trench, as above).

Why hast thou deceived me, &c.] She perhaps inferred that Samuel would have answered the call of none inferior to the king. Or may be the presence of an inhabitant of the world of spirits brought a sudden illumination to her mind.

13. *I saw gods, &c.*] *Elohim.* This is manifestly wrongly rendered in the plural, for Saul's question immediately follows, What is his form? the form of the person she had described as *Elohim.* It is possible that *Elohim* is here used in a general sense of a *supernatural* appearance, either angel or spirit. It is also applied to earthly potentates, Ps. lxxxii. 1, 6.

ascending out of the earth.] Hell, or the place of the departed, is always represented as *under the earth.*

14. *A mantle.*] the *mêil*, see ii. 19, note.

he stooped with his face, &c.] As David did to Saul (xxiv. 8). This impulsive reverence on the part of the king to his former subject is a striking testimony to Samuel's illustrious character.

17. *To him.*] The Sept. and Vulg., and several Heb. MSS., read *to thee.* If the present Heb. text is right, it must be rendered "**for himself**," as in the margin.

as He spake by me.] As recorded xv. 28. Here the additional information is given that DAVID is the neighbour meant. The truth of the saying in xv. 29, must have recurred to Saul with terrible force, as well as his own folly in thus fighting against God.

hath rent.] xv. 27, 28.

19. *Also deliver Israel.*] Rather "**will deliver Israel also**," the force of the saying lying in this, that Saul had not only brought ruin upon his own house, but upon Israel also.

with me.] *I.e.* in hell (hades). Compare 2 Sam. xii. 23; Isai. xiv. 9, 10; Ezek. xxxii. 18, sqq.

the Lord also shall deliver, &c.] This seems at first sight to be a mere repetition of the first clause, and out of place. But the word *host* should be rendered "**camp**," as Judg.

† Heb. *made haste, and fell with the fulness of his stature.*

20 Then Saul †fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER XXIX.

1 David marching with the Philistines, 3 is disallowed by their princes. 6 Achish dismisseth him, with commendations of his fidelity.

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

3 Then said the princes of the

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vii. 17, 18, 19, &c., and then the force of the clause will be that when Saul and Jonathan fell the camp should be plundered by the conquerors, as it came to pass, xxxi. 8; 2 Sam. i. 10.

20. *All along.*] Rather "**his full length**," literally, *the fulness of his stature.* Another instance of Saul's violent, impulsive character.

21. *I have put my life, &c.*] See the same phrase for running a great risk of one's life, xix. 5; Judg. xii. 3; Ps. cxix. 109.

23. *He arose . . . and sat.*] As Isai. lii. 2, *Arise, and sit down.*

the bed.] Rather "**the bench**," such as in the East still runs along the wall, furnished with cushions, for those who sit at meals. Esth. i. 6; Ezek. xxiii. 41.

24. *Unleavened bread.*] There was no time to leaven the flour and let it rise, Exod. xii. 39.

CHAP. XXIX. 1. *Aphek.*] It seems most probable that this is the same place as the Aphek mentioned as the camping-place of the Philistines in iv. 1, as, if a different place were meant, some distinctive description would probably have been added. It is also unlikely that the Philistine lords would have suffered David to march with them all the way to Jezreel, and into the immediate neighbourhood of Saul's army (as they suppose who seek for another Aphek near Gilboa), which he might easily join if offended by the Philistines. It is much more probable that they mustered at Aphek in Mount Ephraim (which perhaps had been retained by the Philistines as a garrison), and there objected to David proceeding any further.

a fountain.] The Sept. read *En-dor.* But the Hebrew text has "**the fountain**," meaning, probably, the fine spring *Ain-Jalud*, as it is now called. See Robinson, iii. 168, and above, xxviii. 5, note. It is impossible to say what the peculiar circumstances were which led to the struggle between Israel and the Philistines taking place on this occasion so far north as the plain of Jezreel. Possibly it was connected with some movements of the Aramaic tribes to the north of Palestine. See 2 Sam. viii.

2. *The lords.*] See Judg. iii. 3, note, and xvi. 5, note.

by hundreds and by thousands.] The military divisions of their army, as of the Israelites likewise. See above, viii. 12, note.

with Achish.] They formed his body-guard, xxviii. 2.

3. *The princes.*] The change of word from

Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto
[a] 1 Chron. 12. 19. him, [a]Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying,
[b] ch. 18. 7. & 21. 11. [b]Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [†] the lords favour thee not.

† Heb. *thou* art *not good in the eyes of the lords.*

7 Wherefore now return, and go in peace, that thou [†]displease not the lords of the Philistines.

† Heb. *do not evil in the eyes of the lords.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been [†]with thee unto this day, that I may not go fight against the enemies of my lord the king?

† Heb. *before thee.*

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee:

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lords (סרנים) to *princes* (שרים), twice here and twice in verse 4 and verse 9, is singular. The Sept. has throughout *Satraps.*

he fell unto me.] The regular word for deserting and going over to the other side. See Jer. xxxvii. 13, xxxviii. 19, &c. The words *unto me* seem to have fallen out of the text. They are expressed in all the versions.

4. *With the heads, &c.*] Compare 1 Chr. xii. 19.

5. *Of whom they sang, &c.*] See xxi. 11, xviii. 6-8.

6. *As the Lord liveth.*] The swearing by JEHOVAH seems strange in the mouth of a Philistine. But probably not the *ipsissima verba*, but only the sense of this and such like speeches, is preserved.

thy going out, &c., is good in my sight.] Either *I am perfectly satisfied with all thy past conduct*, or, *I should have been satisfied for thee to continue in the camp, &c.* The first seems to be the meaning.

8. *David said unto Achish, &c.*] Beyond all doubt David spake this in subtlety in order to conceal his inward satisfaction at not being compelled to fight against Saul and the Israelites, and to keep up in the mind of Achish the notion of his being a sworn foe to Saul. See xxvii. 10-12.

9. *I know, &c.*] It seems a strange expression to say "I know that thou art good in my sight." Thenius would read, *Thou knowest, &c.*, but without any authority of MSS. or versions. But the words may be rendered *I know it, for thou art good, &c., i.e.* I fully assent to all you say as to your own innocence, for you are as good, &c. For this use of ידעתי *I know*, compare Gen. xlviii. 19.

10. *With thy master's servants.*] This is not a natural expression for Achish to apply to David's band, unless he partook of the suspicions of the lords, which he does not appear to have done. But the clue to it may be found in 1 Chr. xii. 19-21, where it appears that a considerable number of Manassites fell to David just at this time, and went back with him to Ziklag. It is therefore to these new comers that Achish applies the expression (and with propriety) "thy master's servants." It is impossible not to recognise here a merciful interposition of Providence, probably in answer to many prayers, by which David was not only saved from the necessity of fighting against his king and country, but sent home just in time to

and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

CHAPTER XXX.

1 The Amalekites spoil Ziklag. 4 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was †grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

† Heb. *bitter.*

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

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recover his wives and property from the Amalekites (ch. xxx.). That David maintained his position by subtlety and falsehood, which were the invariable characteristics of his age and nation, is not in the least to be wondered at. No sanction is given by this narrative to the use of falsehood.

CHAP. XXX. 1. *On the third day.*] This indicates that Aphek was three days' march from Ziklag, say about fifty miles, which agrees very well with the probable situation of Aphek (xxix. 1, note). From Ziklag to Shunem would not be less than eighty or ninety miles.

the Amalekites.] Doubtless in retaliation of David's raids (xxvii. 8, 9).

the south.] Viz. of Judah, the technical name for it. See verse 14, and xxvii. 10, and Josh. xv. 21, 31.

2. *They slew not any.*] Owing to the absence of all the men with David there was no resistance, and consequently the women and children were carried off as booty.

6. *The soul of all the people was grieved.*] For the phrase *bitter of soul*, see i. 10, xxii. 2, note; Judg. xviii. 25; and 2 Sam. xvii. 8. "**Exasperated**" would more nearly express the force of the phrase here. It is the anger arising from grief like that of "the bear robbed of her whelps." For the threat to *stone* David, compare Exod. xvii. 4; Num. xiv. 10.

David encouraged himself, &c.] Many of the Psalms are a beautiful illustration of this saying. See *e.g.* Ps. iii. 6, vi. xiii. xvi. xvii., &c.

7. *David said to Abiathar, &c.*] By which we learn that Abiathar continued to abide with David, ever since he joined him at Keilah, xxiii. 6, xxii. 20; 1 K. ii. 26. On enquiry of the Lord by the ephod, see Judg. i. 1, note, xxii. 13, &c. It will be observed that here, and at xxiii. 10-12, there is not a vestige of the Jewish notion that the answers were given by the shining out of the stones in the breastplate of the ephod. The answers were evidently given by the Word of the Lord in the mouth of the high-priest. Compare Joh. xi. 51.

8. *Thou shalt surely overtake, &c.*] The original is much more terse and pointed than

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening

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the A. V.: "**Pursue! for thou shalt overtake, and set free.**"

9. *Six hundred men.*] David's own band of veteran warriors, xxvii. 2. The new recruits who had joined him (above, xxix. 10, note), were not trained enough for such a rapid and dangerous expedition.

Besor.] With the article. *The torrent of good tidings*, thought to be the stream of the *Wady Sheriah* which enters the sea a little south of Gaza.

those that were left behind.] As related in verse 10.

10. *Faint.*] The verb (*pagar*) only occurs here, and verse 21, but the substantive (*peger*), *a corpse*, is common.

11. *They found.*] Lighted upon accidentally, happened upon.

12. *Cake of figs, &c.*] See above, xxv. 18, note.

three days and three nights.] Indicating that at least so long a time had elapsed since the sack of Ziklag.

14. *The Cherethites.*] Manifestly here used as synonymous with *Philistines*, as appears by comparing verse 16. In like manner in Ezek. xxv. 16, the *Cherethim* are spoken of as an integral part of the Philistines, and so again Zeph. ii. 4-7, in which latter passage the Cherethim seem to be connected (as in our text) with the southern extremity of Philistia, viz. Gaza and Askelon. In David's reign the body-guard commanded by Benaiah consisted of Cherethites and Pelethites (*i. q.* Philistines?) and a picked corps of six hundred men of Gath commanded by Ittai the Gittite. It would seem from this that the Cherethites and Philistines were two kindred and associated tribes, like Angles and Saxons, who took possession of the sea-coast of Palestine, of whom the Philistines, being the most powerful, gave their name to the country and the nation in general, though that of the Cherethites was not wholly extinguished. Many persons connect the name Cherethite with that of the island of Crete.

15. *Nor deliver me into the hands of my master.*] A touching instance of the natural love of liberty, and the odious character and injustice of slavery.

17. *The twilight.*] Twilight is a doubtful word, being applicable alike to the early morning and the early evening. It is not likely that the Amalekites should be eating and drinking and dancing before sun-rise. It is best, therefore, to understand here the evening twilight, and to suppose that the fight was continued till the evening of the next day, when the darkness put an end to the pursuit, and four hundred men contrived to

† Heb. *their morrow.* of †the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ‖saluted them.

‖ Or, *asked them how they did.*

22 Then answered all the wicked men and *men* of Belial, of †those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

† Heb. *men.*

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day †forward, that he made it a statute and an ordinance for Israel unto this day.

† Heb. *and forward.*

26 ¶ And when David came to Ziklag, he sent of the spoil unto the

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escape on camels. David remained complete master of the camp and all the booty.

of the next day.] This, and not the margin, seems to be right. The word translated *next day* is probably an adverb. If a conjecture is admissible, the change of a single letter (ר for ו) would turn למחרתם into למחותם, *to wipe them out, i.e.* utterly destroy them, so that not a man escaped, &c. If the *twilight* is the morning twilight, as the contrast between *twilight* and *evening* rather suggests, the natural explanation would be that David arrived at night and found them drinking and dancing, but put off his attack till the twilight when they were still sleeping securely after their revelry.

young men.] Perhaps here in the sense of *servants* (as in verse 13), those who had the charge of the camels.

18. *Recovered — rescued.*] The Hebrew word is the same in both cases, and in verse 8, but different from verse 19. To "**deliver** or **set free**" is the exact meaning of it.

19. *That they had taken to them.*] The sense is, "**that they** (the Amalekites) **had taken possession of.**" *To them* means *for themselves*, but is nearly redundant. See Gesen., 'Thes.'

20. *And David took, &c.*] The meaning is, *and David took all the sheep and oxen which the Amalekites drove* (*i.e.* had in their possession) *before that acquisition of cattle* (viz. before what they took in their raid to the south), *and they* (the people) *said, This is David's spoil.* This was his share as captain of the band, just as Gideon had all the gold ear-rings (Judg. viii. 24-26). All the other plunder of the camp —arms, ornaments, jewels, money, clothes, camels, accoutrements, and so on—was divided among the little army. David's motive in choosing the sheep and oxen for himself is evident from verse 26-31. They were the most acceptable presents he could make to his friends in Judah.

cattle.] Literally, *something bought* or *acquired*, thence specially *cattle, i. e.* sheep and oxen. Here it may be either rendered *acquisition of cattle*, or simply *cattle*, "before that cattle," meaning "before they drove that cattle." See Gen. xxxi. 18.

24. *As his part, &c.*] A striking example of the justice and fairness of David's character, and of his firmness in enforcing such conduct among his followers. Compare Josh. xxii. 8. In like manner Polybius (x. xvi. 5) relates of Publius Scipio that in the division of the spoil after the capture of Nova Carthago, he divided it equally amongst all his troops, and that both the reserve, and those who guarded the tents, and the sick, and those detached on any special service, all had an equal share with those who were actually engaged.

elders of Judah, *even* to his friends, saying, Behold a †present for you of the spoil of the enemies of the LORD;

† Heb. *blessing.*

27 To *them* which *were* in Bethel, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where

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27. *Bethel.*] It appears from 1 Chr. iv. 30 that there was a place called *Bethuel* (בתואל), quite in the south near Beer-sheba, Hormah, and Ziklag; and from Josh. xix. 4 (where it is written *Bethul* (בתול) that it was one of the cities of the Simeonites. This is doubtless the place here meant, not Bethel.

South Ramoth.] Or rather "**Ramoth of the South**' country" (above, xxvii. 10, xxx. 1, 14), so called to distinguish it from Ramoth-Gilead. In Josh. xix. 8 it is called *Ramath of the South*, and was one of the Simeonite cities. It is perhaps the same as Ramath-lehi (Judg. xv. 17). Shimei the Ramathite (1 Chr. xxvii. 27), who was over David's vineyards, was evidently a native of this Ramath. See below, verse 28.

Jattir.] "In the mountains" of Judah (Josh. xv. 48), and one of the Priests' cities (ib. xxi. 14; 1 Chr. vi. 57). It is identified by Robinson with 'Attir, ten miles south of Hebron, though this is not absolutely certain. Ira, and Gareb, *the Ithrites* (2 Sam. xxiii. 38), were probably natives of Jattir, and possibly of those who had David's presents.

28. *Aroer.*] Obviously not Aroer on the Arnon, but (if rightly written) some town in Judah not elsewhere named. Robinson (ii. 199) identifies it with the ruins of an ancient town which he discovered in the Wady 'Ar'arah, about eleven miles W.S.W. from Beer-sheba ('Dict. of Bible').

Siphmoth.] Not elsewhere mentioned, but *Zabdi the Shiphmite* (1 Chr. xxvii. 27), who was over David's wine cellars, was evidently a native of this place. It is a remarkable proof of the grateful nature of David, and his fidelity to his early friendships, as well as a curious instance of undesigned coincidence, that we find among those employed by David in offices of trust in the height of his power so many inhabitants of those obscure places where he found friends in the days of his early difficulties. Ezri the son of Chelub, Shimei the Ramathite, and Zabdi the Shiphmite, as well as Ira and Gareb, and Ittai, and Hezrai, and many others, were probably among these friends of his youth.

Eshtemoa.] In the mountains of Judah (Josh. xv. 50), also one of the Priests' cities (1 Chr. vi. 57). The name is preserved in the modern *Semuah*, where are ruins of an ancient town.

29. *Rachal.*] Not elsewhere mentioned. The Sept. reads *Carmel*, the letters of which in Hebrew are very similar to *in Rachal.*

the cities of the Jerahmeelites.] See xxvii. 10, note. The names of these cities are not known.

cities of the Kenites.] Judg. i. 16, note; 1 Sam. xv. 6.

30. *Hormah.*] See Judg. i. 17, note, and Num. xxi. 3. Its ancient name, *Zephath*, is still preserved in the modern *Zepata* (or Sebata), "two hours and a half south-west of Khalasa," according to Keil. Robinson places it at the pass Es-sufa (see 'Dict. of Bible').

Chor-ashan.] Doubtless the same as *Ashan* (Josh. xv. 42, xix. 7), in the *Shephelah* of Judah, inhabited by Simeonites, and one of the Priests' cities (1 Chr. iv. 32, vi. 59).

Athach.] Not elsewhere mentioned, and quite unknown. It has been conjectured with probability to be a false reading for *Ether* (Josh. xix. 7), written *Etam* (1 Chr. iv. 32), which is mentioned, with *Ashan*, as a Simeonite city. It only differs in the last letter (עתך and עתר), and these are very similar.

31. *Hebron.*] Now El-Khulil, anciently called *Kirjath-arba*, the city of Arba, one of the cities of the Anakim. It was conquered by Caleb, and became his inheritance (Josh. xiv. 14, 15). It was from the immediate neighbourhood of Hebron that the grapes of Eshcol came (Num. xiii. 22, 23). It is often mentioned in the history of Abraham. Sarah died there (Gen. xxiii. 2), and was buried there, as was Abraham (Gen. xxiii. 19, xxv. 9, 10), and their tombs are preserved with

David himself and his men were wont to haunt.

CHAPTER XXXI.

1 Saul having lost his army, and his sons slain, he and his armourbearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcases. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.

[a] 1 Chr. 10. 1.

NOW [a]the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down ‖slain in mount Gilboa.

‖ Or, *wounded.*

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul, and the †archers †hit him; and he was sore wounded of the archers.

† Heb. *shooters, men with bows.*

† Heb. *found him*

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and ‖abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

‖ Or, *mock me.*

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his

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great sanctity to the present day. (See account of the Prince of Wales's visit to Hebron, by the Very Rev. A. P. Stanley.) Hebron was a city of refuge (Josh. xx. 7), and one of the cities of the Kohathites (Josh. xxi. 11). It lies twenty miles south of Jerusalem.

CHAP. XXXI. 1. *Now the Philistines.*] This resumes the thread of the narrative from xxix. 11. What ensues to the end of this chapter is verbally the same (with a few variations) as 1 Chr. x. 1-12. Whether the battle took place in the valley of Jezreel, and the Israelites, being worsted, fled to Gilboa and were pursued, or whether their positions on Gilboa were stormed, does not appear certain.

2. *Saul's sons.*] See xiv. 49, note. The names here agree with 1 Chr. viii. 33, x. 2.

3. *The archers.*] The literal version of the Hebrew would be "**The shooters, men with the bow;**" an unusual expression, and looking like a gloss. The duplicate passage in 1 Chr. omits the word *men*, which gives the sense, either, *the shooters with the bow hit him*, or, *the shooters hit him with the bow*, with arrows shot from the bow.

he was sore wounded.] Better, with Gesen., "**he was sore afraid,**" as the sense of the word is Deut. ii. 25, there rendered *be in anguish.* Saul's *fear* is explained in verse 4. (See note at end of chapter.)

4. *His armourbearer.*] See xvi. 21. Had David continued in this office he would probably have preished in this battle. But God had put him in a place of safety, though it seemed one of great peril.

these uncircumcised.] See xiv. 6, note.

6. *All his men.*] This and similar expressions must not be taken too literally. We know that Abner, and Ish-bosheth, and many more survived the day of Gilboa. The Chronicles (1 Chr. x. 6) instead of *all his men*, has *all his house.*

7. *On the other side of the valley.*] This must mean to the north of the plain of Jezreel, and would comprise the tribe of Naphtali, and Zabulon, and probably Issachar. But the text of 1 Chr. x. 7 has "that were in the valley," limiting the statement to the inhabitants of the plain of Jezreel.

on the other side Jordan.] This phrase most commonly means *on the east of Jordan*, the speaker being supposed to be on the west side, *e.g.* Deut. i. 1, 5, iii. 8, iv. 41 46, 47, 49; Josh. i. 15, xiii. 27, &c. But it is also used of the west of Jordan, as *e.g.* Deut. iii. 20, 25, xi. 30; Josh. v. 1, ix. 1; Isai. ix. 1, the Hebrew phrase being the same in all these passages. Here, if the text is sound, it must be understood of the west side of Jordan. Whether this is an evidence that the writer lived on the east of Jordan (of which the particularity of the narrative about the men of Jabesh-Gilead may possibly be an indication), or whether the word is used in a kind of neutral sense, for, *by the edge of the Jordan*, can scarcely be decided. The clause is omitted in 1 Chr. x. 7.

sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard [i]of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [b]burnt them there.

13 And they took their bones, and [c]buried *them* under a tree at Jabesh, and fasted seven days.

[i] Or, *concerning him.*

[b] Jer. 34. 5.

[c] 2 Sam. 2. 4.

the Philistines . . . dwelt in them.] One of the principal cities, Beth-shan, fell into their power at once, verse 10.

8. *On the morrow.*] Night had probably put an end to the battle which Saul had continued with desperate courage to the last. The Philistines were not aware till the next day of the full extent of their victory. Alas! for the brave and virtuous Jonathan. The sins of the father were visited upon the son.

10. *They put his armour, &c.*] In the Chronicles (1 Chr. x. 10) it is said generally *in the house of their gods*, but here specifically *in the house of Ashtaroth.* This was doubtless the famous temple of Venus in Askelon mentioned by Herodotus (i. 105) as the most ancient of all her temples. Hence the special mention of Askelon, 2 Sam. i. 20. The placing Saul's armour as a trophy in the temple of Ashtaroth was a counterpart to the placing of Goliath's sword in the tabernacle, xxi. 9, xvii. 54. In 1 Chr. x. 10 it is added that they "fastened Saul's head in the temple of Dagon," probably either in Gaza (Judg. xvi. 21, 23), or in Ashdod (1 Sam. v. 2, 3). This was, perhaps, in retaliation for the similar treatment of Goliath's head (1 Sam. xvii. 54).

they fastened his body, &c.] This is omitted in 1 Chr. x. 10, though implied in the following narrative. These variations seem to imply that both this narrative and that in 1 Chr. x. are compiled from a common and a fuller document.

to the wall of Beth-shan.] Above, verse 7, note. For *Beth-shan* or *Beth-shean*, see Judg. i. 27, note. Though it is not said that they fastened the bodies of Saul's sons to the wall, yet it is clear that they did so, both from verse 12, and from 2 Sam. xxi. 12-14, though in the latter place only Jonathan is named.

11. *Jabesh-Gilead.*] See ch. xi. This is a touching and rare example of national gratitude. See note to xi. 8.

12. *And burnt them there.*] Burning was not the usual mode of sepulture among the Hebrews. But in this case from a pious desire to disguise the mutilation of the headless corpses, and exempt them from any possible future insult, the men of Jabesh burnt the bodies, yet so as to preserve the bones (verse 13; 2 Sam. xxi. 12). It is impossible, from the construction of the sentence, to understand this of such a burning of spices as *e.g.* is described in 2 Chr. xvi. 14. Besides the mention of their bones as buried, in verse 13, manifestly implies that the bodies had been burnt. In 1 Chr. x. no mention is made of the burning, but the phrase *buried their bones* is preserved.

13. *Under a tree.*] Rather "**Under the tamarisk**," a well-known tree at Jabesh which was standing when this narrative was written. In 1 Chr. x. 12 for אשל (*the tamarisk*) we find אלה (the turpentine tree). The Sept. seem to have had δρῦν in both places, corrupted to ἄρουραν here.

they fasted seven days.] In imitation of the mourning for Jacob *seven days*, Gen. l. 10. They would give full honour to Saul though he was fallen.

ADDITIONAL NOTE on verse 3.

The Sept. have a wholly different reading. "And he was wounded in the hypochondries," the soft part of the body between the breastbone and the navel. Thenius suggests with probability that they read אל המרים, *in the gall*, instead of מאד מהמורים sore . . . of the archers. But 1 Chr. x. 3 supports the present Hebrew text, which gives very good sense.

THE SECOND BOOK OF

SAMUEL,

OTHERWISE CALLED, THE SECOND BOOK OF THE KINGS.

CHAPTER I.

1 *The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, is slain.* 17 *David lamenteth Saul and Jonathan with a song.*

NOW it came to pass after the death of Saul, when David was returned from [a] the slaughter of the Amalekites, and David had abode two days in Ziklag;

[a] 1 Sam. 30. 17.

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, [†] How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

[†] Heb. *What was*, &c.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, [†] Here *am* I.

[†] Heb. *Behold me.*

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for [‖] anguish is come upon me, because my life *is* yet whole in me.

[‖] Or. *my coat of mail*, or, *my embroidered coat hindereth me, that my*, &c.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his

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CHAP. I. 1. *Now it came to pass*, &c.] There is no break whatever between the two books of Samuel, the division of which is purely artificial. The two streams of narrative in ch. xxx. and in ch. xxxi. form their confluence in this chapter.

2. *With his clothes rent*, &c.] Just as the messenger came to Shiloh with the tidings of the capture of the ark, 1 Sam. iv. 12 (where see note), only that the word for *clothes* is different in the two passages. In the former passage it denotes a military garment (1 Sam. xvii. 38), here it is a more general word.

fell to the earth.] 1 Sam. xxv. 23, note.

9. *Anguish.*] The Hebrew word here used occurs nowhere else, and is of doubtful meaning. The Rabbins interpret it, some *cramp*, others *giddiness*. The former is the most probable.

10. *So I stood upon* (**against**) *him*, &c., *and I took the crown*, &c.] All attempt to reconcile the Amalekite's story with the true narrative in 1 Sam. xxxi. is labour lost. It is quite clear that the Amalekite was one of those who came "to strip the slain" on "the morrow" after the battle (1 Sam. xxxi. 8), and had the luck to find Saul and possess himself of his crown and bracelet. He probably started off immediately to seek David, and invented the above story, possibly having heard from some Israelite prisoner an account of what really did happen.

head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his
[b] ch. 3. 31. & 13. 31. clothes, and [b] rent them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him,
[c] Ps. 105. 15. [c] How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written [d] in the book ‖ of Jasher.)

[d] Josh. 10. 13.
‖ Or, *of the upright.*

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 [e] Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest
[e] Mic. 1. 10.

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11. *His clothes, &c.*] As verse 2 (compare iii. 31, xiii. 31).

12. *And fasted.*] Above, 1 Sam. xxxi. 13, and note.

for Saul, &c.] David's thoroughly patriotic and unselfish character is strongly marked here. He looked upon the death of Saul, and the defeat of Israel by a heathen foe, with unmixed sorrow, though it opened the way to the throne to himself, and removed his mortal enemy out of the way. For Jonathan he mourned with all the tenderness of a loving friend.

13, 14. *An Amalekite, &c.*] Whether David believed the Amalekite's story, or whether he thought he was more directly guilty of the king's death than he avowed, or saw that it was a story made up under the notion that Saul's death would be welcome news to David, his anger was equally excited, and the fact that the young man was an Amalekite, was not calculated to calm or check it. That David's temper was hasty, we know from 1 Sam. xxv. 13, 32-34.

16. *Thy mouth, &c.*] Compare Luk. xix. 22 and 2 Sam. xii. 5-7.

I have slain, &c.] David might well think his sentence, though severe, was just, for he had more than once expressed the deliberate opinion that none could lift up his hand against the Lord's anointed, and be guiltless (see 1 Sam. xxiv. 6, xxvi. 9, 11, 16).

17. *David lamented with this lamentation.*] The words *lamented* and *lamentation* must be understood in a technical sense. קִינָה is a *funeral dirge* or *mournful elegy*, in the Sept. θρῆνος, in the Vulg. usually *lamentatio*, whence our *lamentation*. These are the Hebrew, Greek, and Latin names respectively of the Book of Lamentations, as Jerome tells us in the title to the Lamentations. Such a dirge was also composed by David on the death of Abner (iii. 33, 34), and by Jeremiah on the death of Josiah (2 Chr. xxxv. 25). In Amos viii. 10, the *dirge* or *lamentation* is opposed to the merry *song*. (See also Ezek. ii. 10, xix. 1, 14, xxvi. 17, xxvii. 2, xxviii. 12, xxxii. 2; Jer. vii. 29, ix. 10.) This *lamentation* has a peculiar interest from being the only specimen preserved to us of David's secular poetry, besides the brief stanza on the death of Abner.

18. *Also he bade them teach the children of Judah the use of the bow.*] See note at end of chapter.

the book of Jasher.] See note on Josh. x. 12, 13, and Num. xxi. 14-16, 17, 18, 27-30, &c.

19. *The beauty, &c.*] Rather, "**Thy glory** (literally, *The glory*) **oh! Israel is slain**," &c., *i.e.* Saul and Jonathan who were the chief ornament and pride of Israel.

high places.] As in verse 25, viz. on Mount Gilboa (compare Judg. v. 18), where the sense is the same, though the Hebrew word for *high places* is different.

20. *Gath.*] The royal city of Achish (1 Sam. xxvii. 2, xxi. 10).

Askelon.] The chief seat of worship (1 Sam. xxxi. 10, note).

the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and [1]pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

[1] Or, *sweet.*

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the uncircumcised.] See 1 Sam. xiv. 6, note.

21. *Mountains of Gilboa.*] Rather, if the Heb. text is sound, "In Gilboa," from which it would appear that *Gilboa* was the name of the tract of country.

let there be no dew, &c.] For a similar passionate form of poetical malediction compare Job iii. 3-10; Jer. xx. 14-18; and see Bishop Lowth's observations on this passage ('Sacred Poetry').

nor fields of offerings.] This expression is rather obscure, but the meaning is as given in the A. V. He imprecates such complete barrenness on the soil of Gilboa, that not even enough may grow for an offering of first-fruits. Exactly the opposite wish is expressed Joel ii. 14. Probably there lies at the bottom of the wish the feeling that not to contribute an offering to the God of Israel was the greatest calamity that could befall the land.

vilely cast away.] The loss of his shield was an indignity to the warrior, "relictâ non bene parmulâ." And though in Saul's case it was from no lack of valour, yet it marked the extremity of his defeat. But the word may perhaps be better rendered *polluted*, viz. with the blood of the mighty whom their shield failed to protect. Similarly Homer says of the helmet of Patroclus, that it was rolled under the horses' feet, and, contrary to all former custom, was stained with blood and dust ('Il.' xvi. 794). The following words *As though he had not been anointed with oil* are variously interpreted. The A. V. follows the Vulgate. The sense is good. *Saul fell just as if he had not been a king*, and the construction is similar to Isai. x. 15. But it is very doubtful whether the Hebrew will bear the sense. It is probably better to render the whole passage thus: *For there the shield of the mighty was polluted, the shield of Saul was not anointed with oil, but* (understand) *with blood.* Compare *O thou drunken, but not with wine* (Isai. li. 21). Shields were usually anointed with oil in preparation for the battle (Isai. xxi. 5.) Dr. Donaldson takes it, was not anointed as usual, because both Saul and his armour-bearer were slain.

24. *Ye daughters of Israel, &c.*] "This passage is most exquisite composition. The women of Israel are most happily introduced, and the subject of the encomium is admirably adapted to the female characters."—Bishop Lowth. Compare Judg. v. 29, 30. The women who had come out "to meet King Saul with tabrets, with joy, and with instruments of music" in the day of victory, are now called to weep over him.

25. *How are the mighty fallen.*] Bishop Lowth observes upon the thrice-repeated occurrence of these words (verses 19, 25, 27): "This recurrence of the same idea is perfectly congenial to the nature of elegy, since grief is fond of dwelling upon the particular objects of the passion, and frequently repeating them." "This intercalary period, or epode, is (in this poem) three times introduced, beautifully diversified in the order and diction." Lowth compares the recurrence of the same intercalary period at Ps. xlii. 5, 11, and xliii. 5. By unanimous consent this is one of the most beautiful odes in the Bible, and the generosity of David in thus mourning for his enemy and persecutor, Saul, enhances the effect upon the mind of the reader.

ADDITIONAL NOTE on verse 18.

It is inconceivable that a piece of information so irrelevant should be interposed between the sentence which tells us that David composed "this lamentation," and the words of the "lamentation" itself. Nor is there any probability that David taught Israel the use of the bow. The *lamentation* itself speaks of Jonathan's bow; the bow is spoken of as the common weapon of "mighty men" in 1 Sam. ii. 4, as in common use by Jacob, Gen. xlviii. 22, xlix. 23, 24, and by Moses, Deut. xxxii. 23, 42 (see too 1 Chr. xii. 2, &c.), so that the sense is improbable as well as the situation. The explanation given by Bishop Lowth, after Cornelius a Lapide and others, and followed by some of the best modern commentators, is that "the bow" is the name by which this dirge was known, being so called from the mention of Jonathan's bow in verse 22, just as a section of the Koran is called "the cow" from the mention in it of a red cow, and by the Jews the books of Scripture from the first word in them, or sometimes some other word, as *e.g.* Numbers is by some called *Bemidbar*. The sense would then be, *And he bade them teach the children of Israel the song called Kasheth* (the bow), *i.e.* he gave directions that the song should be learned by heart, exactly as it is said in Deut. xxxi. 19, *Write this song . . . and teach it the children of Israel: put it in their mouths, &c.*, verse 21. And then it is said in verse 22, *Moses therefore wrote this song the same day, and taught it the children of Israel.* In like manner the title to Ps. lx. says, that it was "*to teach*," meaning perhaps "to be learnt." This is substantially Ewald's explanation of the passage likewise, except that he explains *Kasheth* to be equivalent to *Kashet* (קשׁט, *truth*), and thinks that "to teach in truth," may mean "to teach accurately," to make them learn it by heart. There can be little doubt, on the whole, that the information given in this verse is that this dirge, like the song of Moses, was to be learnt by heart, however doubtful the explanation of the word *Kasheth* may be. The custom of learning dirges by heart is also alluded to in 2 Chr. xxxv. 25; Jer. ix. 20. As however the above explanation is not perfectly satisfactory, the following may be further suggested. In the Book of Jasher there was, among other things, a collection of poems, in which special mention was made of the bow. This was one of them. 1 Sam. ii. 1-10 was another; Num. xxi. 27-30 another; Lament. ii. another; Lament. iii. another; Jacob's blessing, Gen. xlix., Moses' song, Deut. xxxii. perhaps his blessing, xxxiii. (see verse 29), and such Psalms as xliv. xlvi. lxxvi., &c., Habak. iii., and Zech. ix. 9-17, also belonged to it. The title by which all the poems in this collection were distinguished was *Kasheth* "the bow," just as four Psalms in the Book of Psalms have the title Al-taschith (do not destroy), lvii., lviii., lix., lxxv. When therefore the writer of 2 Sam. transferred this dirge from the Book of Jasher to his own pages, he transferred it, as we might do any of the Psalms, with its title, which was as follows:—"*For the children of Israel to learn by heart. Kasheth, from the Book of Jasher.*" And then follows the dirge. The word ויאמר in verse 18, rendered *and he bade*, should then be rendered in its most common sense "**and he said**," *i.e. David lamented with this lamentation . . . and he said:* just as, *e.g.* Num. xxiii. 7, xxiv. 3, we read *and he took up his parable and said.* (Compare Deut. xxxiii. 1, 2, 7, &c.; 1 Sam. ii. 1; 2 Sam. iii. 33, xxii. 1, 2, &c.)

CHAPTER II.

1 *David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah.* 5 *He commendeth them of Jabesh-gilead for their kindness to Saul.* 8 *Abner maketh Ish-bosheth king of Israel.* 12 *A mortal skirmish between twelve of Abner's and twelve of Joab's men.* 18 *Asahel is slain.* 25 *At Abner's motion Joab soundeth a retreat.* 32 *Asahel's burial.*

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and

CHAP. II. 1. *Enquired of the Lord.*] Through Abiathar, the High-priest. See Judg. i. 1, note. The death of Saul and Jonathan had entirely changed David's position, and therefore he needed divine guidance as to how to act under the new circumstances in which he was placed. Compare 1 Sam. xxiii. 2, 4.

Unto Hebron.] This was one of the places with which David had friendly relations during Saul's lifetime. It was well suited for the temporary capital of David's kingdom, being situated in a strong position in the mountains of Judah, amidst David's friends, and withal having peculiarly sacred associations (see xxx. 31, note).

2. *His two wives.*] See 1 Sam. xxv. 42, 43.

his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

f 1 Mac. 2. 57. 4 *f* And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* *g* the men of Jabesh-gilead *were they* that buried Saul.

g 1 Sam. 31. 13.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and †be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

† Heb. *be ye the sons of valour.*

8 ¶ But Abner the son of Ner, captain of †Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

† Heb. *the host which was Saul's.*

9 And made him king over Gilead, and over the Ashurites, and

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3. *Cities of Hebron.*] This is a very unusual expression. It seems to imply that Hebron was the name of the district in which the city Hebron stood, just as Samaria was the name of the country round Samaria. Thus we read of the "cities of Samaria," 1 K. xiii. 32. The name for the *villages* in the neighbourhood of a city is *Hazar* (as seen in Josh. xv. 36, &c., and in many names of places, Hazar-addar, Hazar-shual, Hazar-enan, &c.), or *benoth*, literally, *daughters*, Num. xxi. 25, 32, &c.; Judg. xi. 26.

4. *They anointed David, &c.*] David had already been anointed by Samuel (1 Sam. xvi. 13). But just as Saul was first secretly anointed by Samuel (1 Sam. x. 1), and afterwards made king by all the people at Gilgal (xi. 14, 15), so it was with David. His first anointing indicated God's secret purpose, his second the accomplishment of that purpose. The interval between the anointing of the Lord Jesus as the Christ of God, and His taking to Himself His kingdom and glory, seems to be thus typified. David was anointed again king over Israel (ch. v. 3).

And they told David, &c.] This ought clearly to have formed a separate verse, being quite a distinct matter. The form of the sentence implies that David had made some enquiry about Saul's burial, which is in itself very probable. The Sept., by a slight variation in the order of the words, gives the sense *and they told David, saying, that the men of Jabesh-Gilead had buried Saul.* And so the Vulg. likewise. Probably in either case David's informants thought he would resent the act of the men of Jabesh.

6. *Will requite you.*] The Hebrew cannot be so rendered. It should be, "**and I also shew you this goodness**" (sending the messengers to them with a message of peace), *because ye have done this thing. Shew* kindness, in verse 5; *shew* kindness, in verse 6; and "**shew goodness**," ib., are all the same verb in the Hebrew.

7. *Valiant.*] *Men of valour*, literally, but here, as elsewhere, with the sense of *men of virtue*, like the French *brave homme, braves gens* (see Ruth iii. 11). The opposite to "men of virtue" are "men of Belial." The conduct which David expected from them as "men of virtue" is evident from what follows about his own election to be king of Judah.

8. *Ish-bosheth.*] See above.

brought him over.] *I. e.* over the Jordan. See 1 Sam. xxxi. 7, note.

Mahanaim.] See Gen. xxxii. 2. The site of Mahanaim is unknown, but it seems to have lain between Mount Gilead and the brook Jabbok. See xviii. 23.

9. *The Ashurites.*] It is quite uncertain what is meant by this word. The most probable conjecture is, that for *Ashurite*, we ought to read with some MSS. *Asherite*, as Judg. i. 32, and that the tribe of Asher is meant. Perhaps the verse indicates the order in which Abner recovered the different districts from the Philistines, and added them to the dominions of Ish-bosheth, beginning with Gilead, and then gradually adding, on the west of Jordan, first the territory of Asher as far as Carmel, and the whole plain of Esdraelon, and then the country of Ephraim and Benjamin, being in fact *all Israel*, as distinguished from Judah; and this reconquest may have occupied five years; and Ish-bosheth's reign over Israel may not have been reckoned to begin till the conquest was complete.

over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

† Heb. *number of days.*

11 And the †time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met †together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

† Heb. *them together.*

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that

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10. *Ish-bosheth, &c.*] The literal version of this verse is, *Ish-bosheth, the son of Saul, was the son of forty years at his becoming king over Israel, and he reigned two years.* The Hebrew is identical word for word with 1 Sam. xiii. 1, except that there the numeral is omitted, and the place of the words *over Israel* is altered. (See 1 Sam. xiii. 1, note.) But here, too, the numerals are somewhat strange. First, as regards the forty years. Even assuming that Ish-bosheth's reign did not commence till five years and a half after Saul's death, which must have been the case if the *two years* in the text gives the true length of his reign, it is startling to hear of Saul's younger son being thirty-five years old at his father's death, born consequently some three years before his father's accession, and five years older than David, the bosom friend of his elder brother Jonathan. The age, too, of Jonathan's child, Mephibosheth, who was five years old at his father's death, would lead one to expect rather a less age for his uncle. Next, as regards the two years. Since David, as appears by verse 11, and by ch. v. 5, and 1 K. ii. 11, reigned seven years in Hebron over Judah only, it follows, if the *two years* in the text are correct, either that an interval of five years elapsed between Ish-bosheth's death and David's being anointed "king over all Israel," or that a like interval elapsed between Saul's death and the commencement of Ish-bosheth's reign. Of the two the latter is far most probable, and has the advantage of diminishing Ish-bosheth's age by between five and six years. But the narrative in chs. iii. iv., of the "long war," of the birth of David's six sons, and of Abner's conspiracy and death, seems to imply a longer time than *two* years, in which case both the numerals would have to be corrected.

11. See preceding note.

12. *Went out from Mahanaim.*] See verse 8. It would appear from this that Mahanaim was still the capital of Ish-bosheth's kingdom. This expedition to Gibeon may have been for the purpose of shifting his metropolis to his own tribe of Benjamin, and to his family place, "Gibeah of Saul," close to Gibeon, with the further purpose of attacking the kingdom of David. What follows in verse 13, *And Joab went out, &c.*, looks as if these movements were parts of a war between Ish-bosheth and David. *To go out* is a technical phrase for going out to war (1 Sam. xviii. 30, note; 2 Sam. xxi. 17; 1 Chr. xx. 1, &c.).

13. *The pool of Gibeon.*] "On the east of the hill (El-jib, the ancient *Gibeon*) is a copious spring, which issues in a cave excavated in the limestone rock, so as to form a large reservoir. In the trees further down are the remains of a pool or tank of considerable size (120 feet by 110). This is doubtless 'the pool of Gibeon.'"—('Dict. of Bib.' GIBEON).

sat down.] *I.e.* halted and encamped.

14. *Play.*] The same word is rendered *make sport*, Judg. xvi. 25 (where see note), and *play*, 1 Sam. xviii. 7. Here, by an easy transition, it is applied to the serious game of war to be played by twelve combatants on each side, with the two armies for spectators. See below, note to verse 16.

15. *By number.*] There is a colon (*ethnach*) after the word *number*, which belongs equally to both the following clauses. The meaning is that a fixed number of combatants were chosen on both sides, twelve from the army of Ish-bosheth, and twelve from the army of David.

16. *They fell down together.*] This combat

place was called ‖Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light †of foot †as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from †following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ‖armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

‖ That is, *The field of strong men.*

† Heb. *of his feet.*

† Heb. *as one of the roes that is in the field.*

† Heb. *from after Abner.*

‖ Or, *spoil*

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is strikingly like that described by Livy of the Horatii and Curiatii. "The two armies sat down before their respective camps . . . and . . . fixed their attention on the exhibition which was far from being a matter of mere amusement . . . The three youths who had been drawn up on each side . . . rushed forward to the fight, intent on mutual slaughter, utterly thoughtless of their own personal peril . . . The sepulchres still remain in the several spots where the combatants fell." (Book I. xxv.) The motives put forward by Mettius, the Alban Dictator (the King Cluilius having lately died in war), in his speech to King Tullus proposing this combat as a means of avoiding the effusion of blood of two nations united by consanguinity, and having a common powerful enemy in the Etruscans, who would profit by their discord, are just such as Abner might have urged on David with reference to the Philistines.

Helkath-hazzurim.] "The part, piece, parcel, field, or plat (Gen. xxiii. 19; 2 K. iii. 25, ix. 26; Ruth ii. 3), of the sharp edges or blades." This seems, on the whole, the best explanation of this rather obscure name, in accordance with the meaning of צוּר in Josh. v. 2, 3, and Ps. lxxxix. 43. Others explain it, Field *of the enemies*; others, *of the strong*, or *mighty*; others, *of the rocks*. The Sept. render it τῶν ἐπιβούλων, *of the plotters*, or *liers in wait*, but why is not very obvious. From the frequent interchange of ר and ד in Heb. MSS. one might almost suspect that the true reading was צָדִים, *the sides*, with allusion to the phrase, "thrust his sword in his fellow's side."

17. *There was a very sore battle, &c.*] Neither side had the advantage in the combat of twelve a side; hence the quarrel was fought out with great fierceness by the two armies, and the victory was won by David.

18. *Three sons of Zeruiah, &c.*] See 1 Chr. ii. 16.

21. *Take thee his armour.*] Rather, "**Take his spoil for thyself**," *i.e.* content thyself with the spoil of some inferior soldier for a trophy. Abner was evidently most unwilling to kill Asahel, who was probably but a stripling, being David's nephew, and therefore no fit antagonist for so great a warrior. Probably, too, he already meditated making his peace with David, and was therefore especially loth to give mortal offence to Joab. He therefore did his best to induce Asahel to desist from pursuing him, but in vain.

23. *With the hinder end, &c.*] He used the hinder end from the same motive, his desire to spare Asahel's life. But owing to his great strength and prowess, the wooden end, which was more or less pointed to enable the owner to stick it in the ground (as we see at 1 Sam. xxvi. 7), ran into his body and killed him.

the fifth rib.] The word so rendered here, and at iii. 27, iv. 6, and xx. 10, and which occurs nowhere else, means the *abdomen*, and is not etymologically connected with the Hebrew for *five*, as the translation "*fifth* rib" supposes, but with a verb meaning *to be fat*, or *strong*.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

† Heb. *from the morning.* ‖ Or, *gone away.*

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then †in the morning the people had ‖gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

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24. *Ammah . . . Giah.*] Local names found only here, and of which nothing more is known than what this passage tells us.

25. *Became one troop, &c.*] We may note Abner's skill as a general, and his courage, in rallying his followers to a strong position in spite of so crushing a defeat.

27. *Unless thou hadst spoken, &c.*] This speech of Joab's is obscure. Many understand him to mean "*unless thou hadst spoken* (challenged us to fight, verse 14), *the people would have returned from the pursuit of their brethren* (many hours ago, even) *this morning.*" Others, more agreeably to the natural turn of the narrative and the Hebrew idiom, take it thus: "*If thou hadst not spoken* (asked for peace, verse 26), *surely the people would have returned, &c., in the morning, i. e.* would not have ceased the pursuit till the morning." A third possible way would be to render it, "Even if thou hadst not spoken, &c.," as though Joab were justifying himself from the accusation of intending war "for ever." Even if Abner had not asked for peace, he only intended to continue the pursuit till the next morning. At Abner's request, however, he would stop it at once. But this is not borne out by the use of לוּלֵא, *unless.* Joab's answer (in the second of the above interpretations) was the language of one who, while he saw that it was scarcely safe to attack Abner as he stood at bay, was glad to utter the boast that he would have attacked him if Abner had not been the first to ask for peace.

28. *Blew a trumpet.*] See xviii. 16.

neither fought they any more.] This is limited to the then campaign, for it follows in ch. iii. 1, that *there was long war between the house of David and the house of Saul.* In like manner we read, 1 K. xii. 24, that the house of Judah obeyed the word of the Lord forbidding them to make war against Jeroboam, though it is said, xiv. 30, that "*there was war between* Rehoboam and Jeroboam all their days."

29. *Through the plain* (הָעֲרָבָה).] In the historical books, this word, "with the article . . . denotes . . . the desert tract which extends along the valley of the Jordan from the Dead Sea to the Lake of Gennesaret. . . . The (only) two exceptions . . . are Deut. i. 1, and ii. 8, in which (in the former probably, in the latter certainly) the word is applied to the valley between the Dead Sea and the Gulf of Akaba" ('Sin. and Pal.,' 481). For examples, see Deut. iii. 17, iv. 49, xi. 30; Josh. iii. 16, &c.; 1 Sam. xxiii. 24; 2 Sam. iv. 7. It is variously rendered in the A. V. the *plain*, the *champaign*, *Arabah*, and the *desert*.

all Bithron.] This name, whether it is that of a town or a district, is utterly unknown. From the expression *all* (the) *Bithron*, it seems likely that it is a tract of country, intersected by ravines (so called from בתר, to cut, or separate; see Gen. xv. 10) lying on the east side of Jordan.

Mahanaim.] See Gen. xxxii. 2, note.

30. *Nineteen men.*] Twelve had fallen in the combat (verses 15, 16), so that only seven of David's men were killed in the "very sore battle" that followed.

31. *So that, &c.*] More accurately, "Smote

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAPTER III.

1 *During the war David still waxeth stronger.* 2 *Six sons were born to him in Hebron.* 6 *Abner, displeased with Ish-bosheth,* 12 *revolteth to David.* 13 *David requireth a condition to bring him his wife Michal.* 17 *Abner, having communed with the Israelites, is feasted by David, and dismissed.* 22 *Joab, returning from battle, is displeased with the king, and killeth Abner.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;

4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eg-

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of Benjamin and of Abner's men 360 men, so that they (or, who) **died.**" This was the loss not in killed and wounded, but in killed alone.

32. *Went all night.*] It seems impossible that on the night of the battle, some of the incidents of which occurred after sunset (verse 24), they should have marched to Bethlehem, buried Asahel in his father's sepulchre, and reached Hebron by break of day. Hebron must have been at least 22 or 23 English miles, say eight hours' march, from the field of battle. It must have taken some time to muster the stragglers, and then count the host (verse 30), the burial of the dead had to be attended to, the troops would have to sup, and take some rest. So that it is far better to understand with Josephus, that Joab, having stopped the pursuit, passed the night with his army on the field of battle; that the next morning he numbered the missing, and buried the dead; that they carried the body of Asahel to Bethlehem and buried him there, and then joined David at Hebron. Hebron would be about 14 miles from Bethlehem, or about five hours' march.

CHAP. III. 1. *Waxed stronger, &c.*] Compare the similar phrase, Judg. iv. 24, in the Hebrew.

2. *Sons born.*] This is an element of the growing strength mentioned in verse 1. See Ps. cxxvii. 4, 5.

Amnon.] See 2 Sam. xiii.

the Jezreelitess.] See 1 Sam. xxv. 43, note.

3. *Chileab.*] In the duplicate passage, 1 Chr. iii. 1, he is called *Daniel* (God is my judge), which is doubtless his true name, given to him in commemoration of the death of Nabal. See 1 Sam. xxv. 39. The word *Chileab* is no name at all. It seems to be made up of the three first letters of the following word, לאב *of Abigail*, which were written too soon by the transcriber, and intended to be erased. The Jews fable that the second name, Chileab (*like his father*), was given to him, because, to refute the calumny that he was the son of Nabal, God ordered that he should be the very image of David. But the identity of the passage, 1 Chr. iii. 1-4, with this 2 Sam. iii. 2-5, is a clear proof that one of the names, Chileab or Daniel, is an accidental error.

Abigail the Carmelite.] See above, 1 Sam. xxv. 2, note, and following verses.

Absalom.] Or *Abishalom* (1 K. xv. 2). His sad history is contained from ch. xiii. to xviii.

son of Maacah.] Who gave her name to Absalom's daughter, 1 K. xv. 2.

Talmai king of Geshur.] Talmai was the name of one of the sons of Anak at Hebron (Num. xiii. 22); this Talmai, who, as we learn from xiii. 37, was son of Ammihud, or Ammihur, was perhaps of the same race.

Geshur.] Where he reigned, was in Bashan, and we know from Deut. iii. 11, that Og, king of Bashan, was of the "remnant of the giants." See 1 Sam. xxvii. 8, note.

4. *Adonijah the son of Haggith.*] The same who, when David was dying, aspired to the crown, and was put to death by Solomon (1 K. i. 5, ii. 25).

Shephatiah.] "God is judge." This is the same name as *Jehoshaphat*, only with the two elements composing it placed in inverted order. Nothing more is known of him or of his brother Ithream.

lah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* [a]Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

[a] ch. 21. 10.

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, [†]that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

[†] Heb. *saying.*

14 And David sent messengers to Ish-bosheth Saul's son, saying, De-

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David's wife.] It does not appear why this title is given to Eglah here and 1 Chr. iii. 3. Some think Michal is meant, which is the Rabbinical explanation.

6. Render "**And it came to pass while the war between the house of Saul and the house of David lasted, that Abner assisted the house of Saul.**"

7. *Rizpah, the daughter of Aiah.*] For the sequel of her history, see ch. xxi. 8-11. *Aiah*, was an Edomitish, or rather Horite name (Gen. xxxvi. 24).

and Ish-bosheth *said, &c.*] The word *Ish-bosheth* has fallen out of the Hebrew text, but is retained in most of the versions.

8. *Am I a dog's head, &c.*] The words *against Judah* are very obscure and very variously explained, but not satisfactorily. The Sept. omit them. The Vulg., transposing the words, renders, Am I a dog's head against Judah (is my help worthless), which show kindness, &c. If the text is correct, the words would seem to be Ish-bosheth's, who in his anger had charged Abner with being a vile partisan of Judah: Abner retorts, *Am I* (as you say) *a dog's head which belongeth to Judah*, or *on Judah's side? This day I show you kindness, &c., and this day thou chargest me with a fault, &c.*

9. *So do God to Abner.*] See Ruth, i. 17, note.

10. *To translate the kingdom, &c.*] See 1 Sam. xv. 28, xvi. 1, xxiii. 17, xxiv. 20, xxviii. 17.

from Dan, &c.] See xxiv. 2; Judg. xx. 1; 1 Sam. iii. 20. It is probable that Abner before this had begun to incline towards David, so that Ish-bosheth had some ground for the taunt, "which belongeth to Judah," and this made it all the more stinging to Abner.

12. *Whose is the land?*] Meaning, Is not the land thine by God's promise? But the words are of doubtful authenticity.

13. *Except thou first bring, &c.*] (See note at end of chapter.) David's motive in requiring the restitution of Michal was partly his affection for her, and his memory of her love for him, and partly the wish to wipe out the affront put upon him in taking away his wife, by obtaining her return; partly, too, a politic consideration of the effect on Saul's partisans of a daughter of Saul being David's queen.

14. *Sent messengers to Ish-bosheth.*] Not to Abner, for the league between David and Abner was a profound secret, but to Ish-bosheth who, David knew, must act, feeble as he was, at Abner's dictation. Abner's first act of overt allegiance to David was thus done at Ish-bosheth's bidding; and the effect of the humiliation laid upon Ish-bosheth in exposing his weakness to his own subjects, and so shaking their allegiance to him, was such that Abner needed to use no more disguise.

liver *me* my wife Michal, which I espoused to me [a] for an hundred foreskins of the Philistines.

[a] 1 Sam. 18. 25, 27.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [b] Phaltiel the son of Laish.

[b] 1 Sam. 25. 44. *Phalti.*

16 And her husband went with her [†] along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

[†] Heb. *going and weeping.*

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [†] in times past *to be* king over you:

[†] Heb. *both yesterday, and the third day.*

18 Now then do *it:* for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing*

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an hundred foreskins.] See 1 Sam. xviii. 25, 27, note.

15. *Phaltiel, &c.*] See 1 Sam. xxv. 44, note.

her *husband.*] The affix *her* has fallen out of the Hebrew text.

16. *Bahurim.*] Best known as the residence of Shimei, and as the place where Jonathan and Ahimaaz were concealed in a well on occasion of David's flight from Absalom (xvi. 5, xvii. 18). From these indications it seems to have been situated in the southern border of the tribe of Benjamin, to which Shimei belonged, and on the route from Jerusalem to the Jordan fords, since Phaltiel, whose route to Hebron would be the same as to Jerusalem so far, came *from* Mahanaim, the capital of Ish-bosheth's kingdom (ii. 8), and David was on his way *to* Mahanaim (xvii. 24). But the exact situation is not known.

17. *Had communication, &c.*] In all probability, before the occurrence related in verse 16. The narrative here is parallel, not subsequent to, the preceding, as is very usual in Hebrew history.

Ye sought for David, &c.] This statement is in accordance with verse 1, and with 1 Chr. xi. and 1 Sam. xviii. 5. Compare verse 36. It was doubtless only by Abner's great influence that the elders of Israel had been restrained hitherto from declaring for David, and this accounts for Ish-bosheth's helpless submission to his uncle's dictation.

18. *I will save.*] So all the versions, but the Heb., probably by a clerical error, has *to save.*

19. *And Abner also spake, &c.*] This may have been subsequently to the dismissal of Phaltiel on the borders of Benjamin, as indicated by the change of tense. Abner dismissed Phaltiel, who could be no friend of David's, that he might not witness his conference with the Benjamites, to which the presence of Michal would doubtless give great weight.

20. *Came, &c.*] In verse 19 the action was only inceptive. *He went* to speak, for the purpose of speaking; he left Benjamin on his way to Hebron. This verse sees his actual arrival there.

twenty men.] These were doubtless his official suite as Ish-bosheth's envoy to conduct Michal to David, but privy and consenting to his intrigue with David. It is remarkable that not a word should be said about the meeting of David and Michal.

21. *I will gather all Israel, &c.*] He now repeats the offer which he had made (verse 12), and the condition of Michal's return (verse 13) being now fulfilled, David accepts it, and the league between them was solemnly ratified at David's board, amidst the rites of hospitality.

reign over all that thy heart desireth.] The same phrase exactly as 1 K. xi. 37, where it is rendered, "*according* to all," as if the words were כְּכֹל. For the phrase, "thy heart," see Deut. xiv. 26, *whatsoever thy soul lusteth after*, and 1 Sam. ii. 16, *as thy soul desireth.*

a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, [c] Joab took him aside in the gate to speak with him [l] quietly, and smote him there under the fifth *rib*, that he died, for the blood of [d] Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the [†] blood of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not [†] fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother [e] Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [†] bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

[c] 1 Kin. 2. 5.
[l] Or, *peaceably.*
[d] ch. 2. 23.
[†] Heb. *bloods.*
[†] Heb. *be cut off.*
[e] ch. 2. 23.
[†] Heb. *bed.*

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24. *Then Joab came, &c.*] Joab, with his usual sagacity, saw at once that if Abner was reconciled to David, his own post as second in the state would be forfeited, and then with characteristic unscrupulosity he proceeded to take Abner's life. The feud on account of Asahel's death was probably only a convenient pretext (see verse 28, note).

26. *The well of Sirah.*] Nowhere else mentioned; according to Josephus, about two and a half miles from Hebron.

27. *When Abner was returned, &c.*] Abner's conduct bespeaks his entire reliance upon David's good faith.

the fifth rib.] See ii. 23, note.

29. *Rest on the head of Joab, &c.*] These words of David prove that Joab was not justified as *Goel* in taking away Abner's life.

that leaneth on a staff.] Or rather a *crutch.* The phrase denotes one lame or infirm. For similar instances of hereditary disease and poverty as a punishment of great sin, see 1 Sam. ii. 31-33, 36; 2 K. v. 27; Joh. ix. 2; and for the contrast of the seed of the righteous, see Ps. xxxvii. 35.

30. *And Abishai.*] Abishai had not been mentioned before, doubtless as being only a subordinate agent under his brother Joab.

slew . . . slain.] See note at end of chapter.

32. *In Hebron.*] His natural burial-place would have been at Gibeon, or Zelzah (1 Chr. ix. 35, viii. 29, 33), but as that was in Ish-bosheth's dominions, it was for many reasons objectionable. David therefore chose Hebron, the capital of his own kingdom and the burial-place of Abraham, as the most honourable place of sepulture.

33. *Lamented.*] As i. 17, *i.e.* composed and sang the funeral dirge which follows.

and said.] See i. 18, note.

Died Abner, &c.] The Sept. take נבל for a proper name, Nabal: *Did Abner die like Nabal?* But it should rather be taken as an appellative, *a fool.* The great and noble and valiant Abner had died as ignobly and as helplessly as the meanest churl!

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before †wicked men, *so* fellest thou. And all the people wept again over him.

† Heb. *children of iniquity.*

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it †pleased them: as whatsoever the king did pleased all the people.

† Heb. *was good in their eyes.*

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day †weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness.

† Heb. *tender.*

34. *Thy hands were not bound, &c.*] How strange that Abner, the mighty captain so famous for his prowess in war, so fleet and so swift, and therefore so able to defend himself or to escape from danger, should have been struck down while his arms were free to wield the sword, and his legs to carry him where he would. This thought prepares the way for the solution; he had been treacherously murdered by wicked men. The contrast between Abner's valour and his miserable death, which is expressed in the concise pregnant words of the dirge, is very pathetic. No wonder that *all the people wept.*

35. *To eat meat, &c.*] Fasting was a sign of the deepest mourning, 2 Sam. i. 12. The people came to persuade David to break the fast, probably thinking his grief excessive. But he refused to eat till the sun was set, the regular time for ending a fast, as in Mahomedan countries to the present day.

39. *The Lord shall reward, &c.*] In his impotence to punish Joab himself, David remits him to the just judgment of God.

ADDITIONAL NOTES on verses 13 and 30.

NOTE A, on verse 13.

The Hebrew words cannot possibly be so rendered; the order requires, *except before thou bring*, which does not suit the context. But perhaps they may be rendered, *on account* or *on condition of thy bringing*, as if it were מלפני, as 1 Sam. viii. 18.

NOTE B, on verse 30.

These are quite different words in the Hebrew (הרג and המית). The construction of the first, הרג, with the preposition ל is unique in prose, and rare in poetry. See Job v. 2; Ps. cxxxv. 10, 11, cxxxvi. 19, 20. The Sept. has another reading, and renders it, "lay in wait for," as if from ארב.

CHAPTER IV.

1 *The Israelites being troubled at the death of Abner,* 2 *Baanah and Rechab slay Ishbosheth, and bring his head to Hebron.* 9 *David causeth them to be slain, and Ishbosheth's head to be buried.*

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the †other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

† Heb. *second*

3 And the Beerothites fled to

CHAP. IV. 1. *Troubled.*] As xxviii. 21.

2. *Saul's son had, &c.*] See note at end of chapter.

Beeroth, &c.] See Josh. xviii. 25. From Josh. ix. 17, it might have been expected that the population of Beeroth would be Canaanite. But from some unknown cause the

Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,

10 When *f* one told me, saying, Behold, Saul is dead, †thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, ‖who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood

f ch. 1. 15.

† Heb. *he was in his own eyes as a bringer,* &c.

‖ Or. *which was the reward I gave him for his tidings.*

Canaanite inhabitants of Beeroth had fled to Gittaim—an unknown place, unless it is the same as Gath—and continued there as sojourners. It is obvious to conjecture that this flight of the Beerothites took place at the time of Saul's cruel attack upon the Gibeonites, 2 Sam. xxi. 1, 2. If so, it is possible that Baanah and Rechab (the latter name is a foreign one, Jer. xxxv. 6) may have been native Beerothites, and have been instigated to murder the son of Saul by a desire to avenge the blood of their countrymen. The fact of their being reckoned as Benjamites is quite compatible with their being Canaanites by blood. Any how it is significant that the destruction of Saul's house and kingdom should have issued from Beeroth the Gibeonite city.

4. *Jonathan, &c.*] This mention of Mephibosheth (called *Meribbaal*, 1 Chr. viii. 34, ix. 40) seems to be inserted here partly to show that with the death of Ish-bosheth the cause of the house of Saul became hopeless, and partly to prepare the way for the subsequent mention of him. (See ix., xvi., xix. 25, sqq.)

5. *Lay on a bed at noon.*] Render "**was taking his midday rest**," according to the custom of hot countries.

6. *As though they would have fetched wheat.*] This is a very obscure passage, and the double repetition in verses 6 and 7, of the murder of the king and the escape of the assassin, is hard to account for. See note at end of chapter.

the fifth rib.] See iii. 27, ii. 23, note.

7. *For when they came, &c.*] The A.V. seeks to disguise the repetition of the narrative by the explanatory *For*. The Hebrew has simply *and*. It seems impossible to explain verse 7 without supposing that two different accounts of the same event are inserted side by side, the latter being the more circumstantial of the two.

the plain, הערבה.] See ii. 29, note.

8. *Which.*] The antecedent is *Saul, thine enemy.*

9. *Who hath redeemed my soul, &c.*] Comp. Gen. xlviii. 16, where, however, *redeemed* is a different word in Hebrew.

10. *Who thought, &c.*] The phrase is elliptical and rather obscure. The A. V. supplies the ellipse as probably as any other translation. The Hebrew word understood would be אמר.

11. *Require his blood, &c.*] There seems

of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the [a]sepulchre of Abner in Hebron.

[a] ch. 3. 32.

to be distinct reference here to Gen. ix. 5, although the Heb. verb is different from that in Gen.

take you away.] See Deut. xiii. 5, where the same word is rendered *put away*. (See, too, Deut. xvii. 7, xix. 19, &c.)

12. *Cut off their hands, &c.*] After they were dead. Their hands and feet were hung up in a place of public resort, both to deter others from "running to evil" (Prov. i. 16), or "putting forth their hand against the Lord's anointed" (1 Sam. xxiv. 10), and also to let all Israel know that David was not privy to the murder of Ish-bosheth.

ADDITIONAL NOTES on verses 2 and 6.

NOTE on verse 2.

The Hebrew text is imperfect. To give the sense of the A.V., the preposition ל must be supplied, and probably, as in the Sept., the name of Ish-bosheth.

NOTE on verse 6.

The Sept. have a strange addition partly adopted by the Vulg., "And behold the (female) porter of the house was cleaning wheat, and she fell asleep, and (so) the brothers Rechab and Baana escaped (notice) and entered into the house, &c." But this is probably only an explanatory paraphrase. Taking the text as it is, only pointing והנה, *and behold*, instead of *and thither*, or, *and they*, the meaning seems to be either, as in the A.V., that Rechab and Baanah came into the house under the pretence of getting grain, probably for the band which they commanded, out of the king's storehouse, and so contrived to get access into the king's chamber; or, that they found the wheat-carriers (the persons whose business it was to carry in grain for the king's household) just going into the king's house, and by joining them got into the midst of the house unnoticed. If this last is the sense, the literal translation of the words would be: "*And behold* (or, *and thither*) *there came into the midst of the house the carriers of wheat, and they* (*i.e.* Rechab and Baanah) *smote him, &c.*" The Syriac and Arabic for חטים, *wheat*, read חטאים *wicked men*, but scarcely with clearer sense.

CHAPTER V.

1 *The tribes come to Hebron to anoint David over Israel.* 4 *David's age.* 6 *He taking Zion from the Jebusites dwelleth in it.* 11 *Hiram sendeth to David.* 13 *Eleven sons are born to him in Jerusalem.* 17 *David, directed by God, smiteth the Philistines at Baal-perazim,* 22 *and again at the mulberry trees.*

THEN [b]came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

[b] 1 Chr. 11. 1.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel:

CHAP. V. 1. *Then came all the tribes, &c.*] At this point the history in 1 Chr., which omits all mention of Ish-bosheth's kingdom and of Abner's death, coincides verbally, as well as in the subject matter, with that before us (1 Chr. xi. 1-9). But the chronicler adds some interesting details, at xii. 23-40, of the manner in which the various tribes from both sides of the Jordan came to Hebron to make David king, and of the joyful festivities on the occasion. The consummation to which events in God's Providence had been leading was now come. Saul and Jonathan, Abner and Ish-bosheth, were all dead; there was no one of the house of Saul capable of taking the lead; David was already head of a very large portion of Israel; the Philistines, and perhaps the remnant of the Canaanites, were restless and threatening; and it was obviously the interest of the Israelitish nation to unite themselves under the sovereignty of the valiant and virtuous son of Jesse, their former deliverer, and the man designated by the word of God as their Captain and Shepherd.

and the LORD said to thee, [c]Thou shall feed my people Israel, and thou shall be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah [d]seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: ‖thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.

[c] Ps. 78. 71.

[d] ch. 2. 11.

‖ Or, *saying, David shall not, &c.*

Accordingly he was at once anointed king over all Israel.

thy bone and thy flesh.] An expression of near and close affinity (Gen. ii. 23, xxix. 14; Jud. ix. 2; 2 Sam. xix. 12, 13, 42; Eph. v. 30).

2. *In time past.*] Heb., *yesterday and the third day.* (See Ruth ii. 11, note.)

3. *Before the Lord.*] Abiathar and Zadok the Priests were both with David, and the tabernacle and altar may have been at Hebron, though the ark was at Kirjath-jearim. For the expression *before the Lord* see Judg. xi. 11, note.

they anointed David, &c.] For the third time. See above ii. 4, note.

over Israel.] As distinct from Judah. Compare verse 5, xi. 11, xii. 8; and 1 Sam. xviii. 16, and xv. 4, note.

4. *David was thirty years old, &c.*] Literally, *the son of thirty years at his becoming king.* The phrase is identical with 1 Sam. xiii. 1, where see note. The age of David is conclusive as to the fact that the earlier years of Saul's reign (during which Jonathan grew up to be a man) are passed over in silence, and that the events narrated from 1 Sam. xiii. to the end of the book did not occupy above ten years. If David was twenty years old at the time he slew Goliath, four years in Saul's service, four years of wandering from place to place, one year and four months in the country of the Philistines, and a few months after Saul's death, would make up the ten years necessary to bring him to the age of thirty.

and.] This verse and verse 5 are not found in 1 Chr. xi. between verses 3 and 4, but the substance of them is given at 1 Chr. xxix. 27. (See note at end of chapter.)

6. *And the king and his men, &c.*] This expedition evidently took place immediately after David's anointing as king of Israel, since his whole reign over Israel was with Jerusalem for his capital. David probably wished to signalize his accession by an exploit which would be popular with all Israel, and especially with Saul's tribe, Benjamin. He discerned the importance of having Jerusalem for his capital, both because it belonged as much to Benjamin as to Judah, and on account of its strong position. He took advantage, too, of the presence of the warriors of Israel who had come to him to Hebron. Possibly it was part of the *league* made with the elders that the capital should be in Benjamin.

unto the Jebusites, &c.] See Judg. xix. 10, 11, i. 8, note.

Except thou take away the blind and the lame, &c.] This is not sense. The passage should be rendered thus: "**and** (the Jebusite) **spake to David, saying, Thou shalt not come hither, but the blind and the lame shall keep thee off,**" *i.e.* so far shalt thou be from taking the stronghold from us, that the lame and blind shall suffice to defend the place. So Coverdale's Bible, 1535. (See Kennicott, 'Dissert.,' p. 39.) The verb *keep off* is not in the infinitive, as some say, but in the perfect, in the singular number, preceding, as it does, the subject: "There shall keep thee off the lame and the blind."

thinking.] Heb. *saying.* This word either explains the purport of the saying of the Jebusites just recorded, or, which is simpler, indicates the words with which the blind and the lame accompany their resistance "*David shall not come here.*"

7. *Nevertheless.*] Heb. *and.*

the stronghold of Zion (מצודה).] Rendered *castle* in the duplicate passage (1 Chr. xi. 5, 7), and called by Josephus, ἄκρα, acra. The ancient Zion was the hill on which the temple stood, and the acra seems to have been immediately to the north of the Temple. The modern Zion lies to the south-west of the Temple. The word by which the Sept. render *stronghold* is περιοχή.

the same is the city of David.] The name

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, [e] *he shall be chief and captain.* [‖] Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David [†] went on, and grew great, and the LORD God of hosts *was* with him.

11 ¶ And [f] Hiram king of Tyre

[e] 1 Chr. 11. 6.

[‖] Or, *Because they had said, even the blind and the lame, He shall not come into the house.*

[†] Heb. *went, going and growing.*

[f] 1 Chr. 14. 1.

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afterwards given to it (verse 9), and by which it was known in the writer's time. This is the regular phrase for supplying the modern name. See Judg. xix. 10, note. For the use of the name *city of David*, and its connexion with the temple area, see vi. 10, 12, 16; 1 K. viii. 1 sqq. It was the burial-place of most of the kings of Judah (1 K. ii. 10, xi. 43, xiv. 31, xv. 8, &c.), and of Jehoiada (2 Chr. xxiv. 16).

8. *Whosoever getteth up to the gutter, &c.*] This whole verse is extremely obscure. צִנּוֹר, *gutter*, occurs only here and at Ps. xlii. 8 (7 A. V.), where it is rendered *waterspouts* or *water-pipes* (Pr. B. V.). The chronicler (1 Chr. xi. 6) gives David's speech as "Whosoever smiteth the Jebusites first shall be chief and captain," and adds the information that "Joab the son of Zeruiah went first up, and was chief." Hence we may interpret this verse as follows: "Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David's soul, by the water-course, *and he shall be chief.*" The only access to the citadel was where the water had worn a channel (some understand a subterranean channel), and where there was, in consequence, some vegetation in the rock. Joab took the hint, and with all the activity that had distinguished his brother Asahel (ii. 18), climbed up first. *The blind and the lame* are either literally such, placed there in derision by the Jebusites who thought the stronghold impregnable, as Josephus takes it, or they are the Jebusite garrison, so called in derision by David.

Wherefore they said, &c.] Rather, "**they say**," *i.e.* it became a proverb, as it is said in 1 Sam. xix. 24, *Wherefore they say*, Is Saul also among the prophets? The proverb, *the blind and the lame shall not come into the house*, seems merely to have arisen from the blind and the lame being the *hated of David's soul*, and hence to have been used proverbially of any that were hated, or unwelcome, or disagreeable. Instead of saying, We won't have any disagreeable people in the house, they said, The blind and the lame, &c. This proverbial use of David's words is an instance of the affection of the people for David, and is recorded as such. The Sept. understand *the House of the Lord*, but there is nothing to bear out the idea that the blind and the lame were ever not admitted to the Temple. For a different interpretation see 'Dict. of Bible,' vol. i. p. 989, note.

9. *David dwelt, &c.*] Eventually, when the buildings were completed, which might not be for two or three years.

the fort.] The same word in the Hebrew as that rendered *stronghold* (verse 7).

Millo.] With the article, here as always. From the mention of it here, and 1 Chr. xi. 8, as also 1 K. ix. 15, 24, xi. 27; 2 K. xii. 20; 2 Chr. xxxii. 5, it appears to have been a fortress of some kind in the city of David, and to have been a part of the original Canaanite defences of Zion, as appears probable also from there having been a fortress called the *house of Millo* in the Canaanite city of Shechem. (See Judg. ix. 6, note, and 20.) *Millo* may be the native name. Shiloah, Hinnom, Kedron, Zion, Maoch, Zippor, Jabbok, Job (Ijob), &c., are perhaps instances of similar terminations in the dialects of Canaan. Its importance as a fortress appears from David, Solomon, and Hezekiah, expending so much labour upon it. See note at end of chapter.

David built round about.] Probably meaning built his own house, and other houses and streets, all, in short, that caused it to be called *the city of David*, which it would not have been called if it had not been inhabited. (Compare 1 Chr. xi. 8).

and inward.] Millo was the outward limit of the city of David, probably its northern defence. All David's buildings were within, on the south of Millo, so as to be protected by it on the north, as they were east, west, and south, by the precipitous ravines. In 1 Chr. xi. 8, we have the additional fact that Joab took a foremost part in re-building the wall.

10. *David went on, &c.*] 1 Chr. xi. 9. Compare the similar phrase, Judg. iv. 24.

11. *Hiram king of Tyre.*] Now mentioned for the first time. He survived David, and continued his friendship to Solomon. (See 1 K. v. 1; 1 Chr. xiv. 1.) The news of the capture of the city of the Jebusites had

sent messengers to David, and cedar trees, and carpenters, and †masons: and they built David an house.

† Heb. *hewers of the stone of the wall.*

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And [g]David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

[g] 1 Chr. 3. 9.

14 And [h]these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

[h] 1 Chr. 3. 5.

15 Ibhar also, and †Elishua, and Nepheg, and Japhia,

16 And Elishama, and †Eliada, and Eliphalet.

17 ¶ [i]But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.

[i] 1 Chr. 11. 16. & 14. 8.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD

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doubtless reached Tyre, and created a great impression of David's power.

masons.] Literally, *workers in stone for walls*, called simply *workers of walls* in the parallel passage, 1 Chr. xiv. 1. The chronological difficulties of Hiram's reign are considerable. Here it must suffice to say that it is improbable that the same person should have been king at the time of David's conquest at Jerusalem, and in the 24th or 20th year of Solomon's reign (1 K. ix. 10-14), a period of between fifty and sixty years.

14. *These be the names, &c.*] This list corresponds with that in 1 Chr. iii. 5-8 (which, however, is less correct—there are two Eliphalets and two Elishamas), except in one or two unimportant variations, and the omission of the additional name *Nogah*, which is also given in the list 1 Chr. xiv. 3-7. The further information is given 1 Chr. iii. 9, that these were all sons of David's wives, not concubines, viz., six born in Hebron, and thirteen in Jerusalem. The only daughter named is Tamar. Josephus makes the number of sons eleven, of which two were sons of concubines ('J. A.' vii. iii. 3).

17. *Went down to the hold.*] At first sight it seems that *the hold* (המצודה) must mean the same place which is so named in verses 7 and 9; and so the Sept., Syr., Chald., and Arab., understand it. But there are insuperable difficulties in so understanding it. When the Philistines *come up* to seek David, he *goes down* to the hold, and then *goes up* (verse 19) from the hold to attack the Philistines in the valley of Rephaim. The hold, therefore, must have been in lower ground than that from which David started, and than the valley of Rephaim. Was there any well-known hold so situated? If we turn to xxiii. 13, 14, we find *a hold* at the cave of Adullam to which the three *went down* (xxiii. 13); and David himself in it engaged in a desperate warfare with the Philistines who were spread in the valley of Rephaim; and Adullam, we know, was in the *Shephelah*, or lowlands of Judah. (See Josh. xv. 35; 1 Sam. xxii. 1; Neh. xi. 30; and 'Dict. of Bib.') We know, too, that in Rehoboam's time it was a strongly fortified place (2 Chr. xi. 7). It is therefore safest to conclude that on this formidable invasion of the whole Philistine power (*all the Philistines*, verse 17), David concentrated his forces at Adullam for a desperate attack upon the Philistines. The invasion most probably took place before David had completed his buildings in the city of David; and if, as seems probable, the narrative in xxiii. 8-17 relates to this same war, it gives a clear idea of the serious nature of the invasion, and the extreme peril to which David's person and kingdom were exposed, that the Philistines should actually have occupied Bethlehem, and have compelled David and his men to take refuge in the fortress and lime-pits of Adullam. This view also enhances the valour and prowess of David's heroes. (See below, ch. xxiii.)

18. *Spread themselves.*] See 1 Sam. iv. 2; xxx. 6; Judg. xv. 9.

the valley of Rephaim.] Or, as it is rendered at Josh. xv. 8, *of the giants*, where its situation among the hills on the west of Jerusalem is accurately defined. (See note, and also Isai. xvii. 5, xxviii. 21.) For עמק (valley) see Judg. i. 19, note.

19. *Enquired.*] Through the high-priest, as Josephus rightly says. (See Judg. i. 1, note; 2 Sam. ii. 1, &c.)

Shall I go up.] Baal-perazim was on a

said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

[k] Isai. 28. 21. 20 And David came to [k]Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place [l]Baal-perazim.

[l] That is, *The plain of breaches.*

21 And there they left their images, and David and his men [m]burned them.

[m] 1 Chr. 14. 12. [n] Or, *took them away.*

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

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hill, as appears from Isai. xxviii. 21. See, too note verse 17.

20. *Baal-perazim.*] *Master* or *possessor of breaches*, equivalent to *place of breaches.* (See note at end of chapter.)

21. *And there they left their images.*] An indication of the precipitance of their flight, and the suddenness with which the Israelites burst upon them like a breach of waters. (Compare 2 Chr. xxv. 13, 14.)

David . . . burned them.] The Heb. has *took them away*, equivalent to *destroyed them.* The Chronicles (1 Chr. xiv. 12) supply the information that they were "burnt with fire," according to Deut. vii. 5. The A. V., in rendering here *burned them*, gives not a translation but a gloss, following the Chaldee Targum, and the Latin Versio nova of Sanctis-Pagninus.

23. *Thou shalt not go up.*] David's question, to which this was the answer, was doubtless the same as in verse 19, *shall I go up to the Philistines?* The question and answer imply that David was still in the lowlands of Judah, not in Jerusalem.

the mulberry trees.] (בכאים), so the Rabbins. The Sept. and Vulg. have *pear-trees.* But the more probable explanation of this word, only found here and 1 Chr. xiv. 14, 15, is that the *Bacah-tree*, so called in Arabic, and found abundantly near Mecca, is the plant meant. It is very like the balsam-tree, and probably derives its name (בכה to weep) from the exudation of the sap in drops like tears when a leaf is torn off. Some think the valley of Baca (Ps. lxxxiv. 6) was so called from this plant growing there.

24. *The sound of a going.*] Perhaps *marching* or *stepping* would be a better word. It implies a stately march, and is often used of Jehovah (see 2 Sam. vi. 13; Judg. v. 4; Ps. lxviii. 7). The presence of the heavenly host who were to assure the victory to him was to be marked by the rustling of the Baca-trees, and that was to be the sign for instant action.

thou shalt bestir thyself.] Literally, *thou shalt be sharp*, act with decision and vigour.

25. *From Geba, &c.*] The reading of the parallel passage in 1 Chr. xiv. 16, *Gibeon*, instead of *Geba*, seems to be the true reading, or, at all events, the true explanation. The passage in Isai. xxviii. 21 certainly connects this victory with Gibeon, as appears, besides the general run of the thought, by the use of the word "be wroth," רגז, which refers to the *shaking* of the Baca-trees.

until thou come to Gazer.] The phrase *until thou come to* is very frequent in geographical descriptions and might be paraphrased by "the road," here "as far as the Gazer road." It does not mean *as far as Gazer*, but as far as the point—whether the branching of the road, or the opening of the valley, or the ascent of the hill, or whatever other distinctive point it may be—which leads to Gazer. (See Gen. xxv. 18; Judg. vi. 4, xi. 33; 1 Sam. xvii. 52, xxvii. 8, &c.). *Gazer* should be "**Gezer**," as it is elsewhere written (Josh. x. 33, xxi. 21, &c.). It is only pointed *Gazer* here and 1 Chr. xiv. 16, because the pause accent happens to fall upon it. Gezer lay between the nether Bethhoron and the sea; on the direct route therefore which the Philistines, fleeing from Gibeon, would take. The exact site has not been identified. It is named (1 Chr. xx. 4) as the scene of the battles between Sibbecai and Saph.

ADDITIONAL NOTES on verses 4, 9, and 20.

NOTE A, on verse 4.

The copulative ו has fallen out of the Hebrew text, probably owing to the preceding word ending with a ו. But it is expressed in the Sept., Vulg., Arab., and Syr., and in the parallel passages ii. 10; 1 Sam. xiii. 1; 1 K. xiv. 21, &c.

NOTE B, on verse 9.

In Lewin's 'Siege of Jerusalem,' p. 256 sqq., there is an interesting section on *What was Millo?* Arguing from the derivation of the word, מִלּוֹא (millo) *an embankment*, from מָלֵא, *to fill*, and from the fact of the vast cost of building Millo in the time of Solomon, as inferred from 1 K. xi. 27, and from divers indications of the site of Millo relative to the Temple (1 K. ix. 24; 2 K. xii. 20), the writer concludes that the great platform, called the Haram esh Sherîf, an area 1500 feet long from north to south, by 900 feet broad from east to west, was itself Millo. This vast plateau was artificially levelled, and surrounded by huge masonry, the walls on the east side being some 100 or 150 feet high on the outside, as the late excavations have shown, and the space being filled in with a solid mass of earthwork at the south-west corner. Mr. Lewin thinks further that Solomon's palace or Beth Millo—so called from abutting on the great plateau of Millo—was built on a sort of terrace immediately *below*, and to the south of, the Temple area. This position seems to suit well all the passages where the King's house is mentioned. See especially 2 K. xi.; 2 Chr. xxiii. But the subject is still enveloped with doubt.

NOTE C, on verse 20.

The Sept., which translates *ἐπάνω διακοπῶν*, seems to have understood בַּעַל (Baal) as compounded of בְּ and עַל, *over*. The situation of Baal-perazim is further indicated in Isai. xxviii. 20, as contiguous to "the valley (עֵמֶק) of Gibeon."

CHAPTER VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah is smitten at Perez-uzzah.* 9 *God blesseth Obed-edom for the ark.* 12 *David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him.* 17 *He placeth it in a tabernacle with great joy and feasting.* 20 *Michal reproving David for his religious joy is childless to her death.*

AGAIN, David gathered together all *the* chosen *men* of Israel, [m] thirty thousand. [m] 1 Chr. 13. 5, 6.

2 And [m] David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, ‖ whose name is called by the name of the

‖ Or, *at which the name, even the name of the* LORD *of hosts was called upon.*

CHAP. VI. 1. *Again.*] It should be, "**and David again gathered**," &c., *i.e.* after he had gathered them together, either for his election to the kingdom (ch. v. 1-3) or for the Philistine war spoken of in verses 17-25, he assembled them again for the peaceful purpose of bringing up the ark to Mount Zion. The whole narrative indicates the progressive consolidation of David's power, and the settlement of his monarchy on strong foundations.

thirty thousand.] The explanation of this number may perhaps be found in the account in 1 Chr. xiii. 1, where we read that David held a preliminary consultation with the captains of hundreds and captains of thousands, and with every leader, and there gathered together all Israel from Shihor of Egypt to the entering of Hamath, to bring the ark of God from Kirjath-jearim. These 30,000 might be the delegates sent up from the whole nation to take part in the ceremony. • The Sept. reads *seventy thousand.*

2. *From Baale of Judah.*] *I.e.* Kirjath-jearim, 1 Chr. xiii. 6, where the ark had been ever since its return from the country of the Philistines (1 Sam. vi. 21, vii. 1, 2) where see note. The old name of Kirjath-jearim was Baalah, or Kirjath-Baal (Josh. xv. 9, 10, 60). Instead of *from* the sense requires *to*, as in the parallel passage, 1 Chr. xiii. 6. *From* is most likely a very early clerical error, caused perhaps in the process of abbreviation by the words "*from Kirjath-jearim*," occurring just before (see 1 Chr. xiii. 5, 6). The Sept., Vulg., Syr., Chaldee, and Arabic, all read *from*, and get over the difficulty by rendering *Baale Judah* the *men of Judah*, as Judg. ix. 18 *the men of Shechem.* If the reading *from* is genuine, the narrator omits David's journey *to* Kirjath-jearim, and only describes his return to Jerusalem *from* thence.

whose name, &c.] Wrongly translated. The literal rendering is, "**Upon which is called the Name, the Name of Jehovah of Hosts, who sits upon the Cherubim.**"

LORD of hosts that dwelleth *between* the cherubims.

† Heb. *made to ride.*

3 And they †set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in ‖ Gibeah; and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

‖ Or, *The hill.*

" 1 Sam. 7. 2.

4 And they brought it out of "the house of Abinadab which *was* at Gibeah, †accompanying the ark of God: and Ahio went before the ark.

† Heb. *with.*

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And °when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen ‖shook *it*.

° 1 Chr. 13. 9.

‖ Or, *stumbled.*

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* ‖error; and there he died by the ark of God.

‖ Or, *rashness.*

8 And David was displeased, because the LORD had †made a breach

† Heb. *broken.*

The Name is repeated for solemn emphasis. The meaning is . . . *the ark which is called after the Lord of Hosts and bears His Name* (see Deut. xxviii. 10; 1 K. viii. 43; Isai. iv. 1).

3. *They set the ark.*] Better, as in the margin, *they made to ride.* See the same word, Gen. xli. 43; 2 K. xxiii. 30.

a new cart.] Just as our Lord entered Jerusalem, riding upon an ass "whereon yet never man sat" (Luk. xix. 30), and was laid in "a new tomb" (Matt. xxvii. 60). See note at end of chapter.

the house of Abinadab in Gibeah.] Rather, *on the hill*, as the same words are rendered, 1 Sam. vii. 1, where see note. It does not at all follow that Abinadab was still alive, nor can we conclude from Uzzah and Ahio being called *sons of Abinadab*, that they were literally his children. They may well have been sons of Eleazar, and grandsons of Abinadab, or yet more remote descendants, since there is no distinct evidence that Abinadab was alive even when the ark was brought to Kirjath-jearim. The house may have retained the name of "the house of Abinadab" long after his death.

5. *Played.*] The Hebrew verb means *to dance to music vocal and instrumental* (see Judg. xvi. 25, note, and Jer. xxx. 19; 1 Chr. xiii. 8).

on all manner of instruments made of fir-wood.] See note at end of chapter.

harps, &c.] See 1 Sam. x. 5, note.

cornets.] The מנענעים, here rendered *cornets*, are doubtless, judging both from the etymology (נוע *to shake*), and their being coupled with the *cymbals*, and being rendered *sistra* in the Vulg., some kind of instrument with bells or rings, which gave a sound by being shaken. 1 Chr. xiii. 8 has, instead, *trumpets*.

6. *Nachon's threshing-floor.*] Called, in 1 Chr. xiii. 9, *the threshing-floor of Chidon.* The Sept. and some copies of the Vulg. read *Nachor*. There is no clue to the true name, and its exact situation is unknown. For an account of the threshing-floors, see Ruth iii. 2, note.

put forth his hand.] The words *his hand* are not found in the Heb. text, but are found in all the old versions, and in 1 Chr. xiii. 9. Kennicott thinks the words *his hand* have fallen out of the Heb. text. But perhaps the omission is intentional after the analogy of Ps. xviii. 17 (16 A. V.), Obad. 13; just as we use the word *reach* sometimes with and sometimes without *hand* following.

shook it.] The use of the Heb. verb here is unusual. In 2 K. ix. 33, used as a transitive verb, it means *throw down*. So perhaps here. *The oxen were throwing*, or *had thrown* it *down*, very likely by turning aside to eat what grain there might be on the threshing-floor. The Sept. expresses αὐτήν after the verb, and takes the verb as singular. They doubtless took the final ו for the pronoun *it*. The Vulg. also expresses *eam*.

7. *His error.*] Heb. על השל. But there is no such word in Heb. as שׁל, *an error*, and if there was, it would require the pronoun *his* to be coupled with it. The true reading is supplied by the Syr. and Arab. Vers., and by 1 Chr. xiii. 10, על אשר שלח ידו, &c. "*Because he put his hand to the ark.*" See Kennicott, 'Dissert.,' p. 456.

by the ark.] The same words as are rendered *accompanying the ark of God* in verse 4.

8. *David was displeased.*] *Grief* allied to *anger* seems to be intended. (Compare 1 Sam. xv. 11, note; Jon. iv. 1, 9; Gen. iv. 5, 6.)

made a breach.] The Heb. verb to *break forth*, is used in exactly the same sense in Exod. xix. 22, *Lest the Lord break forth*

upon Uzzah: and he called the name of the place ‖Perez-uzzah to this day.

‖ That is, *The breach of Uzzah.*

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

[a] 1 Chr. 15. 25.

13 And it was *so*, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD

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upon them. In verse 20 it is used of the *breach of waters;* in 2 K. xiv. 13 of *breaking down* a wall; and so the substantive, 1 K. xi. 27, &c.

he called the name of the place, &c.] Above, verse 20. Compare also Gen. xxi. 31, xxii. 9, xxxii. 3, 17, 30, xxxv. 7, 15; Exod. xvii. 7; Num. xi. 3, 34, xiii. 24; Judg. xv. 17, xviii. 12; 1 Sam. xxiii. 28; 2 Sam. ii. 16; [c] Jer. xix. 6, &c.

to this day.] Implying a long interval between David and the time of the writer.

10. *Unto him.*] Showing that at this time he was already residing in the city of David. Compare vi. 16.

Obed-edom the Gittite.] In 1 Chr. xv. 18, 21, 24, we are told that Obed-edom was a Levite of the family of Merari, being, according to 1 Chr. xvi. 38, a son of Jeduthun, who was a Merarite (1 Chr. vi. 44, marg.; ix. 16, xxv. 1, 3, 6. See 'Dict. of Bib.' JEDUTHUN). He was a porter (1 Chr. xv. 18, 24, xvi. 38, 42, xxvi. 1, 4, 13-15), and also a player on the harp (xv. 18, 21), and was one of the Levites specially designated to take part in the musical services on occasion of bringing up the ark to Zion (xv. 16, 18, 19-21), and to minister before it when brought up (xvi. 4, 5, 37, 38). He is called a *Gittite* perhaps from *Gath*-Rimmon, in Manasseh, which belonged to the Kohathites (Josh. xxi. 25). Marriage with a Kohathite, or some other cause, would account for his dwelling in a Kohathite city, though he was a Merarite, without supposing two of his name. At all events 1 Chr. xxv. 15, seems distinctly to identify Obed-edom the porter, the Merarite, with Obed-edom the Gittite, whom "the Lord blessed," verse 11.

12. *With gladness.*] Means especially with joyful music and song, as 1 Chr. xv. 16, 25, 28.

13. *Had gone six paces.*] Literally, *had stepped six steps.* See above, v. 24, note.

he sacrificed oxen and fatlings.] The corresponding verse, 1 Chr. xvi. 26, says, *And it came to pass when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.* The meaning is, not that they sacrificed oxen and fatlings every six steps—this would be impossible—but that when, after the arrangement made by David for the Levites to carry the ark, as mentioned 1 Chr. xv. 2, 12, 15, they had borne it successfully, and with visible tokens of God's favour, out of the house of Obed-edom, and six steps on the road to the city of David to the sound of the musical instruments, they stopped and offered solemn sacrifices. Possibly צַעַד (*tsaad*), may have had a technical sense, and denoted a certain distance, say a *stadium.* Six such distances would have been nearly a mile, and if the ground was difficult and steep, the successful progress of "those that bare the ark," so far, would have been a fit cause for a thanksgiving sacrifice. The Sept., followed by the Vulg. (in some copies), has this strange version of the words: "*And there were with him carrying the ark seven bands* or *choirs.*"

fatlings.] The Sept. and Vulg. both render the word *rams*, to correspond with the *seven rams* of 1 Chr. xvi. 26; *a fatling* seems to be applied to calves or rams, and to mean "a fatted beast" (see 1 K. i. 9, 19, 25; Isai. i. 11; Ezek. xxxix. 18; Amos v. 22, &c.).

14. *Danced.*] The Heb. word is found only here and verse 16. It means "to dance in a circle," hence simply *to dance.* See note at end of chapter.

with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had [+] pitched for it: and David offered burnt offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, [b] he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows [‖] shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel:

[+] Heb. *stretched.*

[b] 1 Chr. 16. 2.

[‖] Or, *openly.*

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15. *With shouting.*] The word is used sometimes of the blast of the trumpet, "an alarm," Num. x. 5, &c., A. V., but very frequently of the human voice (Josh. vi. 5, 20; 1 Sam. iv. 5, 6; 1 Chr. xv. 28, &c.). Compare 1 Thess. iv. 16.

16. *Looked through a window.*] Another proof that David's palace was already in the city of David (see verse 20, and vii. 2). The ark was already come to the city of David when Michal saw David dancing (see above, verse 10, note).

leaping.] (מפזז), the same sense as מרקד, 1 Chr. xv. 27; verse 14, note. The Hebrew word only occurs besides this place in Gen. xlix. 24, "were made strong."

she despised him in her heart.] In the days of Saul the ark had been neglected (1 Chr. xiii. 3), and Saul had in everything shown himself to be an irreligious king. Michal, "the daughter of Saul" (verses 16, 20, 23), seems to have been of a like spirit.

17. *Burnt offerings and peace offerings.*] Mentioned also 1 Chr. xvi. 1. The whole section, 2 Sam. vi. 16-20 (first part of verse 20), is identical with 1 Chr. xv. 29,—xvi. 43, except the long insertion of 1 Chr. xvi. 4-42. The *peace offerings* were with a special view to feasting the people. (Compare 1 K. viii. 63-66.)

18. *He blessed the people.*] So did Solomon (1 K. viii. 14).

19. *A good piece* of flesh]. The word thus paraphrased is only found here and 1 Chr. xvi. 3. There is no real clue to the meaning, except the context, which requires that a piece of meat from the peace offerings should be meant. From the fact that the chronicler explains the preceding *cake* (חלת) by the more common word *loaf* (ככר), but leaves this obscure word unexplained, one might infer that it was already obsolete and unknown in his time. The Sept. translates it ἐσχαρίτην (perhaps reading אישכר), *a cake baked on the hearth*, probably deriving the word from אש, fire. The Vulg. *a piece of roast beef.*

a flagon of wine.] Rather "**a cake**" of grapes or raisins (as Hos. iii. 1; Cant. ii. 5), or made with oil or mead: λάγανον ἀπὸ τηγάνου, *a cake from the frying-pan*, Sept.; "similam frixam oleo," a baked cake of flour and oil, Vulg.

So all the people, &c.] 1 Chr. xvi. 43.

20. *Then David returned, &c.*] He had passed his house to accompany the ark to the tabernacle he had pitched for it, when Michal saw him dancing. He now returns *to bless his household.* He had blessed the people (verse 18), but there were the inmates of his own house whom the customs of the age did not allow to be present, and so, with his usual considerate kindness and affection, David came to bless them too on this solemn occasion.

21. *Therefore will I play.*] Rather, "**therefore** (or **so**) **I have danced before the Lord.**" The speech might be paraphrased, *Before the Lord which chose me, &c., yea, before the Lord have I danced.* He humbles Michal's pride by the allusion to her father's rejection,

therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and ‖of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

‖ Or, *of the handmaids* of my servants.

and shows by Saul's example how little pride contributes to the stability of greatness. Therefore for his part he will not think anything done for the glory of God too mean for him; and if he cannot have honour from Saul's daughter, he will be content to be honoured by the maid-servants. The reading of the Sept., "I will be base in thine eyes," or "though I shall be base in thine eyes," makes also very good sense, though the alteration is not necessary.

23. *Had no child, &c.*] For a similar judgment, see Gen. xx. 17, 18.

ADDITIONAL NOTES on verses 3, 5, and 14.

NOTE A, on verse 3.

The text of this and of verse 4 appears to be corrupt. The repetition of the phrase "the *new* cart" is strange; the repetition of the identical words, "they brought it out of the house of Abinadab which was at Gibeah" in verse 4, seems unmeaning; and the words *accompanying the ark of God* (Heb. *with the ark of God*), are also unintelligible. The Sept. (Cod. Vat.) has simply *Uzzah and his brethren* (taking *Ahio* as an appellative), *the sons of Abinadab, drave the cart with the ark.* In the parallel passage, 1 Chr. xiii. 7, we read, *and they carried the ark of God in a new cart out of the house of Abinadab, and Uzza and Ahio drave the cart. And David, &c.*, as in verse 5. The words חדשה וישאהו מבית אבינדב אשר בגבעה which follow ענלה in verse 4, seem to be an accidental repetition of the same words which follow ענלה in verse 3.

NOTE B, on verse 5.

The Heb. has בכל עצי ברושים *with all firwoods.* But the parallel passage in 1 Chr. xiii. 8 has בכל עז ובשירים *with all their might, and with songs, &c.* This is evidently a various reading of the same text (the letters being nearly identical), and seems the better reading of the two. The phrase *with all his might* occurs in verse 14. The Sept. combines the two readings, inserting ἐν ἰσχύι, καὶ ἐν ᾠδαῖς.

NOTE C, on verse 14.

The passage parallel to verse 16 (1 Chr. xv. 29) has מרקד ומשחק, *leaping and dancing*, verse 5, note. In 1 Chr. xv. 27, the opening clause of which exactly corresponds in place to this fourteenth verse, there is a singular resemblance of the letters, with a wide difference of sense. Whereas this fourteenth verse has ודוד מכרכר בכל עז, *and David danced with all his might*, 1 Chr. xv. 27 has ודויד מכרבל במעיל בוץ, *and David was clothed with a robe of fine linen.* If these are various readings of the same text, the text of 2 Sam. would seem to be the correct one, since David's *linen ephod* is mentioned again at the end of 1 Chr. xv. 27 in the identical words used here. The *ephod* was a priestly garment (1 Sam. ii. 18, note).

CHAPTER VII.

1 *Nathan first approving the purpose of David to build God an house,* 4 *after by the word of God forbiddeth him.* 12 *He promiseth him benefits and blessings in his seed.* 18 *David's prayer and thanksgiving.*

AND it came to pass, [c] when the king sat in his house, and the LORD had given him rest round about from all his enemies; [c] 1 Chr. 17. 2.

CHAP. VII. 1. *When the king sat in his house, &c.*] The section beginning here and ending at viii. 18 is found in duplicate, 1 Chr. xvii., xviii. There is no indication how soon after the bringing up of the ark these things occurred, but it was probably at no long interval, perhaps within a year or so.

had given him rest.] From the hostility of the house of Saul, and the attacks of the

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell †my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel ‖spake I a word with ‖any of the tribes

† Heb. *to my servant, to David.*

‖ 1 Chr. 17. 6. *any of the judges.*

Philistines. Compare Josh. xxiii. 1, where precisely the same phrase is used.

2. *Nathan the prophet.*] Here first mentioned, but playing an important part afterwards (see through this chapter, and xii. 1, &c.; 1 K. i. 10, 22, 34; 1 Chr. xxix. 29; 2 Chr. ix. 29). From the two last passages it appears that he wrote the history of David's reign, and of a part at least of Solomon's. His distinctive title is *the prophet*, that of Gad *the seer* (1 Sam. ix. 9). He was probably much younger than David. We may presume that much of the history of David preserved in the books of Samuel, Kings, and Chronicles, is his work. There is no good ground for identifying him with Nathan the son of David (NATHAN, 'Dict. of Bib.') Had Nathan the prophet been the son of David, either the information that the son of David was *the prophet* would have been supplied at 2 Sam. v. 14, 1 Chr. iii. 5, &c., or the information would have been given here, on the first mention of the prophet, that he was the king's son.

in a house of cedar.] Showing that the events mentioned (v. 11) had taken place at this time. See vi. 10, 16, 20, notes.

within curtains.] "**Curtain**," Heb. text, but *curtains* 1 Chr. xvii. 1. See Exod. xxvi. 1, 2, sqq., xxxvi. 8, sqq.

3. *Nathan said to the king, &c.*] Speaking his own private opinion, and not by the Word of the Lord. *Ex se, non ex sermone Domini*, as Jerome says ('Quæst. Heb.').

4. *And it came to pass that night, &c.*] There is much solemnity in the way the subject is here introduced. The night was the recognised time for prophetic visions. (Compare 1 Sam. iii. 3, sqq.; Num. xii. 6, &c.)

5. *Tell my servant David.*] So it is written, 1 Chr. xvii. 4; but here the more exact rendering is, "**Go and say to my servant, to David.**" The term *my servant* was meant as a mark of special favour, as in its similar application to Moses (Num. xii. 7, 8).

Shalt thou build, &c.] *I.e.* as it is explained by 1 Chr. xvii. 4, and as the Sept. renders it here, *Thou shalt not build, &c.* (Compare xx. 22, &c.)

6. *Whereas.*] The Hebrew word never means *whereas*. It is simply "**for**," or *because*. It expresses the reason why David was not to build an house.

have walked.] Implying the frequent moving of the tabernacle, in the times of the Judges, as opposed to a settled resting in one place.

in a tent and in a tabernacle.] The word (אֹהֶל), *a tent*, refers especially to the outward covering of skins, &c.; the *tabernacle* (מִשְׁכָּן) denotes the framework of boards and bars. Observe the constant reference to the Exodus and to the details as given in the books of Moses. The *curtain* of verse 2, and the *tent* and *tabernacle* here, are taken from them. See note on Exod. xxvi. 1-37 (vol. i. p. 374), xxxvi. 1, xxxix. 37, &c.

7. *The tribes of Israel.*] For (שִׁבְטֵי) *tribes*, the duplicate passage, 1 Chr. xvii. 6, reads שֹׁפְטֵי, *judges*, though the Sept. (Cod. Vatic.) has there *tribe*. The reading *judges* is somewhat favoured by the mention of the judges in verse 11, in conjunction with the words *I commanded;* and the expression *whom I commanded to feed my people Israel*, seems more applicable to a single ruler, whether judge or king, than to a tribe. But on the other hand, in Ps. lxxviii. 67, 68, the *tribe* of Judah, and the *tribe* of Ephraim are mentioned in connexion with the tabernacle, and amidst several verbal resemblances to this passage (verse 70, 71). Solomon in his reference to Nathan's message to David (1 K. viii. 16) speaks of "all the *tribes* of Israel;" and David himself uses the remarkable expression at 1 Chr. xxviii. 4, "He hath chosen Judah to be the ruler, and of the house of Judah, the house of my father," &c. *Tribes* is therefore probably the true reading, and the phrase is a condensed one, the meaning of which is, that whatever tribe had in times past supplied the ruler of Israel, whether Ephraim in the days of Joshua, or Benjamin

of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [d] I took thee from the sheepcote, [†] from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies [†] out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 ¶ [e] And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [f] He shall build an house for

[d] 1 Sam. 16. 12. Ps. 78. 70.
[†] Heb. *from after.*
[†] Heb. *from thy face.*
[e] 1 Kin. 8. 20.
[f] 1 Kin. 5. 5. & 6. 12. 1 Chron 22. 10.

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in the time of Saul, or Judah in that of David, God had never required any of those tribes to build a house in one of their cities.

an house of cedar.] As verse 2. (See 1 K. vii. 2, 3, x. 17, 21; Jer. xxii. 14, 23.) Beams of cedar marked a costly building. Of course the cedar of Lebanon is a totally different tree from what we improperly call *the red* or *Virginian cedar*, which supplies the sweet-scented cedar wood, and is really a kind of juniper (Juniperus Virginiana). The cedar of Lebanon is a close-grained, light-coloured, yellowish wood, with darker knots and veins.

8. *My servant David.*] As before, verse 5, it is *to my servant, to David;* as also at the end of verse, *over my people, over Israel;* and *for my people, for Israel*, in verse 10.

the LORD (Jehovah) *of Hosts.*] For the fuller form, *the* LORD (Jehovah) *God of Hosts*, as above verse 10, see 1 Sam. 1, 3, note.

sheep-cote.] Rather, "**pasture.**"

9. *I was with thee, &c.*] 1 Sam. xviii. 14.

all thine enemies.] Meaning especially Saul and those who sided with him (2 Sam. iii. 1, iv. 8; 1 Sam. xviii. 29, xx. 15, 16, xxiv. 4, xxvi. 8).

have made thee a great name.] See verses 10, 11, 12.

10. *Moreover I will appoint, &c.*] There is no change of tense, nor does the sense admit of it. It should be: *And I have appointed a place, &c., and have planted them, &c.* This was already done by the consolidation of David's kingdom.

neither shall the children of wickedness, &c.] See Ps. lxxxix. 22.

11. *And as since the time, &c.*] This is rightly coupled with the *beforetime* of the preceding verse. The contrast is that of the troublous unsettled times of the Judges, and the frequent servitudes of Israel in those times, with the settled prosperity and independence of the kingdom of David and Solomon.

and have caused thee to rest, &c.] This must either be coupled with the verbs in verse 10, "*I have appointed a place, &c., and have planted them, &c., and have caused thee to rest,*" or it may be taken as a recapitulation of what precedes, and translated: "So I have caused thee to rest from all thine enemies."

Also the Lord telleth thee.] Or it may be, "*And the Lord hath told thee,*" viz., by the mouth of Samuel. The last is rather preferable, as making the use of the *third* instead of the *first* person more natural.

12. *And when.*] There is no *and* in the Heb., nor is it required. The prophet, having detailed God's past mercies to David, now passes on to direct prophecy, and that one of the most important in the Old Testament.

sleep with thy fathers.] Judg. ii. 10, note.

I will set up thy seed.] In one sense this manifestly refers to Solomon, David's successor and the builder of the temple. But we have the direct authority of St. Peter (Acts ii. 30) for applying it to Christ the seed of David, and His eternal kingdom; and the title *he Son of David* given to the Messiah in the Rabbinical writings, as well as its special application to Jesus in the New Testament, springs mainly from the acknowledged Messianic significance of this prophecy. (See also Isai. lv. 3; Acts xiii. 34.)

13. *He shall build an house, &c.*] For the

my name, and I will stablish the throne of his kingdom for ever.

[g] Heb. 1. 5.

14 [g]I will be his father, and he shall be my son. [h]If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

[h] Ps. 89. 31, 32.

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the [†]manner of man, O Lord GOD?

[†] Heb. *law.*

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fulfilment of this in the person of Solomon, see 1 K. viii. 16-20. For its application to Christ, see John ii. 12; Eph. i. 20-22; 1 Tim. iii. 15; Heb. iii. 6, &c.; and Zech. vi. 12, 13.

I will stablish the throne of his kingdom for ever.] The words *for ever*, emphatically twice repeated in verse 16, show very distinctly that this prophecy looks beyond the succession of the kings of Judah of the house of David, and embraces the throne of Christ, according to the angel's interpretation as given in Luke i. 31-33, where the reference to this passage cannot be mistaken. This is also brought out fully in Ps. lxxxviii. 29, 36, 37. See also Dan. vii. 13, 14; Isai. ix. 6, 7; Jer. xxiii. 5, 6, xxxiii. 14-21; Ezek. xxxiv. 24; Zech. xii. 7, 8; Hos. iii. 5, &c.

14. *I will be his father, &c.*] In Ps. lxxxix. 26, 27, the equivalent expressions are applied to David. In Heb. i. 5, this text is applied to Christ. But in 1 Chr. xvii. 13, xxii. 9, 10, xxviii. 6, it is expressly appropriated to Solomon. The words *if he commit iniquity I will chasten him, &c.*, supply the illustration of God's dealing with Solomon and his successors as a Father, for *What son is he whom the father chasteneth not?* (Heb. xii. 5-10; Prov. iii. 12). The literal translation of the words shows this more clearly . . . "and he shall be to me a son, whom, if he transgresses, I will correct," &c.

with the rod of men, &c.] *I.e.* such a chastisement as men inflict upon their children, to correct and reclaim them, not to destroy them. The whole clause is omitted in 1 Chr. xvii. 13.

15. *My mercy shall not depart, &c.*] Hence Isaiah's saying, *the sure mercies of David* (lv. 3), הנאמנים, *i.e.* the unfailing, lasting mercies: mercies which are like streams of water that never dry up (Isai. xxxiii. 16; Jer. xv. 18). This is explained in verse 16, where it is said, *Thine house and thy kingdom shall be established*, נאמן, the same word as is rendered *sure* in Isaiah (πιστωθήσεται—τὰ πιστά, Sept., *fidelis* Vulg., in both passages).

before thee.] See next verse, note.

16. *Thine house, &c.*] The sentiment and the language are the same as 1 Sam. ii. 35.

shall be established.] Not the word so rendered (verses 12, 13), but that rendered *sure* Isai. lv. 3 and 1 Sam. ii. 35. See 15, note.

before thee.] Or, *before me.* (See note at end of chapter.)

18. *Sat before the Lord.*] In the tent where the ark was. (See Judg. xi. 11, note. πρὸς τὴν κιβωτὸν παραγίνεται. Joseph. 'Antiq. Jud.' vii. iv. 4.) But why *sat?* Standing or kneeling was the usual attitude of prayer (1 K. viii. 22, 54, 55). Moses, it is true, sat while praying (Exod. xvii. 12), but there was an exceptional reason for it. The Talmudists (guided apparently by this passage alone) say that none might pray sitting except only the Kings of the House of David. Modern commentators mostly take the word here in the sense of *waiting, abiding*, not *sitting*. But *sat* is the natural rendering, and is expressed by all the versions, Sept., Vulg., Chald., Syr., and Arab. Josephus has *worshipped falling upon his face*, as if he had read וישתחו. As the text is, here and 1 Chr. xvii. 16, it is rightly rendered *sat*. It does not necessarily follow that the prayer was uttered *sitting*. David may have sat down to meditate, and then rose up to pray.

19. *Is this the manner of man.*] This is a very obscure passage, and is very variously explained. The authoritative clue to a right interpretation must be sought in the parallel passage in 1 Chr. xvii. 17, "thou hast regarded me according to the estate of a man of high degree," though unfortunately the read-

20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

[i] Deut. 4. 7. 23 And [i] what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [†] revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

[†] Heb. *opened the ear.*

28 And now, O Lord GOD, thou *art* that God, and [a] thy words be true, and thou hast promised this goodness unto thy servant:

[a] John 17. 17.

29 Therefore now [†] let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.

[†] Heb. *be thou pleased and bless.*

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ing and the rendering of that verse are also extremely doubtful. Taking, however, the English version of 1 Chr. xvii. 17 as substantially correct, our passage may be thus understood: *But this is the law* (or prerogative) *of a great man* (האדם) to found dynasties which are to last into the far future. David expresses his astonishment that he, of such humble birth, and one so little in his own eyes, should not only be raised to the throne, but be assured of the perpetuity of the succession in his descendants, as if he were a man of high degree.

22. Compare Ps. lxxxvi. 8-10, lxxi. 19, xliv. 1.

23. *What one nation, &c.*] Compare Deut. iv. 7, 32, 33, 34, to which there seems to be a plain reference here. Notice, again, the allusion to the Exodus (see verse 6, note). See note at end of chapter.

24. *Art become their God.*] A plain reference to Gen. xvii. 7, 8; Exod. vi. 7.

26. *Let the house, &c.*] Compare Jer. xxxiii. 14-26; Luke i. 69.

27. *Hast revealed, &c.*] Heb., *uncovered the ear.* (See Ruth iv. 4, note.)

therefore hath thy servant found in his heart, &c.] The promises of God are the true guide to the prayers of His people. We may dare to ask anything, how great soever it may be, which God has promised to give. In this and the two following verses David expresses the same wonder at the riches of God's grace, and the same expectation founded on that grace, which St. Paul does in such passages as Eph. i. 5-7, ii. 7, &c.

29. *And with thy blessing, &c.*] The conclusion in 1 Chr. xvii. 27, is: *For thou blessest, O Lord, and it shall be blessed for ever.* The same sense may be given to this verse by rendering "*with thy blessing shall the house of thy servant be blessed for ever.*"

ADDITIONAL NOTES on verses 16 and 23.

NOTE A, on verse 16.

The Sept., in this and the preceding verse, for פניך, reads פני, "*before me*," instead of "*before thee*," and so the Syriac and Arabic. (In verse 16 the Arabic omits the word altogether.) The Vulg. reads *meâ*, in verse 15, but *tuâ* here. In this verse the insertion of a כ is easily accounted for by the next word, כסה, *throne*, beginning with a כ. *Before me* is probably the true reading in both verses (if the rest of the text is sound), according to the analogy of Jer. xxxv. 19, 1 Sam. ii. 30, 35, and many other places; whereas the idea contained in the reading, *before thee*, is unparalleled. But the reading in 1 Chr. xvii. 13 is quite different: "*As I took it from him that was before thee*," meaning Saul, which gives a very good sense, and suggests that the text of 2 Sam. vii. 15 may have been corrupted by the accidental repetition of the word הסרתי after אשר, caused by the same sequence אשר הסרתי in the middle of the verse. If the second הסרתי is struck out, we have the text of 1 Chr. xvii. 13, with the immaterial addition of the name of Saul.

NOTE B, on verse 23.

The construction of this verse is throughout very involved, and indicates, with the variations in the versions, and in 1 Chr. xvii., that the original MS. was partly illegible. The change of person in the words *for you* is inexplicable, except on the ground of an error in transcription. The Vulg. has *eis, for them.* The Sept. omits the pronoun altogether. The plural verb (*went*) with *God* for the subject is unusual, and all the stranger from the juxtaposition of the singular *to himself.* The location of the words, *the nations and their gods*, is also difficult to explain, except on the supposition of a מ (*from*) having fallen out of the text before גוים (*nations*). The last clause, however, is differently rendered in 1 Chr. xvii. 21, and in the Sept., of this passage, as follows: "by driving out nations (and their gods, or, tents) from before thy people whom thou hast redeemed out of Egypt." The passage in Chron. has the verb *by driving out* (לגרש) instead of *for thy land* (לארצך) in 2 Sam. And the Sept. of 2 Sam., instead of the Greek for *for thy land*, has τοῦ ἐκβαλεῖν σε. According to this reading, this verse would run thus: "*to make Him a name, and to do for them great things and terrible, and to drive out the nations and their gods before thy people whom thou hast redeemed out of the land of Egypt.*" The *nations and their gods* are of course the people and the idols of Canaan.

CHAPTER VIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadadezer, and the Syrians.* 9 *Toi sendeth Joram with presents to bless him.* 11 *The presents and the spoil David dedicateth to God.* 14 *He putteth garrisons in Edom.* 16 *David's officers.*

[b] 1 Chron. 18. 1, &c. Ps. 60. 2.

AND [b]after this it came to pass, that David smote the Philistines, and subdued them: and David took [l]Metheg-ammah out of the hand of the Philistines.

[l] Or, *The bridle of Ammah.*

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.

CHAP. VIII. 1. *After this.*] A most distinct assertion that the transactions related in ch. vii. preceded the wars related in this chapter.

Metheg-ammah.] What this means is utterly unknown. If the reading is genuine, *Metheg-ha-ammah* (*the bridle of the metropolis*) must be the name of some stronghold which commanded Gath, and the taking of which made David master of "Gath and her towns." The duplicate passage in 1 Chr. xviii. 1, for *Metheg-ammah*, has *Gath and her towns.* But whether this indicates a different reading, or is an explanatory rendering, it is impossible to say certainly. No one of the numerous conjectures has sufficient probability in it to be worth citing.

2. *Casting them down to the ground.*] It would be better to render the words *making them lie down on the ground.* David took great numbers of the Moabites prisoners of war, and made them lie down on the ground, and then divided them by a measuring line into three parts, putting two-thirds to death, and saving alive one-third. The cause of the war with the Moabites, who had been very friendly with David (1 Sam. xxii. 3, 4), and of this severe treatment, is not known. But

3 ¶ David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took ‖from him a thousand ‖*chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of

‖ Or, *of his*.
‖ As 1 Chr. 18. 4.

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it seems likely, from the tone of Ps. lx., where see note, that David had met with some temporary reverse in his Syrian wars, and that the Moabites and Edomites had treacherously taken advantage of it, and perhaps tried to cut off his retreat. In 1 Chr. xviii. 2, it is merely said, *He smote Moab . . . and the Moabites became David's servants, and brought gifts*, leaving out all the intermediate part of the verse.

3. *Hadadezer.*] So spelt throughout this chap. and 1 K. xi. 23, but *Hadarezer* 1 Chr. xviii. 3, 5, 7, &c., and 2 Sam. x. 16-19, by the change, so frequent, of ד and ר. *Hadadezer*, is the true form, as seen in the names *Benhadad*, *Hadad*, (1 K. xv. 18, &c., xi. 14, &c.). Ἄδαδος, Joseph. *Hadad* was the chief idol, or sun-god, of the Syrians. (See Gesen. 'Thes.' under *Benhadad.*)

Zobah.] See 1 Sam. xiv. 47, note.

to recover his border.] This is never the meaning of the Hebrew phrase, which means literally *to cause his hand to return:* hence (a) if applied to a person's own hand *to bring back his hand*, or (b) if applied to the hand of another *to turn back his hand.* The phrase in (a) has also a somewhat different meaning according to what is considered to be the original position of the hand. If the original position is quiescent, in the bosom or by the side, then *to bring back the hand* is to bring it back to the bosom or the side. If the original position was to be stretched out either to strike or to help, then *to bring back the hand* is to stretch it out again to strike or to help, as the case may be. The phrase is used sometimes literally, as *e.g.* Exod. iv. 7; 1 K. xiii. 4; Prov. xix. 24; and sometimes figuratively, as Isai. i. 25, xiv. 27; Am. i. 8; Ps. lxxiv. 11. The exact force of the metaphor must in each case be decided by the context. If, as is most probable, this verse relates to the circumstances more fully detailed x. 15-19, the meaning of the phrase here will be *when he* (Hadadezer) *went to renew his attack* (upon Israel), or *to recruit his strength against Israel, at the river Euphrates.* The word *Euphrates* is not in the original text; but *the river* (נהר) means the Euphrates, as Gen. xv. 18, xxxi. 21; Ps. lxxii. 8; Isai. vii. 20; Ezra viii. 36.

4. *A thousand* chariots.] The word *chariots* has fallen out of the text.

seven hundred horsemen.] It should be *seven thousand*, as 1 Chr. xviii. 4.

houghed all the chariot horses.] The word רכב *a chariot*, is used for *chariot horses*, as Isai. xxi. 7. (Compare x. 18.) For this mode of rendering the cavalry useless, see Josh. xi. 6, 9.

5. *Syrians of Damascus.*] That branch of the Syrians (Aram), whose capital was Damascus, was the best known and most powerful. See 1 K. xx.; 2 K. xvi. 5-12, &c. Damascus (written דרמשק in 1 Chr. xviii. 5, 6, according to the late Aramean orthography) is first mentioned, Gen. xv. 2. According to Nicolaus of Damascus, cited by Josephus, the Syrian king's name was Hadad.

6. *Garrisons.*] The word (נציב) is used for *officers* in 1 K. iv. 5, 19, and some think that is its meaning here. Perhaps, however, it is best to take it in the same sense as 1 Sam. x. 5, xiii. 3, as the A.V. does.

servants to David, and brought gifts.] Rather "**tribute**," the same phrase as that used of the Moabites in verse 2, meaning they became subject and tributary. See Judg. iii. 18; 1 K. iv. 21; 2 K. xvii. 4, &c., where מנחה is used of tribute. Compare especially 2 K. xvii. 3, where the same two words are combined, and see 2 K. xxiv. 1.

7. *Shields of gold.*] The word rendered *shield* (שלט) is of uncertain meaning, and the versions fluctuate very much in their renderings, in the seven passages in which it occurs (2 K. xi. 10; 2 Chr. xxiii. 9; Jer. li. 11; Ezek. xxvii. 11; Cant. iv. 4; this passage; and 1 Chr. xviii. 7). Some render it "armour," but on the whole *shield* seems to be the right rendering. It was perhaps in imitation of these golden shields, and partly

Hadadezer, and brought them to Jerusalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to †salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer †had wars with Toi.

† Heb. *ask him of peace.*
† Heb. *was a man of wars with.*

And *Joram* †brought with him vessels of silver, and vessels of gold, and vessels of brass:

† Heb. *in his hand were.*

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name

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out of their material, that Solomon made the larger and smaller shields (*targets* and *shields*) mentioned in 1 K. x. 16, 17, which became the spoil of Shishak, 1 K. xiv. 25, 26.

brought them to Jerusalem.] See 1 Sam. xvii. 54, note.

8. *Betah and Berothai.*] Instead of these names, 1 Chr. xviii. 8 has *Tibhath* and *Chun*. If the two first consonants in *Betah* are transposed, it will become *Tebah*, a form which is preserved in the Sept. Μετεβὰκ, "*from Tebah.*" There is a modern *Taibeh* between Aleppo and the Euphrates, but the names have only a slight resemblance. *Berothai* is probably the same as *Berothah*, Ezek. xlvii. 16, where it is placed between Hamath and Damascus. Can the Wady Barada be the modern representative of the name? Ewald, following Bochart, compares Barathena of Ptolemy. There is no clue to the name *Chun*, in 1 Chr. xviii. According to the Arabic version of 1 Chr. xviii. 8, *Tibhath* and *Chun* are *Emesa* and *Baalbec*. *Chun* may be the later name of Berothai.

exceeding much brass.] "Wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass" (1 Chr. xviii. 8). The Sept. and Vulg. both have the same addition here, so that perhaps it has accidentally fallen out of the Hebrew text. It does not appear clearly whence this quantity of brass, or copper, came. There is no clear evidence of metals being dug in Lebanon or Antilebanon, though vast quantities of copper are said to have been brought from Syria by the Egyptians of the 18th and 19th dynasties, so much so that the working of the mines in Sinai was discontinued (see Gensler in 'Egypt. Zeit.' for 1870). It has been inferred from Deut. viii. 9, that there must have been mines in some of the mountains within the inheritance of Israel. Hesychius (ap. Bochart) affirms that brass was found in Mount Carmel.

9. *Toi.*] Called *Tou*, 1 Chr. xviii. 9.

Hamath.] Appears as an independent kingdom so late as the time of Sennacherib, Isai. xxxvii. 13. But in the time of Nebuchadnezzar, both Hamath and Arpad appear to have been incorporated in the kingdom of Damascus (Jer. xlix. 23).

10. *Joram.*] Called *Hadoram*, 1 Chr. xviii. 10, which is more likely to be the true name than the purely Hebrew Joram. (See 1 Chr. i. 21; 2 Chr. x. 18.) Josephus has Ἀδιόραμος, the Sept. Ἰεδδουράμ.

Hadadezer had wars with Toi.] The Hebrew has *For Hadadezer was a man of the wars of Toi, i.e.* a man against whom Toi's wars were directed. But the construction is an unusual one. The phrase "man of war, or wars," is always a periphrasis for "a warrior," as *e.g.* 1 Sam. xvii. 33; 1 Chr. xxviii. 3. It would make very good sense if, with the LXX., *Toi* was left out: "Toi sent to congratulate David upon his important victory, for Hadadezer was a great warrior."

Joram brought, &c.] Heb. "**and in his hand.**" These costlypresents sent by Toi to David indicate the high price set on David's friendship in consequence of his victories.

11. *Which also, &c.*] *I.e.* in addition to all the spoil mentioned in verses 7, 11, 12.

that he had dedicated.] Rather *which he dedicated*, so as to include subsequent as well as preceding dedications. The parallel passage, 1 Chr. xviii. 11, instead of *dedicated* (הקדישׁ), has in the A.V. *brought* (נשׂא), or *took away*, as Bertheau understands it.

12. *Of Syria.*] 1 Chr. xviii. 11, for ארם Syria, reads אדם Edom, which is manifestly the right reading, both because Edom, Moab, and Ammon are so frequently joined together, and because David's Syrian spoil is expressly mentioned at the end of the verse. Moreover it would be very strange if there was no spoil from Edom, which was so thoroughly subdued. (See verses 13, 14.)

13. *David gat him a name, &c.*] Or,

† Heb. *his smiting.*

when he returned from †smiting of the Syrians in the valley of salt, *being* eighteen thousand *men*.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* ‖recorder;

‖ Or, *remembrancer*, or, *writer of chronicles.*

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the ‖scribe;

‖ Or, *secretary.*

18 [c]And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were ‖chief rulers.

[c] 1 Chron. 18. 17.

‖ Or, *princes.*

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made (erected) *a monument.* If the A. V. is right, the word לו, *to himself*, has fallen out of the text.

the Syrians.] Read the *Edomites*, as in 1 Chr. xviii. 12 (compare 2 K. xiv. 7, and Ps. lx. title). The Sept. have *Idumea*, and the context (verse 14) requires it. For a further account of this war of extermination with Edom, see 1 K. xi. 15, 16. In that account Joab appears as the chief leader; in 1 Chr. xviii. 12, Abishai his brother. Here only David is named. The numbers slain, too, differ. Here 18,000; in the title to Ps. lx., 12,000; in 1 K. xi. 15, *every male in Edom.* The war with Edom was of some duration, not without serious reverses and dangers to the Israelites (see verse 2, note). The different accounts probably relate to different parts of the campaign.

14. *Garrisons.*] See verse 6, note.

preserved David.] See verse 6.

15. *Judgment and justice.*] See Ps. lxxii. 2, &c.

16-18. For a similar account of the officers of Solomon's kingdom, see 1 K. iv. 1-6, where *Jehoshaphat the son of Ahilud* is still the recorder, and *Benaiah the son of Jehoiada* is advanced from the command of the Cherethites and Pelethites to be captain of the host in the room of Joab. See also 2 Sam. xx. 23-26. *The recorder* seems to have been a high officer of state, a kind of chancellor, corresponding in some degree to the *Magister memoriæ* in the court of the Roman emperors (*Notit. dignit.*), and the *Vaka Nuvisch* in the court of the ancient and modern kings of Persia. His office was to keep a record of the events of the kingdom for the king's information, and hence he would naturally be the king's adviser. See Esth. vi. 1, 2; Isai. xxxvi. 22; 2 Chr. xxxiv. 8. The Cheta (or Hittites) in the time of Rameses II. had also a recorder (see Brugsch).

17. *Zadok the son of Ahitub.*] Of the house of Eleazar. See 1 Chr. vi. 4, 8, xxiv. 3. For Zadok's history, see 2 Sam. xv. 24-29, 35, 36, xvii. 15, sqq.; 1 K. i. 8, sqq., ii. 26, 35.

Ahimelech the son of Abiathar.] The circumstantial narrative in 1 Sam. xxii. 9-23, leaves no possible doubt that Abiathar, Zadok's colleague, was the son of Ahimelech. The history in 1 K. i. 7, 42, ii. 22-27 (see especially verse 26) leaves no possible doubt that Abiathar the son of Ahimelech continued to be priest through the reign of David. It almost necessarily follows that there is some clerical error in the text which makes *Ahimelech the son of Abiathar* to be priest in David's reign, instead of *Abiathar the son of Ahimelech*, which was the fact, as is also recorded in ch. xx. 25. That the same error is repeated in 1 Chr. xviii. 16, 31, with the further change to *Abimelech*, and ib. xxiv. 3, 6, 31, is singular, but does not shake the conclusion. If, in the original document from which both the narratives (2 Sam. viii. and 1 Chr. xviii.) were compiled, the inverted order had been accidentally fallen into and subsequently corrected by the scribe by certain marks analogous to our (1) (2), it would be very easy to imagine how subsequent copies might omit the diacritical signs, and so perpetuate the error. In 1 Chr. xxiv. 3, 6, 31, it is possible that Ahimelech may be correct, if Ahimelech (not Abiathar) was the genealogical head of that division of the priests. If so, "son of Abiathar (אביתר)," 1 Chr. xxiv. 6, may be only a false reading for "son of Ithamar (איתמר)." Of the notion that Abiathar had a son Ahimelech, who, in all these passages, is named instead of his father Abiathar for some unknown cause, one can only say that it is not impossible, but is utterly improbable.

the scribe.] Or secretary of state, as 2 K. xii. 10, xviii. 37, &c., different from the military scribe mentioned Judg. v. 14 (where see note), 2 K. xxv. 19.

18. *The Cherethites and the Pelethites.*]

Here first mentioned together, formed the king's body-guard. (See xv. 18; 1 K. 1, 38, 44; and 2 Sam. xxiii. 23.) From the mention of the Cherethites, 1 Sam. xxx. 14 (where see note), it is manifest that the Cherethites were a tribe in the country of the Philistines, which is fully borne out by their being coupled with the Gittites in 2 Sam. xv. 18. This makes it very probable that the Pelethites also were foreign mercenaries, as was common in Egypt under the 19th dynasty (see Brugsch, 'Geog. Inschr.' ii.). The name may be allied to that of *Philistine*. Others, as Gesenius and Fürst, think both names are appellatives, meaning *executioners* and *runners*, and support the opinion by reference to 2 K. xi. 4, 19, where we find הכרי (variously rendered *Carians, executioners*, &c.) coupled with הרצים, *the runners*. No certainty can be arrived at. For Benaiah see xxiii. 20, note.

chief rulers.] As xx. 26. כהן (*cohen*) here rendered *a chief ruler*, is the regular word for a *priest*. In 1 Chr. xviii. 17, the explanatory phrase, "chief about the king," is substituted for the unusual *cohen*. In 1 K. iv. 5, Zabud is also said to be *cohen*, with the explanatory addition, "the king's friend." Doubtless in the early days of the monarchy the word *cohen* had not quite lost its etymological sense, from the root meaning *to minister*, or *manage affairs*, though in later times its technical sense alone survived. Exact analogies to this may be found in ecclesiastical words, as bishop, priest, deacon, minister, and many others.

ADDITIONAL NOTE on verse 17.

Seraiah.] (שריה), corruptly written *Shavsha* (שוישא) in 1 Chr. xviii. 16. In 2 Sam. xx. 25, it is in the *Keri Sheva* (שוא), but in the *Cethib* שיא (*Sheiah*), identical with *Seraiah*, except the accidental omission of the *r*. These variations show the imperfection, from age or other causes, of the MS.

CHAPTER IX.

1 *David by Ziba sendeth for Mephibosheth.* 7 *For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's.* 9 *He maketh Ziba his farmer.*

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [d] lame on *his* feet. [d] ch. 4. 4.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.

CHAP. IX. 1. *And David said, &c.*] As soon as ever David's pressing wars were over, and his power established, and he had leisure to look into the domestic affairs of his kingdom, his loving grateful nature led him to enquire after the family of his friend Jonathan. This is a proof, among many others, that the true order of events is followed in these early chapters, and that we are still in the early part of David's reign at Jerusalem. The eleventh and twelfth chapters are a further proof. That David should not seek out the heirs of Saul till his own kingdom was fully established, is most natural. See note on verse 12.

3. *The kindness of God*.] As 1 Sam. xx. 14, *the kindness of the Lord*. The leading idea seems to be "an everlasting kindness," like God's favour to His people (Rom. xi. 29).

4. *Machir, the son of Ammiel*.] David reaped the fruit of his kindness to Mephibosheth, for, when he fled from Absalom, Machir, the son of Ammiel, was one of those who were most liberal in providing him and his army with necessaries, xvii. 27-29. According to 1 Chr. iii. 5, *Ammiel* (called inversely *Eliam*, inf. xi. 3) was the father of Bath-sheba. If this is the same Ammiel (and Ammiel is evidently specified in 1 Chr. iii. 5,

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micha. And

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as being someways remarkable), Machir would be Bath-sheba's brother. However, the name is not a very uncommon one (Num. xiii. 12; 1 Chr. xxvi. 5, &c.).

Lo-debar.] (לדבר) evidently on the east of Jordan, and in the neighbourhood of Ish-bosheth's capital, Mahanaim (xvii. 27), but not identified by any modern traveller. It is thought by some, not improbably, to be the same as Debir, Josh. xiii. 26, where *of Debir* in the Hebrew is לדבר.

6. *Mephibosheth.*] In 1 Chr. viii. 34, ix. 40, he is called *Merib-baal* (and in the latter place also *Meri-baal*, probably by a clerical error). The two names seem to have the same meaning: *Bosheth*, *shame*, being the equivalent for *Baal*, and *Mephi* (*scattering* or *destroying*, from פאה), being equivalent to *Merib*, *contending with*. Compare Ish-bosheth and Esh-baal, Jerub-baal and Jerub-besheth (2 Sam. xi. 21), &c.

he fell on his face, &c.] See 1 Sam. xxv. 23, 41, note. He doubtless was in fear for his life, as David's speech, *Fear not*, indicates. Such generosity to a fallen rival as David showed in restoring him his paternal property seemed to him scarcely credible.

8. *What is thy servant, &c.*] Mephibosheth's humility of expression, even in the mouth of an Oriental, is painful. It was perhaps in part the result of his helpless lameness, and the other misfortunes of his life. (See 'Dict. of Bib.,' MEPHIBOSHETH.) Compare Abigail's language (1 Sam. xxv. 41).

a dead dog.] 1 Sam. xxiv. 14, xvii. 43. The wild dogs of the East, which still abound in every town, are the natural objects of contempt and dislike.

9. *Saul's servant.*] Josephus calls him one of Saul's freedmen. The difference this would make in Ziba's position would only be that instead of paying in the fruits of the confiscated land to David, he would have to pay them to Mephibosheth.

10. *Fifteen sons, &c.*] See xix. 17.

11. *Said the king.*] There is nothing in the Hebrew to warrant the insertion of these words, nor is it at all likely that David's words in verses 7, 10, should be repeated a third time. What one expects is the historical statement that Mephibosheth did eat at the king's table—and that is just what the words contain: "**So Mephibosheth ate at my table as one of the king's sons.**" Only it follows that the narrator is David himself. (See Introduction and compare 1 Chr. xxiii. 5.) Others think that *my table* is an accidental error for *David's* (or, *the king's*, verse 13) *table*, as found in the Sept., though some take the words as Ziba's. (See Bp. Patrick and Vatablus.)

12. *A young son.*] Meaning a little child, as in the phrase "the young child," Matt. ii. 13, 14; and so נער קטן, 1 K. iii. 7, xi. 17, is rendered *a little child*. Mephibosheth was five years old at Saul's death. He may have been thirteen at David's accession to the throne of Israel (5½ years + 7½). In the

all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAPTER X.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated.* 6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai.* 15 *Shobach, making a new supply of the Syrians at Helam, is slain by David.*

AND it came to pass after this, that the [a]king of the children of Ammon died, and Hanun his son reigned in his stead.

[a] 1 Chron. 19. 1.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [†]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

[†] Heb. *In thine eyes doth David?*

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until

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eighth year of David's reign over all Israel he would have been twenty-one. His having a son at this time indicates that we are about the tenth year of David's reign.

Micha.] Or *Micah*, who, as far as we know, was Mephibosheth's only son, had a numerous posterity (1 Chr. viii. 35-40, ix. 40-44).

13. *And was lame.*] This is repeated again from verse 3, probably because the future incidents of Mephibosheth's life (xvi. 1-4, xix. 24-30) turn upon his lameness.

CHAP. X. 1. *The king of the chidlren of Ammon.*] In 1 Chr. xix. 1, it is *Nahash the king, &c.* Either *Nahash* has fallen out of the text here, or it is inserted for explanation in 1 Chr. It seems more natural that the name should be expressed. Whether he is the same as the Nahash mentioned 1 Sam. xi. 1, sqq. (where see note) and xii. 12, or only his descendant, can scarcely be decided. The interval between the two events, not less than fifty years, and possibly more, is against his being the same as the Nahash of 1 Sam. xi. The Ammonites are almost always spoken of as *the children of Ammon*, from the name of their first ancestor Benammi (Gen. xix. 38).

Hanun.] The equivalent of the Carthaginian *Hanno*, from the same root as the Hebrew *Hananiah, Johanan, Hannah, &c.* The same name appears in composition with Baal in Baal-Hanan, an Aramean king (Gen. xxxvi. 38, 39).

2. *I will show kindness, &c.*] Compare ix. 1, 3. The history does not record any instance of Nahash's kindness to David, but the enmity of the house of Nahash against Saul may have disposed him favourably towards Saul's enemy David, and if there was any family connexion between David's house and Nahash (2 Sam. xvii. 25) this may have increased the friendship.

3. *The princes, &c.*] Probably young men, who, like Rehoboam's advisers (1 K. xii. 10, 11), brought ruin on their king and country by their rash counsels. Note that unjust suspicions are to the full as unwise as unsuspecting simplicity (compare Gen. xx. 10). It is not improbable that David's severe treatment of Moab (viii. 2) was in part the cause of the fear of the Ammonites that a similar treatment was in store for themselves.

4. *Shaved off the one half of their beards.*] In 1 Chr. xix. 4, more concisely "*shaved them.*" "Cutting off a person's beard is regarded by the Arabs as an indignity equal to flogging and branding among ourselves" (Arvieux quoted by Keil). "In 1764, Kerim Khan sent ambassadors to the Prince of Bendervigk to demand tribute of him; but he, in return, cut off the ambassadors' beards. Kerim Khan went with a large army against the prince to avenge the insult" (ib.). The loss of their long garments, so essential to Oriental dignity, was no less insulting than that of their beards. (Comp. vi. 20; Isai. xx. 4.)

5. *Tarry at Jericho, &c.*] An instance of David's kind and considerate disposition.

your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai

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6. *That they stank, &c.*] A strong figure for to be *odious* or *detested*. (Comp. Gen. xxxiv. 30; Exod. v. 21; 1 Sam. xiii. 4, xxvii. 12; 2 Sam. xvi. 21.) For the opposite figure, see Gen. viii. 21; Eph. v. 2; Phil. iv. 18.

the Syrians of Beth-rehob.] In 1 Chr. xix. 6, for *Syrians* (Aram) *of Beth-rehob*, and *the men of Tob* (Ish-tob), we have *Syrians of the two rivers* (Aram Naharaim, Heb.; *out of Mesopotamia*, A.V.). This has led many to identify Beth-rehob in the text with *Rehoboth by the river*, Gen. xxxvi. 37, so that the *Mesopotamians* of 1 Chr. may be the same as the *Syrians of Beth-rehob* in our text. Others think that *Beth-rehob*, called *Rehob* in verse 8, is the same as the *Rehob* and *Beth-rehob* of Num. xiii. 21, and Judg. xviii. 28, which was near Hamath, and which Robinson identifies, though not positively, with the modern ruined fortress of Hunin ('Bib. Res.' iii. 372). It is difficult to decide. Only if the Beth-rehob of Judg. xviii. 28, is meant, it, as well as Tob, must have been a colony of Aram Naharaim, since the numbers in 1 Chr. xix. 7, made up of Aram Naharaim, and Aram Zobah, exactly agree with the numbers in our text, made up of Aram-beth-rehob, Aram Zobah, and the men of Tob, viz. 32,000.

Syrians of Zoba.] See above, 1 Sam. xiv. 47, note.

footmen.] The parallel passage, 1 Chr. xix. 6, has *chariots and horsemen*; and in verse 7, has *thirty and two thousand chariots*, which is an impossible number, and all the more so from what is said in viii. 4. (See 1 Sam. xiii. 5, note.) The original document perhaps gave the proportion of infantry and cavalry.

king Maacah.] Read the "**king of Maacah**," as 1 Chr. xix. 6, 7. See below, verse 8. For the position of Maacah, see Deut. iii. 14; Josh. xii. 5. It appears to have been a very small state, since its king only brought a thousand men into the field.

Ish-tob.] Read, "**the men of Tob.**" *Tob* was the district whither Jephthah fled when driven out by the Gileadites (Judg. xi. 3, 5, note).

7. *All the host of the mighty men.*] Read, "**all the host, the mighty men.**" Either the *and* has fallen out of the text, or the *mighty men* describes generally the whole host, as all tried warriors. The sending of Joab, "the captain of the host," and "the mighty men," if they are meant of whom the list is given in ch. xxiii. 8-39, and who were the flower and strength of the army, sufficiently indicates the greatness of the danger to Israel from this formidable league of Ammonites and Syrians.

8. *The children of Ammon came out.*] From their city, Rabbah of the children of Ammon (Deut. iii. 11).

at the entering in of the gate.] Viz. of Rabbah, the chief city of Ammon, 15 or 20 miles from Medeba, where, as we learn from 1 Chr. xix. 7, the Syrian army was encamped. *Medeba*, the modern *Madeba*, existed before the time of the Israelite conquest, and was a part of the territory which they took from Sihon (Num. xxi. 30). It fell to the lot of Reuben (Josh. xiii. 9, 16); in the reign of Ahaz it seems to have returned to Moab (Isai. xv. 2), and in the time of the Maccabees to the Amorites (1 Macc. ix. 36, 37). It is mentioned by Eusebius and Jerome ('Onomast.'), was a bishop's see, and has been visited by modern travellers ('Dict. of Bib.').

by themselves in the field.] *I.e.* in the plain below the round rocky hill on which the city stood.

9. *That the front of the battle was against him, &c.*] The two armies of the Ammonites and the Syrians were drawn up facing one another; the Ammonites supported by the city Rabbah behind them; the Syrians in great force, with numerous chariots able to manœuvre in the plain in front of Medeba. If Joab advanced against either, he would have the other in his rear.

10. *Abishai.*] See xviii. 12, xxiii. 18, 19.

his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that

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12. *Be of good courage, &c.*] Compare 1 Sam. iv. 9.

for the cities of our God.] This rather indicates that the relief of Medeba was one of the immediate objects in view, and consequently that at this time Medeba was still in the possession of the Reubenites; consequently, again, that the city *gate* in verse 8, and the city in verse 14, refer to Rabbah, and not to Medeba. To prevent an Israelite city falling into the hands of a heathen people, and the rites of Moloch being substituted for the worship of Jehovah, was a very urgent motive to valour.

14. *Then fled they also . . . and entered into the city.*] The flight of the Syrians set the whole of Joab's force free to join Abishai and crush the Ammonites. The Ammonites therefore fled behind the fortifications of Rabbah for safety.

So Joab returned.] The great strength of Rabbah made it hopeless to take it by assault, and the Syrians were not sufficiently broken to make it safe to undertake a regular siege, and perhaps Joab had not the necessary materials, so that nothing was to be done but to return to Jerusalem.

15. *They gathered themselves together.*] They had been broken and dispersed, but without any serious loss: so the various bands of fugitives in a little time re-formed, and were nearly as formidable as before.

16. *Syrians beyond the river.*] Euphrates. They were doubtless vassals and tributaries of Hadarezer. See verse 19, and viii. 3.

to Helam.] Or *their host came.* See note at end of chapter.

17. *David . . . gathered all Israel.*] Whether David was dissatisfied with Joab's conduct in the war, or whether the great league of the Aramean kings was too formidable to be left to any lieutenant, anyhow David put himself at the head of the army, and went to attack the Syrians.

18. *Seven hundred chariots.*] The parallel passage (1 Chr. xix. 18) has *seven thousand.* The frequent errors in numbers arise from the practice of expressing numerals by letters, with one or more *dots* or *dashes* to indicate hundreds, thousands, &c. See above, viii. 4, and 1 Sam. vi. 19, note. *Hundreds* is obviously the most probable number, after what we read in viii. 4.

forty thousand horsemen.] 1 Chr. xix. 18, has *forty thousand footmen.* In viii. 4, the three arms of the service are named, chariots, horsemen, and footmen. Perhaps the true reading in the text is *four thousand horsemen,* and the footmen are omitted.

19. *Servants to Hadarezer.*] This gives us an idea of the great power of Hadarezer, and consequently of the strength of Israel in David's victorious reign. The Vulgate, after

they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

the words *before Israel*, inserts a clause, "fifty-eight thousand feared and fled before Israel," but no other version contains it, nor any Hebrew MS. It is probably a gloss.

So the Syrians feared, &c.] In 1 Chr. xix. 19, *Neither would the Syrians, &c.* On comparing this whole chapter with viii. 3-13, and 1 Chr. xix. with 1 Chr. xviii., it seems not improbable that they are two accounts of one and the same war; the former account (viii. 3-13) being inserted out of its chronological order. The numbers slain on both occasions, 42,000 (viii. 4, 5), 40,000 (x. 18), 700 (viii. 4, x. 18), the seat of war, the mention of the Euphrates, the persons engaged —David, Joab, and Abishai on one side, Hadarezer and the vassal kings on the other— are too similar to make it probable that they belong to two different wars.

ADDITIONAL NOTE on verse 16.

No such place as (חילם) Helam is anywhere mentioned in ancient or modern writers, and the *Helam* of verse 17 is in the Hebrew spelt differently from the *Helam* in this verse, viz. חלאמה. In 1 Chr. xix. 16, the clause "*and they came to Helam*" is omitted, and in verse 17, instead of "*and came to Helam*" (חלאמה), we find "*and came upon them*" (אלהם). In the Vulg. here *Helam* is rendered as an appellative, *their army*, or *host*, and the verb is rendered as if in the Hiphil and singular: "Adduxit eorum exercitum." And so too Aquila and Symmachus. But, in verse 17, it is taken as a proper name: "Venitque in Helam." If we follow the Vulgate in verse 16, and the reading of 1 Chr. in verse 17, the verses will read thus: *And Hadarezer sent and brought out the Syrians that were beyond the river, and brought in their host; and Shobach, &c., went before them (i. e. was their leader). And when it was told David, &c., he gathered all Israel together, &c., and came upon them.*

CHAPTER XI.

1 *While Joab besieged Rabbah, David committeth adultery with Bath-sheba.* 6 *Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken.* 14 *He carrieth to Joab the letter of his death.* 18 *Joab sendeth the news thereof to David.* 26 *David taketh Bath-sheba to wife.*

† Heb. *at the return of the year.*

AND it came to pass, †after the year was expired, at the time when kings go forth *to battle*, that [b] David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

[b] 1 Chron. 20. 1.

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing

CHAP. XI. 1. *After the year was expired.*] This must be the next spring after the escape of the Ammonites into their city (verse 14), unless the campaign against the Syrians occupied a whole year, which is very improbable. Were it so, the Ammonites would have taken part with the Syrians. But they appear to have been unable to do so from being shut up in Rabbah. Probably Joab left a sufficient force under Abishai to blockade the city till the season for war was quite past.

kings.] The Heb. text has, doubtless by a clerical error, *angels or messengers* (מלאכים for מלכים).

they destroyed the children of Ammon.] 1 Chr. xx. 1, supplies the word "*the land of*," which is obviously the right reading: "*And wasted the country of the city of Ammon.*" שחת, the word used here and 1 Chr. xx. 1, is the proper phrase for laying waste a territory, Josh. xxii. 33; 1 Sam. vi. 5, &c.

David tarried at Jerusalem.] The Syrians being subdued, the war with Ammon was not of sufficient moment to require David's personal presence. The fact is mentioned with reference to the ensuing history.

2. The whole section relating to David's adultery and Uriah's death, from this verse to xii. 26, is omitted in 1 Chr. xx. 1.

herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; ‖for she was [c]purified from her uncleanness: and she returned unto her house.

‖ Or, *and when she had purified herself*, &c. *she returned.*

[c] Lev. 15. 19. & 18. 19.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* †how Joab did, and how the people did, and how the war prospered.

† Heb. *of the peace of*, &c.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there †followed him a mess *of meat* from the king.

† Heb. *went out after him.*

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

An eveningtide.] The evening began at three o'clock in the afternoon. The midday siesta, which David had as usual been taking, would probably be over about this time, when *he arose from his bed.*

3. *Is not this, &c.*] A common form of expressing an affirmation. See Judg. iv. 6, 14.

Eliam.] (אליעם) but 1 Chr. iii. 5, *Ammiel* (עמיאל), the component words being placed in an inverse order. So the *Hananiah* of 1 Chr. iii. 19, appears as *Johanan* in Luk. iii. 27; *Jehoiachin*, and *Jeconiah*, *Ahaziah*, and *Jehoahaz*, are other examples of the same thing. Hence Bath-sheba was the granddaughter of Ahithophel. For we read below (ch. xxiii. 34), that Eliam was *the son of Ahithophel the Gideonite.* See xv. 12, and Blunt's 'Undesigned Coincidences,' pp. 142-146.

7. *And David demanded of him, &c.*] The degrading falsehood and dissimulation to which David was forced to stoop in the vain hope of hiding his sin is most instructive. Truly they are deeds of darkness which require to be enveloped in lies and hypocrisy.

8. *A mess of meat.*] The word here used (משאת, *a present*) is the same as *the mess* in Gen. xliii. 34, and denotes the honourable portion given by the host to his chief guest.

9. *But Uriah slept.*] Possibly he had some information that Bath-sheba had been with David.

10. *Camest thou not, &c.*] It would be better rendered, "**Art thou not come from a journey?**" when every man's first impulse is to go to his own home.

11. *The ark.*] One is rather surprised to hear of the ark accompanying the army to the war with Ammon (1 Sam. iv. 3, sqq.). Perhaps there was a double purpose in taking the ark; one, to excite to the utmost the enthusiasm of the people for its defence and against the Ammonites; the other, to have the means at hand of *enquiring of the Lord*, which David had found so serviceable (1 Sam. xxiii. 2, 4, 11, 12, xxx. 7; 2 Sam. ii. 1, &c.). The mention of unexpected facts, without any of the explanatory circumstances which were known at the time, is a strong mark of genuine history.

Israel and Judah.] See 1 Sam. xv. 4, note.

13. *But went not down to his house.*] The Providence of God is here manifest, defeating

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

† Heb. *strong.*
† Heb. *from after him.*

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were.*

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [a]Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

[a] Judges 9. 53.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing †displease thee, for the sword devoureth †one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

† Heb. *be evil in thine eyes*
† Heb. *so and such.*

David's base contrivances, and bringing his sin to the open light. It is no less clear how mercy was at the bottom of this severity which issued in David's deep repentance, and has also given to the Church one of the most solemn and searching warnings as to the evil of sin which is contained in the whole Bible.

16. *Observed the city.*] The same verb (שמר) is used of a close siege in Judg. i. 24. The שמרים were the guards or sentinels, whose duty was to close all ingress or egress to or from the city.

17. *The men of the city went out.*] *I.e.* they made a sally and attacked the troops who were blockading the city on that side, chiefly to entice them to pursue them under the walls of the city, and so come within shot of the archers who lined the wall, as also it came to pass (verse 20, 24).

there fell some of the people, &c.] They, too, as well as the brave and faithful Uriah, were victims of David's cruel artifice.

18. *All the things concerning the war.*] And

19. *The matters of the war.*] The phrase in Hebrew (כל דברי המלחמה) is the same in both verses. (Compare דברי הימים, the Books of Chronicles, דברי שלמה, *the acts of Solomon* (1 K. xi. 41), &c.)

21. *Who smote Abimelech, &c.*] This reference to Judg. ix. 53 is curious. It indicates the existence in David's time of the national annals of that period in an accessible form, and the king's habit of reading, or having read to him, the history of his country. (See Esth. vi. 1.) It is recorded of Charlemagne that one of his favourite pastimes was to have history read to him.

then say thou, Thy servant Uriah.] How striking is the misfortune of David in having passive instruments ready to do his bidding at any cost, and co-operate with his worst passions. A word of honest and faithful remonstrance from those about him in the first instance, or from Joab on the receipt of David's letter, might have prevented one or both of David's crimes.

25. *And encourage thou him.*] Rather, "**and take it**," viz., the city. The rendering

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done †displeased the LORD.

† Heb. *was evil in the eyes of.*

CHAPTER XII.

1 *Nathan's parable of the ewe lamb causeth David to be his own judge.* 7 *David, reproved by Nathan, confesseth his sin, and is pardoned.* 15 *David mourneth and prayeth for the child, while it lived.* 24 *Solomon is born, and named Jedidiah.* 26 *David taketh Rabbah, and tortureth the people thereof.*

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own †meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

† Heb. *morsel.*

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* ‖shall surely die:

‖ Or, is *worthy to die.*

6 And he shall restore the lamb [b]fourfold, because he did this thing, and because he had no pity.

[b] Ex. 22. 1.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the

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of the A.V., though a true version of the existing Hebrew text, is probably not what the writer wrote or intended. The Sept. have preserved the right reading (חָזְקָה for the actual חַזָּקָה), which gives the above-corrected sense.

26. *She mourned, &c.*] The mourning for a father was seven days (Gen. l. 10), for a king, the same (1 Sam. xxxi. 13); they mourned seven days for Judith (Jud. xvi. 24), and for the dead generally (Eccles. xxii. 12). Compare below (xiv. 2), where a longer time is indicated. The thirty days' mourning for Moses (Deut. xxxiv. 8) was a mourning of extraordinary length. There does not appear to have been any particular time for a widow's mourning different from the ordinary seven days. Judith, it is true, had worn sackcloth and "garments of widowhood," "three years and four months" (Jud. viii. 4, 5, 6, x. 3, xvi. 8), and the account of Anna (Luke ii. 36, 37) suggests the idea of a life-long widow's mourning, just as with us, some widows keep on their weeds for life. But Bath-sheba's mourning, like that of Abigail (1 Sam. xxv. 39-42), was probably limited to the customary time of seven days.

CHAP. XII. 1. *And said unto him.*] The Vulgate inserts the words, "Responde mihi judicium," which apparently were also in the copy of the LXX. used by Josephus ('Ant. Jud.' vii. vii. 3), *give judgment to me on this point*, indicating, what was the case, that Nathan came to David as if to ask his judicial decision on the case about to be submitted to him: just as the wise woman pretended to do (xiv. 2-11), and the prophet who came to rebuke Ahab for sparing Ben-hadad (1 K. xx. 35-41).

3. *It grew up together, &c.*] All these circumstances are exquisitely contrived to heighten the pity of the hearer for the oppressed, and his indignation against the oppressor.

5. *David's anger, &c.*] David's quick temper (1 Sam. xxv. 13, 22, 33), roused by his natural generosity, broke out with impetuosity into an oath: As the Lord liveth, the man that hath done this *is a son of death*, as the Hebrew phrase literally is. See 1 Sam. xx. 31, xxvi. 16, and the analogous phrase *men of death*, 2 Sam. xix. 28; 1 K. ii. 26.

6. *Fourfold.*] The exact number prescribed by the law (Ex. xxii. 1), and acted upon by Zaccheus (Luke xix. 8). The Sept. has *sevenfold*, as Prov. vi. 31.

7. *Thou art the man.*] The man "that hath done this thing," and whom thine own mouth hath judged to be "a son of death." An unflinching application of the parable to the

[c] 1 Sam. 16. 13. LORD God of Israel, I [c]anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will [d]take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

[d] Deut 28. 30. ch. 16. 22.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, [e]The LORD also hath put away thy sin; thou shalt not die.

[e] Ecclus. 47. 11.

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king, illustrating to the highest degree the holy boldness and faithfulness of the prophet. He could not tell but that his honest plain-spoken rebuke would bring upon him the same fate as that of Uriah the Hittite. His example is especially to be noted by all whose office binds them "to rebuke with all authority."

I anointed thee.] (1 Sam. xvi. 13), equivalent to "I selected thee for king." The actual possession of the kingdom is mentioned in verse 8.

8. *And thy master's wives, &c.*] According to Eastern custom, the royal harem was a part of the royal inheritance. But it is to be noted how even the prophets spake in such matters according to the received opinions of their day, and not always according to the abstract rule of right. (Compare Matt. xix. 4-9.) In the enumeration in verses 7 and 8, of the great mercies bestowed upon David, the call to the kingdom, deliverance from Saul, his master's house and property, and the eventual possession of Israel and Judah, Nathan is expounding that part of the parable which speaks of the "rich man" and his many possessions (verse 2).

9. *And hast slain him, &c.*] There is something rather awkward in this repetition, as the verses are divided. But this clause, which is redundant here, is wanted at the end of verse 10 to make up the sense. It might easily have got misplaced from the same words with which verse 10 now ends (לך לאשה), going before the clause where it now stands in verse 9.

10. *To be thy wife.*] If the conjecture in the preceding note is correct, the words *and hast slain him with the sword of the children of Ammon*, come in here.

11. *I will take thy wives, &c.*] See xvi. 21, 22. In both the points of David's crime the retribution was according to his sin. His adultery was punished by Absalom's outrage, his murder by the bloodshed of domestic broils, which cost the lives of at least three of his favourite sons, Amnon, Absalom, and Adonijah. "Having become the man of blood, of blood he was to drink deep; and having become the man of lust, by that baneful passion in others he was himself to be scourged for ever."—Blunt's 'Undesigned Coincidences,' p. 142.

12. *Before all Israel.*] See ch. xvi. 22.

13. *And David said, &c.*] The silence with which David listened to the long and terrible harangue of Nathan sufficiently shows the prostration of his spirit under the sense of guilt. His few words, when he did speak, show the same thing. For a comment on them read Ps. li. and xxxii.

thou shalt not die.] David's judgment had been, *the man that hath done this thing shall surely die.* And the prophet's application of that judgment had been, *thou art the man.* But upon David's confession, God's grace remitted the just penalty. But the question arises, what is the exact meaning of the words *thou shalt not die*, as applied to David. Some have thought of the punishment of death as affixed to adultery by the Mosaic law (Levit. xx. 10; Deut. xxii. 22; Joh. viii. 5). But the application of that law to an absolute Eastern monarch is out of the question, and if it were not, such an application would utterly mar the force of the passage. It is

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David †fasted, and went in, and lay all night upon the earth.

† Heb. *fasted a fast.*

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then †vex himself, if we tell him that the child is dead?

† Heb. *do hurt.*

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and [a]she bare a son, and [b]he called his name Solomon: and the LORD loved him.

[a] Matt. 1. 6.
[b] 1 Chron. 22. 9

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obvious, too, to observe that the criminal's *death* in the parable must represent some analogous punishment in the wider field in which the real events lay, where the criminal was one above human laws, and Almighty God was the Judge. In other words, the death of the soul is certainly meant, as in Ezek. xviii. 4, 13, 18, 20, 21, 23, 24, where compare throughout the chapter the opposite word, "he shall *live*." Compare also Rom. vi. 23. The phrase *hath put away*, literally, *hath caused to pass by*, is not very common. David uses it, xxiv. 10 (*take away*), and it is found Job vii. 21.

16, 17. *David besought God, &c. . . . but he would not, &c.*] The death of the infant child of one of the numerous harem of an Oriental monarch would in general be a matter of little moment to the father. The deep feeling shown by David on this occasion is both an indication of his affectionate and tender nature, and also a proof of the strength of his passion for Bath-sheba.

went in.] To his most private chamber, his closet (Matt. vi. 6), and *lay upon the earth* (xiii. 31), rather "**the ground**," meaning the floor of his chamber as opposed to his couch.

20. *Arose.*] See Isai. lii. 2, lx. 1.

and anointed himself.] Compare in a similar connexion *anoint thine head, and wash thy face* (Matt. vi. 17, and Isai. lxi. 3).

changed his apparel.] Compare Isai. lii. 1, 2, as well as lxi. 3.

22. *Who can tell?*] More literally, "**Who knoweth?**" as Joel ii. 14.

24. *Solomon.*] The Hebrew form of the name is *Shelomoh*, peaceable. (Compare Shelomith, 1 Chr. iii. 19.) The Sept. has Σαλωμών, the Vulg. Salomon. But our translators have adopted the N. T. form *Solomon* (Matt. vi. 29, &c.). This name was doubtless given to him at his circumcision. (Compare Luke i. 59; ii. 21.) The giving of the name *Jedidiah*, by the Lord through Nathan, does not appear to have been intended to super-

25 And he sent by the hand of Nathan the prophet; and he called his name ‖ Jedidiah, because of the LORD.

‖ That is, *Beloved of the* LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and † it be called after my name.

† Heb. *my name be called upon it.*

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 [c] And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city † in great abundance.

[c] 1 Chron. 20. 2.

† Heb. *very great.*

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-

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sede his name *Solomon*, as *John* did that of *Zacharias* (Luke i. 59, 60), but rather to have been a pointed way of signifying God's favour to the child, as in the cases of Abraham, Sarah, and Israel. Besides the instances just referred to of this use of names, see Ruth i. 20, note; Isai. lxii. 4; and in the N. T., John i. 42; Mark iii. 17, &c. The name *Jedidiah* indicated, prophetically, what God's Providence brought about actually, viz., the succession and glorious reign of Solomon over Israel.

25. *He sent.*] *I.e.* Jehovah *sent.*

Jedidiah.] "Beloved of the Lord;" it contains the same root as the name *David* does, viz., דוד, or ידד, "to love."

26. *And Joab fought, &c.*] The parallel narrative here again coincides with our history. In 1 Chr. xx. 1, the clause *But David tarried at Jerusalem* (which is found also at 2 Sam. xi. 1) is immediately followed by the words, *and Joab smote Rabbah and destroyed it:* which are the abbreviations of verses 26-29 of this chapter. If the births of David's two children were antecedent to the capture of Rabbah, the siege must have lasted at least two years, in which there is nothing improbable. On the other hand, there is no proof that they were, since there is nothing in the narrative in xii. 1-25 which requires David's continuous presence at Jerusalem, and it is quite in accordance with the habit of the sacred historians that the narrative concerning Bath-sheba should be completed before proceeding to relate the issue of the war with the Ammonites. Rabbah might have been taken by David even before the birth of his first child by Bath-sheba.

27. *The city of waters.*] The lower town of Rabbah (the modern Ammân), so called from a stream which rises within it and flows through it. The upper town with the citadel lay on a hill to the north of the stream, and was probably not tenable for any length of time after the supply of water was cut off. ('Dict. of Bib.' RABBAH.)

30. *And he took their king's crown.*] The word (מלכם, *Malcham*) rendered *their king* is also the name of the national idol of the Ammonites (Jer. xlix. 1, 3 marg.; Amos i. 15; Zeph. i, 5). If the *king's* crown had been meant, it is likely that the name of Hanun would have been mentioned, as it had already been (x. 1-4). Moreover, the weight of the crown, which is calculated to be equal to 100 or 125 pounds weight, is far too great for a man to wear. On the whole, it seems most probable that the idol Malcam is here meant. The Sept. has Μολχόμ.

it was set on David's head.] Not for habitual wear, but as an act of triumph, and to indicate that this costly crown was David's share of the spoil. Compare Judg. viii. 24.

the spoil of the city.] See viii. 11, 12.

31. *Put them under saws.*] The Hebrew cannot be so rendered, and indeed gives no sense. The true reading is preserved in 1 Chr. xx. 3 (וישר for וישם), *he cut them with saws.* The word *saw* is in the singular, as it is in 1 K. vii. 9, the only other place where it is found. In 1 Chr. xx. 3, the repetition in the Hebrew of the word in the plural seems to be a clerical error (מנורות for מגזרות, *axes*). For the saw as an implement of torture, compare Heb. xi. 37, and Sueton. 'Caligula,' 27.

harrows of iron.] Or rather *thrashing-machines*, as the all-but identical word (חרוץ) means (Isai. xxviii. 27; xli. 15, &c.).

axes.] The word so rendered, derived from the root גזר, to *cut*, to *fell trees* (2 K. vi. 4), occurs only here, and probably 1 Chr. xx. 3. (See note above.) It evidently means some cutting instrument.

made them pass through the brick-kiln.] The word rendered *brick-kiln* is the reading

kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAPTER XIII.

1 *Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her.* 15 *He hateth her, and shamefully turneth her away.* 19 *Absalom entertaineth her, and concealeth his purpose.* 23 *At a sheepshearing, among all the king's sons, he killeth Amnon.* 30 *David grieving at the news is comforted by Jonadab.* 37 *Absalom flieth to Talmai at Geshur.*

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her.

† Heb. *it was marvellous*, or, *hidden in the eyes of Amnon.*

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and †Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

4 And he said unto him, Why *art* thou, *being* the king's son, †lean †from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

† Heb. *thin.* † Heb. *morning by morning.*

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was

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of the *Keri* (מלבן, Jer. xliii. 9, &c.), and is doubtless the right reading, as the *Cethib*, מלכן, is no word that is known. The phrase *made them pass through* is very suitable, as it is that always used of the cruel process of making their children *pass through* the fire to Moloch, and it is likely that David punished this idolatrous practice by inflicting something similar upon the worshippers of Moloch. The cruelty of these executions belongs to the barbarous manners of the age, and was provoked by the conduct of the Ammonites (x. 1-6; 1 Sam. xi. 1, 2), but is of course utterly indefensible under the light of the Gospel. If Rabbah was taken before David's penitence, he may have been in an unusually harsh and severe frame of mind. The unpleasant recollection of Uriah's death would be likely to sour and irritate him to the utmost.

CHAP. XIII. **1.** *And it came to pass, &c.*] The whole of the history concerning Tamar, Absalom's rebellion, the famine for the Gibeonites, and in short all that here follows down to the end of ch. xxiii. (excepting the particulars about David's mighty men in ch. xxiii. which are given in 1 Chr. xi.) is omitted in the Book of Chronicles. The use of the phrase, *it came to pass after this*, as descriptive of the main narrative which is about to follow, though immediately followed by the mention of a fact which was anterior in time, viz. the fact of Absalom having a sister Tamar, may help to explain the use of the same phrase at the beginning of the Book of Judges.

2. *Thought it hard.*] *I.e. difficult* or *impossible*, as Gen. xviii. 14, &c.

3. *Jonadab the son of Shimeah.*] *Shimeah* is called *Shamma* (1 Sam. xvi. 9, where see note). Jonadab was Amnon's cousin-german.

a very subtil man.] *Wise* (חכם), is generally used in a good sense, but here, and Job v. 13, it means *crafty*. See also the phrase *a wise woman*, xiv. 2.

4. *Being the king's son.*] Rather, "**Oh, king's son.**" It is simply his way of addressing him, *υἱὲ τοῦ βασιλέως*, Sept.

from day to day.] Heb. "**morning after morning,**" *i.e.* getting paler and thinner day after day. He mentions the *morning* because it was his custom to come to Amnon every morning at his levee.

5. *Make thyself sick.*] "**Feign thyself to be ill.**" So, xiv. 2, *feign thyself to be a mourner.*

when thy father cometh to see thee.] An incidental proof of David's known affection and kindness to his children, in spite of the demoralizing influence of polygamy.

that I may see it.] He was to feign that he could not fancy anything that came from the kitchen, but that if he saw it cooked in the room he should be able to eat it.

6. *Made himself, &c.*] "**Feigned himself sick,**" as in verse 5.

come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid
‖ Or, *paste.* down. And she took ‖flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not †force me; for † Heb. *humble me.*
[d] †no such thing ought to be done in Israel: do not thou this folly. [d] Lev. 18. 9.

13 And I, whither shall I cause my shame to go? and as for thee, † Heb. *it ought not so to be done.*
thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her †exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. † Heb. *with great hatred greatly.*

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make me a couple of cakes.] The words here used occur nowhere else, and the etymology is doubtful. Some particular kind of cake or pudding is meant, as appears from verse 8, according to some, in the shape of a heart.

7. *Then David sent, &c.*] David's indulgence as a father breaks out here.

8. *Did bake, &c.*] The Hebrew word more commonly means *to cook by boiling* (Exod. xii. 9; 1 Sam. ii. 13, &c.). But in Deut. xvi. 7, 2 Chr. xxxv. 13, and elsewhere, it is used distinctly of *roasting*. From verse 9, these *cakes*, or *puddings*, seem to have been poured out of a saucepan, and therefore may have been boiled. The process was first to knead some flour, then to make it into a *lebibah*, and then to put the *lebibah* into the *masereth* (the saucepan) on the fire and cook it. When sufficiently cooked, it was poured out of the saucepan into the plate or dish.

9. *A pan.*] The word only occurs here, and is of doubtful etymology. It means some kind of pan, and from the word *poured* in connexion with it, it must be one capable of holding a liquid or semi-liquid substance.

but he refused, &c.] The dish into which she poured the *lebibah* was doubtless borne to him by one of the servants into the chamber where he lay, and from which, the doors being open, he could see the outer room where Tamar prepared the meat.

Have out, &c.] Compare Gen. xlv. 1; Judg. iii. 19.

12. *Ought to be done in Israel: do not this folly.*] These words are a verbal quotation from Gen. xxxiv. 7. In English the passage in Gen. runs, *He did folly in Israel . . . and so it ought not to be done;* in our text, *It ought not to be done in Israel, do not this folly.* The natural inference is that Tamar knew the passage in Genesis, and wished to profit by the warning it contained. See verse 13, compared with Gen. xx. 12.

13. *My shame.*] "**My reproach,**" is a more exact translation, and is the term by which the Hebrew word is most frequently rendered in the A.V. See Gen. xxx. 23, xxxiv. 14; 1 Sam. xi. 2, xvii. 26, xxv. 39, &c.

speak unto the king, &c.] It cannot be inferred with certainty from this that marriages were usual among half brothers and sisters in the time of David. The Levitical law forbade them (Levit. xviii. 9), and Tamar may have merely wished to temporise. On the other hand, the debasing and unhumanizing institution of the harem, itself contrary to the law of Moses (Deut. xvii. 17), may well have led to other deviations from its precepts, and the precedent of Abraham (Gen. xx. 12) may have seemed to give some sanction to this particular breach of it.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; †regard not this thing. So Tamar remained †desolate in her brother Absalom's house.

† Heb. *set not thine heart.*

21 ¶ But when king David heard of all these things, he was very wroth.

† Heb. *and desolate.*

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king,

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16. *There is no cause.*] The sense of the passage probably is, *And she spake with him on account of this great wrong in sending me away, greater than the other wrong which thou hast done me* (said she), *but he hearkened not unto her.* (See note at end of chapter.) The only difficulty arises from the writer blending Tamar's words with his own narrative.

17. *Put now this woman out, &c.*] The brutality of Amnon needs no comment.

bolt.] the same word as is rendered *lock*, Judg. iii. 23, 24, where see note, and to verse 25.

18. *A garment of divers colours.*] Rather, "**a tunic with sleeves.**" The phrase only occurs here and Gen. xxxvii. 3, 23, where see note. It seems to mean a tunic reaching to the extremities, *i.e.* the hands and feet, and is sometimes rendered *tunica talaris*, *i.e.* reaching to the heels (Vulg.), sometimes χιτὼν καρπωτὸς, or χειριδωτὸς, *i.e.* reaching to the wrists. It was worn over the common tunic, in room of a *robe* (מְעִיל), 1 Sam. ii. 19, note, for which reason the *robes* are mentioned in this verse.

19. *Put ashes, &c.*] Perhaps from the very grate where she had cooked the meat for Amnon, for she would have to pass through that room when she was turned out from the חֶדֶר or bed-chamber. For the custom of putting dust or ashes on the head in great mourning, see Josh. vii. 6; 1 Sam. iv. 12, note; Isai. lxi. 3, &c.

laid her hand (hands Sept., Vulg., &c.) *on her head.*] To hold on the ashes.

went on crying.] Not *continued* crying, but "**went away, crying out as she went.**"

20. *Absalom . . . said unto her.*] When she got back to his house where she lived.

Amnon.] Only here written *Aminon*, probably by accident.

he is thy brother.] He dissuades her from seeking to have Amnon punished for the outrage, on the plea that he was her brother, intending to take his revenge at his own time.

desolate.] The meaning is exactly brought out in Isai. liv. 1, it contains the notion of *desertion*, as applied to a woman, just as it does when applied to a place *deserted* or stripped of its inhabitants.

21. *David . . . was very wroth.*] The Sept. adds, what is a good explanation, *but he did not vex the spirit of Amnon his son, because he loved him, because he was his first-born.* This want of justice in David's conduct, and favouritism to Amnon, probably rankled in Absalom's heart, and was the first seed of his after rebellion.

23. *Sheepshearers.*] Sheepshearing was always a time of feasting. See 1 Sam. xxv. 2, note.

Baal-hazor.] Not otherwise known. Robinson conjectures that *Tell Asur* in Ephraim, five Roman miles north-east of Bethel, may represent it. Others identify it with *Hazor* in Benjamin (Neh. xi. 33).

24. *Absalom came to the king.*] The deep guile of Absalom is apparent throughout.

and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ‖have not I commanded you? be courageous, and be †valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man †gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the †appointment of Absalom this hath been ‖determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold,

‖ Or, *will you not, since I have commanded you?*
† Heb. *sons of valour.*
† Heb. *rode.*
† Heb. *mouth.*
‖ Or, *settled.*

He knew the king would not come, but by earnestly pressing him to do so, he disguised his real object, which was to get Amnon.

26. *Let my brother Amnon go.*] He mentions Amnon as the king's first-born. If he could not have the king's company, let him at least have that of the heir-apparent, and the king's other sons.

28. *His servants.*] Literally, *his young men*, verse 17.

merry with wine.] See Judg. xvi. 25, note; Ruth iii. 7, note.

29. *Upon his mule.*] So 1 K. i. 33, 38, the mule is the beast on which David himself rides. In 2 Sam. xviii. 9, Absalom rides upon a mule. See also 1 K. x. 25, xviii. 5, &c.

31. *Lay on the earth.*] See xii. 16, note.

his servants stood by.] The Sept. and Vulg. have a slightly different reading which gives the sense, "His servants who stood by (waited, or, were in attendance) had their clothes rent."

32. *And Jonadab, &c.*] The clause *David's brother* belongs to *Shimeah*, not to *Jonadab*, as we know by the history. *Grammatically* it is doubtful which name it belongs to. (See Judg. iii. 9; Josh. xv. 17; 1 Chr. ix. 11, &c.) As regards the history, it supplies another instance of Jonadab's remarkable subtlety and sagacity, that he at once gave the true explanation of the catastrophe at Baal-hazor, in spite of the false rumour.

by the appointment of Absalom this hath been determined upon.] The phrase in the Heb. is obscure, and the old versions discordant, but the literal meaning seems to be according to the *Cethib* "For the purpose has been on Absalom's mouth, from the day," &c.; or, if we read שׂוּמָה with the *Keri*, and take it as a participle passive: "For it (this order to slay Amnon) has been laid on Absalom's lips from the day," &c. (xiv. 3, 19); the meaning in either case being that Absalom's resolution to slay Amnon had been formed at the time, and only waited an opportunity to give expression to it.

34. *Absalom fled.*] This is the sequel of verse 29. The king's sons rose from table and fled, and Absalom, too, taking advantage of the confusion, escaped and fled. This information is inserted here to account for the king's sons returning unmolested, and perhaps too as a further proof of Jonadab's sagacity. The subject is pursued at verse 37.

there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: † as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept † very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of ‖ Ammihud, king of Geshur. And *David* mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David ‖ longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

† Heb. *according to the word of thy servant.*

† Heb. *with a great weeping greatly.*

‖ Or, *Ammihur.*

‖ Or, *was consumed.*

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35. *And Jonadab said.*] The reader must supply, what of course had happened, viz. that the watchman, as his duty was, had sent immediate notice to the king that he saw a crowd approaching (see 2 K. ix. 17-20). Jonadab, who was with the king, was prompt to give the explanation.

Behold the king's sons come, &c.] Both as an evidence of his own sagacity, and with a courtier-like desire to be the king's comforter.

37. *But Absalom fled.*] Rather, "**Now when Absalom fled he came to Talmai**," &c. The change of tense in the word *fled*, marks that the narrative goes back to the flight mentioned in verse 34. (Compare Ruth iv. 1, note; 1 Sam. xxv. 44, &c.)

Talmai.] Absalom's grandfather, iii. 3, where see note.

Ammihud.] So the *Keri*, supported by all the versions. The *Cethib* has *Ammihur*, which is found as a Punic name (Gesen. 'Inscript. Phœn.' xl. bis).

David.] This word has fallen out of the Heb. text, but is found in the Sept., Vulg., &c., and is absolutely necessary for the sense.

for his son.] Doubtful whether Amnon or Absalom is meant; but probably *Absalom*, as the words which follow (verse 38) seem to be repeated both to explain the cause of David's grief, and to define the length of the days during which it lasted, viz. the three years of Absalom's banishment.

every day.] Rather, "**all the time**," viz. of his absence. These words have no sense if the grief was for Amnon.

38.] If the text of these last three verses of the chapter is sound, they afford a curious specimen of Hebrew narrative. In verse 34, we read *Absalom fled;* in verse 37, *Absalom fled and went to Talmai, the son of Ammihud, king of Geshur;* in verse 38, *Absalom fled and went to Geshur, and was there three years.* At each step of the narrative only the fact is brought out which is wanted, (1) the flight; (2) the place whither he fled; (3) the duration of the absence; but with each new fact the old ones on which it depends are repeated.

39. *The soul.*] The verb, being feminine, cannot have *David* for its subject. It seems, therefore, that נפשׁ, *the soul*, has fallen out of the text, and is rightly inserted in the A. V. It is often found with the verb כלה.

longed to go forth.] Rather, "**longed after Absalom**," literally, *was consumed in going forth*, with a sense of disappointed hope.

he was comforted concerning Amnon.] Showing the same character and disposition as in the matter of his child (xii. 22, 23). These closing verses seem to have an imperfect text, as though the MS. was nearly effaced.

ADDITIONAL NOTE on verse 16.

There can be no question that the Hebrew text is corrupt. The word אדות, *cause*, occurs ten times in Scripture besides this passage. In EVERY ONE it is preceded by the preposition על (*upon*). Here, in the eleventh passage, it is preceded by אל, (*not*), which is found twice in verse 12, but which gives no sense here. Therefore it seems certain that we ought to read על, as the Sept. did, who have περὶ, as על אדות is rendered in Gen. xxi. 11, 25; xxvi. 32; Judg. xiv. 6 (twice).

CHAPTER XIV.

1 Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

NOW Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, †Help, O king.

† Heb. *Save.*

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* †none to part them, but the one smote the other, and slew him.

† Heb. *no deliverer between them.*

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder †upon the earth.

† Heb. *upon the face of the earth.*

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

CHAP. XIV. 1. *Joab.*] He ever appears wily and politic and unscrupulous.

2. *Tekoah.*] In the south of Judah, six miles from Bethlehem, the modern *Tekua.* Jerome says he had it daily before his eyes. See 2 Chr. xi. 6, xx. 20; Jer. vi. 1; Am. i. 1; Neh. iii. 27, &c. (see 'Dict. of the Bible,' TEKOAH). The rough, wild district was well suited for the lawless profession of the wise woman; it abounds in caves, as does the country near Endor.

be as a woman, &c.] Compare the similar stratagem in 1 K. xx. 35-43.

3. *Come to the king.*] The king as a judge was accessible to all his subjects (xv. 2). Compare 1 K. iii. 16.

4. *Spake.*] Seems to be an accidental error for *came*, which is found in many MSS., and in the Sept., Vulg., Syr. and Arab. versions, and is required by the sense.

fell on her face, &c.] See 1 Sam. xxv. 23, note.

Help.] Literally, *save.* It is the same cry as *Hosanna, i.e. save now* (Ps. cxviii. 25).

7. *The whole family, &c.*] This indicates that all the king's sons, and the whole court, were against Absalom, and that the knowledge of this was what hindered David from yielding to his affection and recalling him.

we will destroy the heir also.] If the reading is correct, she must mean to say (If I agree and do as they wish), *so shall we destroy the heir of our name and property.* But a very slight alteration of the letters (נישמד for נישמידה) would give the sense *So would the heir also be destroyed*, or, as the Syr. and Arab. read (ישמידו) *So would they destroy the heir.*

8. *I will give charge, &c.*] Indirectly granting her petition, and assenting that her son's life should be spared.

9. *The iniquity be on me, &c.*] The principle in Gen. ix. 5, 6, Num. xxxv. 30-34, was that the neglect to punish bloodshed entailed the guilt of bloodshed. The woman therefore says, if there is any such guilt in sparing my son, may it rest upon me and my house, not on David and his throne. (Compare iii. 28, 39.)

10. *And the king said.*] The cunning speech of the woman extracted a more direct promise of protection from the king.

11 Then said she, I pray thee, let the king remember the LORD thy God, † that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

† Heb. *that the revenger of blood do not multiply to destroy.*

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; ‖ neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him.

‖ Or, *because God hath not taken away* his *life, he hath also devised means*, &c.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be † comfortable: for as an angel of

† Heb. *for rest.*

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11. *Let the king remember the Lord thy God* (Sept. and Vulg., *his God*), *&c.*] She, as it were, adjures him before God not to give up her son to the avengers of blood, and so at last obtains what she wanted, the king's oath that her son should not die.

12, 13. *Then the woman said, &c.*] Having craftily led the king on to give such a decisive sentence, she now proceeds to apply it to the case of Absalom, but still very cautiously, and hence obscurely. The meaning of verse 14 may be paraphrased thus:—"If you, O king, have done right in passing a sentence of absolution in favour of my son, and condemning my relations who seek his death, how is it that you harbour such a purpose of vengeance against Absalom as to keep him, one of God's people, an outcast in a heathen country, far from the worship of the God of Israel. Surely upon your own showing (*i.e.* since the king has spoken such a sentence in behalf of my son) you are guilty of a great fault in not allowing Absalom to return."

the people of God.] Same phrase as Judg. xx. 2, except that *elohim* has the article. (Compare "*the Lord's people*," Num. xi. 29; 1 Sam. ii. 24; 2 Sam. i. 12, vi. 21; 2 K. ix. 6; Ezek. xxxvi. 20; Zeph. ii. 10.) On the other hand the Moabites are called *the people of Chemosh* (Num. xxi. 29). In all these passages there is no article. (Compare Judg. ii. 1, note.) The sense determines that the phrase "the people of God" must be intended to include Absalom. The thought that Absalom was deprived of all the religious privileges to which he was entitled as one of "God's people," is one that was likely to weigh with David, and was therefore likely to be suggested by the wise woman. (See Ps. lxiii. 1, 2, xlii., xliii.)

the king doth speak, &c.] This is a version not of the Hebrew text but of the Vulgate. The Hebrew has, "**And from the king speaking this word** (owing to his giving this sentence of absolution to my son) he is **as one guilty**; *i.e.* the sentence you have pronounced in favour of my son condemns your own conduct towards Absalom."

his banished.] The use of the word as applied to one of the people of God driven into a heathen land, is well illustrated by Jer. xl. 12; Deut. xxx. 4, 5; Mic. iv. 6; Zeph. iii. 19.

14. *Neither doth God respect any person.*] The Hebrew words have no such meaning. Translate, "**And God does not take away life**, in the case of every sin that deserves death (witness his word to David, Thou shalt not die), **but devises devices that the wanderer may not be** forever **expelled from him**, *i.e.* for the return of penitent sinners" (see marg.).

15. *The people have made me afraid.*] She pretends still that her suit was a real one, and that she was in fear of the people ("the whole family," verse 7) setting upon her and her son. (See the next verse.)

16. *The inheritance of God.*] The same idea as appears in the "people of God" in verse 13.

17. *An angel of God.*] Rather, "**The**" angel

God, so *is* my lord the king †to discern good and bad: therefore the LORD thy God will be with thee.

† Heb. *to hear.*

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and †thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of ‖his servant.

† Heb. *blessed.*

‖ Or, *thy.*

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ †But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

† Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*

26 And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is †near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

† Heb. *near my place*

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying,

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of God. See verse 20. (Compare Gen. iii. 5, for the sentiment.)

24. *Let him not see my face.*] We are not in possession of the motives which influenced David to adopt this half-measure. But possibly Bath-sheba's influence may have been exerted to keep Absalom in disgrace for the sake of Solomon.

26. *Two hundred shekels, &c.*] The exact weight cannot be determined. If these *shekels after the king's weight* were the same as *shekels of the sanctuary*, the weight would be about 6 lbs., which is incredible; *twenty* shekels is more probable.

27. *Three sons.*] These probably died in infancy—which may be the reason why their names are not given—since it is said, xviii. 18, that he had no son to keep his name in remembrance. From his daughter Tamar must have been born Maachah, the mother of Abijah, and the favourite wife of Rehoboam (1 K. xv. 2; 2 Chr. xi. 20, 21, 22). The Sept. make Tamar herself the wife of Rehoboam, and so the same as Maachah.

30. *Near mine.*] Literally, *at my hand*, see xv. 2, *beside.*

32. *Behold, I sent, &c.*] The narrative

Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

CHAPTER XV.

1 *Absalom, by fair speeches and courtesies, stealeth the hearts of Israel.* 7 *Under pretence of a vow he obtaineth leave to go to Hebron.* 10 *He maketh there a great conspiracy.* 13 *David upon the news fleeth from Jerusalem.* 19 *Ittai would not leave him.* 24 *Zadok and Abiathar are sent back with the ark.* 30 *David and his company go up mount Olivet weeping.* 31 *He curseth Ahithophel's counsel.* 32 *Hushai is sent back with instructions.*

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy †came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

† Heb. *to come.*

3 And Absalom said unto him, See, thy matters *are* good and right; but ‖*there is* no man *deputed* of the king to hear thee.

‖ Or, *none will hear thee from the king* downward.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass after forty years, that Absalom said unto the

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is very concise. Absalom must have explained to Joab, as Josephus has it, that the burning of his barley was a stratagem to bring Joab to his house, seeing when he sent to him he refused to come.

33. *The king kissed Absalom.*] This was the pledge of reconciliation. (See Gen. xlv. 15, and ch. xx. 9.)

CHAP. XV. 1. *And it came to pass, &c.*] The working out of Nathan's prophecy in xii. 10, 11, is the clue to the course of the narrative. How long after Absalom's return these events occurred, or whether Absalom was provoked to his undutiful course by any slights put upon him by Bath-sheba's influence, or was merely led on by his own pride and vanity, we are not told.

prepared him chariots, &c.] So Adonijah did, 1 K. i. 5. (See 1 Sam. viii. 11, iv. 12, note.)

2. *Beside the way of the gate.*] See Ruth iv. 1, note. For the phrase *the way of the gate, i.e.* the road leading to the gate, compare 1 Sam. iv. 13, note.

of one of the tribes.] Of course in each actual answer the litigant named his city or tribe.

3. *Thy matters, &c.*] To flatter each man by pronouncing a favourable verdict in his case, to excite a sense of grievance and discontent by censuring the king for remissness in trying the causes brought before him by his subjects, and to suggest a sure and easy remedy for all such grievances, viz. to make Absalom king; all this, coupled with great affability and courtesy, which his personal beauty and high rank made all the more effective, were the arts by which Absalom worked his way into favour with the people, who were light and fickle as himself.

6. *Stole the hearts.*] *I.e. deceived them*, for so the same phrase means (Gen. xxxi. 20, 26). Others understand *stole the affections*, got them on his side by stealth. So xix. 41, "Why have the men of Judah stolen thee away" unknown to the men of Israel? (See verse 13.)

7. *Forty years.*] An obvious clerical error, though a very ancient one (see Sept., Vulg., and Chald.) for *four years*, which the Syriac and Arabic and Josephus have preserved (see

king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and †bring evil

† Heb. *thrust.*

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x. 18, note). The four years may either date from Absalom's return from Geshur, or, with Josephus, from his reconciliation with David, or from the commencement of his criminal schemes to which verse 1 refers. He was four years preparing the way for his conspiracy by his arts and flatteries.

in Hebron,] This, as having been the old capital of David's kingdom, and Absalom's birthplace, was well chosen. It was a natural centre, had probably many inhabitants discontented at the transfer of the government to Jerusalem, and contained many of the friends of Absalom's youth. As the place of Absalom's birth, it afforded a plausible pretext for holding there the great sacrificial feast which Absalom pretended to have vowed to hold to the glory of God.

8. *Shall bring me indeed.*] See note at end of chapter.

then I will serve the Lord.] Viz. with a great sacrifice. For such it appears from the *two hundred* invited guests from Jerusalem (verse 11) and from the mention of the sacrifices in verse 12, was this service. Compare David's plea of a family sacrifice at Bethlehem, 1 Sam. xx. 6; and for vows, see Gen. xxviii. 20-22, xxxi. 13; Num. xxi. 2; Judg. xi. 30; 1 Sam. i. 11; Acts xviii. 18, xxi. 23, &c.

11. *Called.*] *I.e.* bidden, or invited, to the sacrificial feast, as Matt. xxii. 14. See 1 Sam. ix. 13 (bidden, A. V.) xvi. 3, 5.

they knew not anything.] This shows the extreme secrecy with which the conspiracy was conducted, and accounts for David's having no suspicions. We may note Absalom's taste for giving large entertainments (see xiii. 23-27).

12. *Ahithophel.*] See verse 31, and xvi. 23. It has been with great probability supposed (see Blunt as above) that Ahithophel was estranged from David by personal resentment for his conduct in the matter of Bathsheba and Uriah, since Eliam, Bath-sheba's father (xi. 3) was the son of Ahithophel the Gilonite (xxiii. 34).

Giloh.] The city of Ahithophel, is mentioned, Josh. xv. 51, as in *the mountain* in the south of Judah. The formation *Gilonite* from *Giloh* is analogous to *Shilonite* from *Shiloh* (1 K. xii. 15), Shelanite or Shilonite from Shelah (Num. xxvi. 20; 1 Chr. ix. 5).

while he offered sacrifices.] The meaning rather is that Absalom sent for Ahithophel to be present when he offered the sacrifices; the intention being that all who partook of the sacrifice should be bound together to prosecute the enterprise. Absalom, too, would take advantage of the excitement of the great feast to inflame the ardour of the guests, and pledge them irrevocably to his cause. A similar incident is related by Tacitus of Civilis, the leader of the Batavian rebellion in the time of Vitellius: "He called together the chief men of the nation, and the boldest of the common people, under pretence of a great feast to be held in the sacred grove, and when their spirits were elated with wine as the night advanced, he addressed them, &c. They heard him with the utmost enthusiasm, and Civilis bound them all in a solemn league under curses, and with the sanction of their barbarous rites" ('Hist.' iv. xiv. xv.).

13. *The hearts.*] Above, verse 6. The heart is considered as the seat of *will*, or *the inclination*, influenced by the intellect.

upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall † appoint.

† Heb. *choose.*

16 And the king went forth, and all his household † after him. And the king left ten women, *which were* concubines, to keep the house.

† Heb. *at his feet.*

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day † make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

† Heb. *make thee wander in going?*

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go

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14. *And smite the city.*] David's kind nature induced him to spare Jerusalem the horrors of a siege, and the risk of being taken by assault. He probably judged too, and rightly, that delay would be unfavourable to Absalom's plans, an opinion which Ahithophel held too (see xvii. 1, 2), and Hushai (xvii. 7-13). It must also be remembered, that in a time of peace, David had no standing army with which to resist this sudden attack from so unexpected a quarter. Possibly too the remembrance of Nathan's prophecy (xii. 10-12) tended to paralyze David's natural vigour, and incline him to gentle counsels.

17. *In a place that was far off.*] Rather, "**The Far House**," a house so called, probably from being the last house in the suburbs, on the Jericho road before it crossed the Kidron; very likely a fort guarding the passage of the Kidron.

after him.] Literally, *at his feet*, as Judg. iv. 10.

18. *Passed on.*] Rather, "**crossed**" the brook Kidron, as verses 22, 23.

all the Gittites, six hundred men, &c.] The fact is distinctly stated in the text, that 600 Gittites under the command of Ittai the Gittite (xviii. 2), a foreigner (verse 19), and "his brethren" (verse 20) followed David from Gath, and formed a band of trained soldiers, and therefore there can be no doubt that it was so. Nor is it very strange that during David's residence in the country of the Philistines he should have attached such a band to himself, and that after the settlement of his kingdom, and the subjugation of the Philistines, the band should have received continued recruits from Gath, perhaps with the king of Gath's consent. The number 600 probably indicates that this band or regiment of Gittites had its origin in David's band of 600 mentioned 1 Sam. xxiii. 13, xxvii. 2, &c. They were at first, it is likely, all Israelites, then Gittites mixed with Israelites, and at last all Gittites. David's popularity, power, and liberality, were great attractions to mercenary soldiers, whose native country was at this time too depressed to give much scope for marauding expeditions.

19. *Return to thy place, &c.*] This is the right rendering of the passage. The words *for thou art a stranger and an exile*, are inserted parenthetically to explain why David bids him return to his place. The literal version of the Heb. is, "Return and dwell with the king (for thou art a foreigner, and thou art an exile), at thy place," Jerusalem his adopted home. (Compare Num. xxiv. 25; Gen. xxxi. 55; 2 Sam. xix. 39, &c.)

with the king.] Viz., Absalom who was actually king (see verses 34, 35). The kindness of David's nature made him not wish to involve Ittai in trouble on his account. As though he had said, You covenanted to serve me while I was king, but I am no longer king, therefore you are quite free to leave me, and serve him who is king.

20. *Thou camest but yesterday.*] Meaning, Thou art not a native Israelite, but only a sojourner for a few years, it is not reason therefore that thou shouldst share my calamities.

21. Ittai's steadfast fidelity was like that of Ruth (i. 16, 17). He must be numbered with Rahab, Ruth, Naaman, the widow of Sarepta, &c.

and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook [1]Kidron, and all the people passed over, toward the way of the wilderness.

[1] Called, John 18. 1, *Cedron.*

24 ¶ And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him.

[a] 1 Sam. 9. 9.

27 The king said also unto Zadok the priest, *Art not* thou a [a]seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, [†]and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

[†] Heb. *going up and weeping.*

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

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22. *Pass over.*] Rather, "**cross over**" the brook. Above, verse 18.

24. *Abiathar went up.*] *I.e.* continued to ascend the Mount of Olives. The expression *They set down the ark*, is rather obscure, but the sense seems to be that Abiathar preceded the ark up the side of Olivet, and did not stop till the whole procession had come out of the gate. He then stopped, and on his stopping the Levites set down the ark, probably at David's bidding.

25. *Unto Zadok.*] It does not appear clearly from this narrative whether Zadok or Abiathar was at this time *chief* priest, though we know from 1 K. ii. 35, that Abiathar was chief. Perhaps Zadok is addressed by David as the chief of those who were actually bearing the ark.

27. *Art not thou a seer?*] These words are very obscure. If the text is correct, the sense must be either, *Art thou not a seer? therefore go back to the city, and observe, and certify me of what thou seest* (verse 28). Or, *seest thou, i.e.* dost thou take my meaning? But the Sept. has a different reading, and render it *See!* as in verse 28. Wellhausen reads ראש (*rosh*) for ראה (*roeh*), Zadok the *chief* priest.

28. *In the plain* (rather *plains*).] So the *Keri*, here and xvii. 16. But the *Cethib* has *the fords*. See 2 K. xxv. 5, where the same locality is described as "the plains of Jericho." But either reading makes good sense. See xvii. 21, 22, in connexion with 16.

30. *His head covered.*] See xix. 4; Esth. vi. 12; Jer. xiv. 3, 4; Ezek. xxiv. 17; the sign of deep mourning.

31. *One told David.*] This is doubtless the meaning, but the text as it stands cannot bear it. Probably the preposition ל, *to*, has fallen out of the text.

32. Render . . . "**when David was come to the top** of the mount **where** people **worship God.**" The top (הראש) here, and xvi. 1, is used almost as a proper name. No doubt there was a high-place upon the top of the Mount of Olives, perhaps at the spot called in Luke xix. 37, "the descent of the Mount of Olives."

behold Hushai the Archite.] This is mentioned in immediate connexion with David's prayer in verse 31, to which it was in some sort the answer. *The Archite*, see Josh. xvi. 2.

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

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earth upon his head.] i. 2; 1 Sam. iv. 12, and above, xiii. 19, note.

33. *Unto whom, &c.*] Much better to translate literally, "**And David said to him.**"

34. *As I have been, &c.*] The general sense is plain as expressed in the A. V., but the Hebrew phraseology is involved.

ADDITIONAL NOTES on verses 8 and 20.

NOTE A, on verse 8.

The Heb. text seems corrupt. For וישיב, which gives no sense, the Sept. Chald. and Syr. read והשיב, and the A. V. follows them.

NOTE B, on verse 20.

Take back thy brethren.] According to the Masoretic accents, the following words, "*with thee*" (at the end of verse in A. V.) ought to be joined to these preceding ones, *take thy brethren with thee*, as the Sept. and Vulgate construe them. They add, and the Lord shall show thee *mercy and truth*, as though some words had fallen out of the Heb. text, which seems probable. The phrase *thy brethren* shows distinctly that they were all Gittites, as does the mention of their children in verse 22.

CHAPTER XVI.

1 *Ziba, by presents and false suggestions, obtaineth his master's inheritance.* 5 *At Bahurim Shimei curseth David.* 9 *David with patience abstaineth, and restraineth others, from revenge.* 15 *Hushai insinuateth himself into Absalom's counsel.* 20 *Ahithophel's counsel.*

AND when David was a little past the top *of the hill*, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread

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CHAP. XVI. 1. *The top.*] xv. 32.

a couple of asses saddled.] Those that Mephibosheth and his servant should have ridden upon. See xix. 26, note.

bunches of raisins . . . and a bottle of wine.] See 1 Sam. xxv. 18, note.

summer fruits.] Dried figs, or dates, or both. Cakes of dried dates are still used as food on a journey through the desert.

2. *For the king's household . . . for the young men, &c.*] With Oriental deference he does not venture to say that either the asses or the provisions were for the king's own use. (Compare 1 Sam. xxv. 27, 41.)

the bread.] The Heb. text affords a curious instance of the scrupulous exactness of the copyists. The *Cethib* has ולהלחם for והלחם, but the manifest error is only corrected in the *Keri*.

and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, †I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

† Heb. *I do obeisance.*

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: ‖he came forth, and cursed still as he came.

‖ Or, *he still came forth and cursed.*

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou †bloody man, and thou man of Belial:

† Heb. *man of blood.*

8 The LORD hath returned upon thee all the blood of the house of Sau., in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, †behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

† Heb. *behold thee in thy evil*

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this [b]dead dog curse my lord the

[b] 1 Sam. 24. 14. ch. 3. 8.

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3. *Thy master.*] Meaning Saul (ix. 2).

son.] Viz., grandson.

my father.] As above, Saul. David asks the question, evidently hurt at the apparent ingratitude of Mephibosheth. It is impossible to say whether Mephibosheth was quite guiltless or not. If Ps. cxvi. was composed by David, and after the quelling of Absalom's rebellion (Introduction to Psalms, § 12), verse 11 may contain David's confession of a hasty judgment in the matter.

4. *Then said the king, &c.*] Another instance of David's hasty temper. See 1 Sam. xxv. 13.

I humbly beseech thee, &c.] So the Vulgate. But the Hebrew has, *I bow myself down—let me find favour, &c.* There is no other instance of this use of השתחויתי. The Sept. read והשתחוה, *bowing himself.*

5. *Bahurim.*] Only mentioned besides iii. 16 (where see note), xvii. 18, and 1 K. ii. 8.

Shimei, the son of Gera.] In the title to Ps. vii. he is apparently called "Cush the Benjamite." See below, xviii. 21, note. According to 1 Chr. viii. 3, *Gera* was the son of Bela, the first-born of Benjamin. In Gen. xlvi. 21, *Gera* appears as a son of Benjamin, *i.e.* the head of a chief Benjamite house. (See Judg. iii. 15, note.) The word *family* is here used in the larger sense of *tribe*, as *e.g.* Josh. vii. 17; Judg. xvii. 7. Saul was descended from Becher, Benjamin's second son.

came forth.] Viz., from his house, as יצא often especially means. (See *e.g.* xix. 7; Judg. xi. 31, 34.) Bahurim, where Shimei dwelt, seems to have lain off the road, on a ridge separated from it by a narrow ravine running parallel to the road, so that Shimei was out of easy reach though within hearing, and within a stone's throw (verse 6).

7. *Come out.*] Rather, "Go out," viz., of the land, into banishment, as Jer. xxix. 16, &c. *Get out* would be still more in the spirit of Shimei's abusive speech.

thou bloody man.] Literally, *thou man of blood.* It would seem that the Lord's word to David, "*Thou hast shed blood abundantly . . . thou hast shed much blood upon the earth in my sight*" (1 Chr. xxii. 8), was known to Shimei, and now cast in David's teeth by him, with special reference to the innocent blood of Uriah.

8. *All the blood of the house of Saul.*] Shimei probably put to David's account the death of Saul, and Jonathan, and Abinadab, and Melchishua, slain in battle by the Philistines with whom David was in league; of Ish-bosheth, slain in consequence of David's league with Abner; that of Abner himself, which he attributed to David's secret orders; and all the 360 slain in the battle between Joab and Abner (ii. 31). Some, too, think that the incident related in ch. xxi., when seven men of Saul's immediate family were put to death by David's orders, and which has no exact indications of time, had occurred before David's flight, and was referred to by Shimei. Shimei's hatred and virulence is an indication that the Benjamites resented the loss of royalty in their tribe, even in the palmiest days of David's monarchy.

9. *This dead dog.*] See ix. 8; 1 Sam. xxiv. 14.

king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine ‖†affliction, and that the LORD will requite me good for his cursing this day.

‖ Or, *tears.*
† Heb. *eye.*

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and †cast dust.

† Heb. *dusted* him *with dust.*

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, †God save the king, God save the king.

† Heb. *Let the king live.*

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

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go over.] The ravine, possibly with a stream of water (xvii. 20), which lay between them and Shimei.

10. *What have I to do, &c.*] See the same phrase xix. 22; Josh. xxii. 24; 1 K. xvii. 18; Matt. viii. 29; John ii. 4, and a similar complaint of the sons of Zeruiah (iii. 39). And for a like striking incident in the life of the Son of David, see Luke ix. 52-56.

so let him curse, &c.] Following the *Keri*. The *Cethib* gives the same general sense, though the Hebrew construction is rather more obscure and doubtful. It may be rendered thus: "That he curses, it is because the Lord hath said to him," &c. David recognises in every word and action of his that he was receiving the due reward of his sin, and that which Nathan had foretold.

12. *Mine affliction*—margin, *eye* or *tears*.] *Eye* is the reading of the *Keri*, but *look upon mine eye*, for *my grief* is not a Hebrew expression. In Gen. xxix. 32; 1 Sam. i. 11; Ps. xxv. 18, we have a phrase so like that of David, and so nearly identical with the letters of our text, as to suggest the probability that the true reading here is neither that of the *Keri* (עיני), *mine eye*, or the *Cethib* (עוני), *my sin*, but עניי, *my misery, affliction, humiliation.*

his cursing.] So the *Keri*. But the *Cethib* has *my curse, i.e.* the curse that has fallen upon me.

13. *Side.*] Literally, *rib*. The description here gives the clear notion of a ridge running by the side of the road, and overhanging it.

14. *Weary.*] Heb. עיפים, *Ayephim*. This is manifestly the name of the place, perhaps a mere caravansary, to which David came. The structure of the sentence requires that some place should be named (see above, verse 5), and the use of the word *there* at the end of the verse proves that some place had been named. The *weary* would be an appropriate name for a caravansary inviting the weary traveller to turn in and refresh himself. Compare *Bahurim* (the young men).

18. *His.*] (לו). So the *Keri* rightly, but the *Cethib* has לא, *not*, by a very common error. (See 1 Sam. ii. 16, note; Isai. ix. 3, &c.)

19. *Again.*] Heb. *the second* (השנית) usually *the second time;* here in an unusual phrase, meaning, *in the second place*, adducing another reason for his conduct. The same word is rendered, as here, *again*, Levit. xiii. 6, 7; Mal. ii. 13; Hagg. ii. 20; but Mal. ii. 13, is the only use at all resembling this.

20. *Give* (in the plural) *counsel among you.*]

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the † Heb. *word.* †oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

CHAPTER XVII.

1 *Ahithophel's counsel is overthrown by Hushai's, according to God's appointment.* 15 *Secret intelligence is sent unto David.* 23 *Ahithophel hangeth himself.* 25 *Amasa is made captain.* 27 *David at Mahanaim is furnished with provision.*

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying †pleased Absalom well, and all the elders of Israel. † Heb. *was right in the eyes of,* &c.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise †what he saith. † Heb. *what* is *in his mouth*

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his †saying? if not; speak thou. † Heb. *word.*

7 AndHushai said unto Absalom, The counsel that Ahithophel hath †given *is* not good at this time. † Heb. *counselled.*

See the almost identical phrase, Judg. xx. 7, and note. *Among you* is nearly redundant, (1 Sam. xxx. 19), but gives to the verb the force of the middle verb in Greek.

21. *Go in, &c.*] Taking possession of the harem was the most decided act of sovereignty (see 1 K. ii. 22). It was also the greatest offence and insult that could be offered. Such an act on Absalom's part made reconciliation impossible. It was like burning the ships of the invading army to make retreat impossible. Professor Blunt ('Undesigned Coincidences,' p. 145) suggests a further motive in this advice, viz., the desire on the part of Ahithophel to make David taste the bitterness of that cup which he had caused others (Uriah and all Bath-sheba's family) to drink, and receive the measure which he had meted withal.

CHAP. XVII. 1. *Moreover Ahithophel, &c.*] The narrative in verse 22 of the last chapter, according to the common method of the Hebrew historian (see 1 Sam. xvi. 21-23, note), finished the immediate subject in hand (that of the concubines) by anticipation. The narrative now returns to other matters discussed at the council.

this night.] The night of the day on which David fled, and Absalom entered into Jerusalem. David's haste, expressed in xv. 14, had been none too great. (See verse 16.)

2. *Make him afraid.*] A stronger expression is required to give the force of the original, as, *I will throw him into confusion*, or the like. Ahithophel's idea was to fall upon him by surprise, and in the first confusion of the surprised army to seize and kill David only.

3. *The man whom thou seekest.*] Viz., David. Ahithophel means to say, I don't want a victory, I don't want to kill any of David's people; if I can only smite David (as by my plan I am confident I can), the whole nation will unanimously return to thee, and own thee as their king. There will be no civil war, all the people will peaceably submit.

5. *Likewise.*] This word is not quite correctly placed. It should be, "**and let us hear what he too has to say**," as well as Ahithophel. Observe the working of David's prayer (xv. 31).

7. *At this time.*] Rather, "**The counsel which Ahithophel has given this time is not good.**" He contrasts it with that

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* †chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

† Heb. *bitter of soul.*

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be †overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

† Heb. *fallen.*

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and †that thou go to battle in thine own person.

† Heb. *that thy face, or, presence go.* &c.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had †appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

† Heb. *commanded.*

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilder-

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given at xvi. 21, which was good. This gave an appearance of candour to his conduct, and so gave weight to his dissent.

8. *For, said Hushai.*] The Hebrew is, "**and Hushai said**," the repetition, perhaps, indicating that there was a brief pause in his speech after he had uttered the words in verse 7.

is a man of war.] And therefore sure to be on his guard against any surprise.

9. *Or in some other place.*] The Hebrew has *in one of the pits*, or *in one of the places*. Hence *place* must have some defined meaning. It probably is used here, as elsewhere, for a *dwelling-house* or *village*, which might in that district be fortified houses (see verse 12; 1 Sam. xxvi. 25).

and it will come to pass, &c.] Hushai's argument is that there was no chance of seizing David by surprise as Ahithophel said. There was sure to be sharp fighting, and the terror of the names of David, and Joab, and Abishai, and Ittai, and their companions, would magnify the first few blows received into a victory, and Absalom's men would flee in panic. It is likely that Absalom was not a man of courage, and Hushai, knowing this, adroitly magnified the terror of the warlike prowess of David and his mighty men. He evidently adapted his speech to the vain-glorious, boastful, but weak character of Absalom, in the magniloquent expressions of verses 10-13.

11. *That thou go . . . in thine own person.*] The Heb. is literally, *and that thy face go to the battle*, a most respectful way of speaking.

12. *Some place.*] Heb., "**one of the places**," as in verse 9.

as the dew.] Like the drops of dew, in the vast number of our host, and in our irresistible and unavoidable descent upon our enemies.

15. *Zadok and Abiathar.*] It is remarkable how persistently Zadok is named first (see above, xv. 29, 35, 36.)

16. *Quickly.*] As verse 18. Heb. *in haste* (Num. xvi. 46, [xvii. 11 Heb. B.]).

this night.] Above, verse 1. Hushai, like a wise and prudent man, knowing, too, Absalom's weak and fickle character, would not depend upon the resolution, taken at his instigation, not to pursue the king, but took instant measures to advertise David of his danger.

ness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not †followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, † Heb. *done.*

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the plains.] See above, xv. 28, note.

pass over.] Viz., the River Jordan.

lest the king be swallowed up, &c.] Hushai saw the imminence of the danger if Ahithophel's advice were followed.

17. *En-rogel.*] "The Fullers' fountain," most probably what is now called The Fountain of the Virgin. It is a fountain outside Jerusalem, on the south-east, just above the king's gardens. It is on the border of Benjamin (see Josh. xv. 7, xviii. 16).

a wench.] Heb., "**the maid servant**," viz., of the high-priest, either Zadok or Abiathar, or possibly one employed in some service in the temple courts. (See 1 Sam. ii. 22, note.)

and they went and told king David.] As related afterwards. Here mentioned by anticipation. (See above, verse 1, note.)

18. *Bahurim.*] Above, xvi. 5. They were not all Shimeis in Bahurim.

quickly.] As verse 16.

19. *The woman.*] See Josh. ii. 6; Judg. iv. 18; 1 Sam. xix. 11-14.

a covering.] Heb., "**the covering**," meaning some particular article, perhaps *the hanging* or *awning* at the door of the house, as the word (מסך) seems to mean when spoken of the tabernacle ('Dict. of Bib.,' CURTAIN). This being close to the court, where the well was, would be at hand for instantaneous use.

ground corn.] Or, as the Vulgate explains it, *peeled barley*, which she spread out as if for the purpose of drying it in the sun, *quasi siccans ptisanas.*

20. *To the house.*] As soon as ever she had hid the men she went *into the house*, as if busy about her usual occupations. Had Absalom's servants found her in the court it might have directed their attention to the peeled barley.

Where is Ahimaaz, &c.] They had had information from some of the people of Bahurim that they had come to this house.

over the brook of water.] xvi. 9, note. The word for *brook* (מיבל) occurs only here. It appears to mean *a small brook.* Schulz found one such in this very district, still called *Michal.* The woman showed great presence of mind and adroitness in not denying that they had been there. The Vulgate has *transierunt gustata paululum aqua*, as if the priests had merely stopped for a drink of water; but the Hebrew will not give this sense. She probably pointed in a different direction from that they would take. (Compare Josh. ii. 5, 16, 22.)

21. *After they were departed.*] And gone in a quite different direction from that which Ahimaaz and Jonathan would take.

pass quickly over the water.] Viz., the river Jordan.

arise . . . . pass . . . . . against you.] All in the plural, addressed to David and his followers.

23. *To his city.*] To Giloh, xv. 12.

† Heb. *gave charge concerning his house.*

and †put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and ‖basons, and ‖ Or, *cups.*

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and hanged himself.] The same fate as befell him who was traitor to the Son of David (Matt. xxvii. 5). Ahithophel was probably influenced by deep mortification at the slight put upon him by rejecting his counsel; by the wish to revenge himself upon Absalom who had so affronted him; and by the conviction that the rebellion would fail through Absalom's weakness, and that he himself would fall into David's hands and be put to an ignominious death. He is a memorable example of the impotence of worldly wisdom.

and was buried, &c.] The importance attached to sepulture breaks out curiously in this statement. Compare the accounts of the burial of Abraham and Sarah, Jacob and Joseph, of Saul and his sons (xxi. 14), of Samuel (1 Sam. xxv. 1), of Abner and Ishbosheth (2 Sam. iv. 12), of David (1 Ki. ii. 10); of the different kings of Judah, and of many others.

24. *Mahanaim.*] The capital of Ishbosheth's kingdom (ii. 8, 12). The same reasons which induced Abner to choose it for Ishbosheth probably made it a good rallying point for David. It was a strong city, in a well-provisioned country, with a mountainous district for retreat in case of need, with a warlike and friendly population.

25. *Ithra an Israelite.*] Called *Jether the Ishmeelite* (1 Chr. ii. 17). *Ithra* and *Jether* only differ in Hebrew by the former having a final ה. But there can be no doubt that *Israelite* in the text is wrong. It should be either *Ishmaelite*, as in 1 Chr., or *Jezreelite* as iii. 2, *i.e.* an inhabitant of Jezreel. (See 1 Sam. xxv. 43, note.)

Abigail the daughter of Nahash.] The natural inference from 1 Chr. ii. 16, is that Zeruiah and Abigail were Jesse's daughters, though it is not expressly so stated, only that they were sisters of Jesse's sons. If so, the only probable way of reconciling our text with 1 Chr. ii. 16, 17, is to suppose that Nahash was Jesse's wife. If Zeruiah and Abigail were only sisters of David by the mother, then Nahash might be the name of her first husband. It is impossible to decide.

26. *So.*] Much better, simply "**And.**"

27. *Shobi the son of Nahash of Rabbah.*] It is very possible, but not at all certain, that Shobi's father may have been the king of the Ammonites, and that Shobi was appointed by David as tributary king or governor of Ammon after he took Rabbah (xii. 29). On the other hand, Nahash may have been a common name among the Ammonites, and the Nahash of verse 25, may have been of that nation. (See 1 Sam. xxii. 3, 4; 2 Sam. x. 2.)

Machir the son of Ammiel of Lo-debar.] The same who had been guardian to Mephibosheth (ix. 4). He now gratefully requites David's kind treatment of his ward.

Barzillai.] See below, xix. 31-40. He was ancestor, through a daughter, to a family of priests, who were called after him *sons of Barzillai*, and who returned from captivity with Zerubbabel, but were not allowed to officiate as priests, or eat of the holy things, through defect of a proper register (Ezr. ii. 61-63). It is likely that being wealthy they had neglected their priestly privileges, as a means of maintenance, before the captivity.

Rogelim.] Only occurs here and xix. 31. It appears from the latter passage to have been situated in the highlands of Gilead, but the exact situation is not known. It means *the fullers*, being the same word (in the plural) as *Rogel*, in *En-Rogel*, verse 17.

28. *Brought.*] In the Hebrew, the word *brought* does not come till the 29th verse, just before *to David*. It is impossible that the text should be correct; some word for *brought* or *took*, or the like, must have fallen out. It is supplied in the Sept. The sentence will then run, *Brought beds and basons, &c., and brought them near* (presented them) *to David and to the people, &c.* Another evidence of an imperfect text is the repetition

earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 *David viewing the armies in their march giveth them charge of Absalom.* 6 *The Israelites are sore smitten in the wood of Ephraim.* 9 *Absalom, hanging in an oak, is slain by Joab, and cast into a pit.* 18 *Absalom's place.* 19 *Ahimaaz and Cushi bring tidings to David.* 33 *David mourneth for Absalom.*

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not †care for us; neither if half of us die, will they care for us: but now *thou art* †worth ten thousand of us: therefore now *it is* better that thou †succour us out of the city.

† Heb. *set* their *heart on us.*
† Heb. *as ten thousand of us.*
† Heb. *be to succour.*

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave

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of the word (קלי) *parched* corn, *parched* pulse, A. V., twice over, without any distinction.

29. *Cheese of kine.*] The word rendered, in accordance with the Jewish interpreters, *cheese* (שפות) only occurs here, and is variously explained. The rendering of the Vulgate, *fat calves*, or as Theodotion has it, *suckling calves*, or, as others, *milch cows*, is much the most in accordance with the context, being coupled with *sheep*, and is more or less borne out etymologically by the Arabic (Gesen., 'Thes.'). God's care for David was evident in the kindness of these people. Ps. xxiii. may have been composed on this occasion. See, however, Introduc. to Psalms, § 7.

CHAP. XVIII. 1. *And David numbered the people, &c.*] פקד (*pakad*) is not strictly to *number*, though it involves numbering, but to *review*, *inspect*, or *muster*. At xxiv. 1, Go, *number* Israel, the word is מנה (*manah*) *count*; at verse 2 and 4, however, *number* is as here, פקד.

captains, &c.] See verse 4, and 1 Sam. viii. 12, note.

2. *A third part.*] This seems to have been a favourite division with the Hebrew commanders (see Judg. vii. 16; ix. 43; 1 Sam. xi. 11; 2 Ki. xi. 5, 6) and with the Philistines also (1 Sam. xiii. 17).

3. *Thou art worth ten thousand of us.*] It is impossible to extract this meaning from the present Hebrew text; but, probably, the reading indicated by the Sept. and Vulgate, and expressed in the A. V. (though they put *thou art* in italics) is the right one, and we ought to read (אתה) *thou* instead of (עתה) *now*. If the Heb. is correct, it must be rendered, *For there are* 10,000 *like us* (we can easily be replaced), understand, *but not one like thee.* The affectionate admiration and devotion of his followers must have touched David to the quick. He was probably the more disposed to comply with their wish, as not liking to go against Absalom in person (see verse 5).

succour us out of the city.] (Following the *Keri.*) David, with a reserve, would hold the city, and either support the bands in case of need, or receive them within the walls should they be compelled to flee. The words may be very differently rendered, taking מעיר (*meïr*) as a verb, *that thou be to us a stirrer-up in helping us, i.e.* that thou help us by stirring us up and animating us by thy counsel. The order of the words favours this sense, and מעיר is frequently so used. (Isai. xiii. 17; Jer. l. 9, li. 1; Ezek. xxiii. 22, &c. See, too, 2 Chr. xxxvi. 22; Ezr. i. 5, &c.)

5. *The people heard.*] This is mentioned to explain verse 12.

all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood †devoured more people that day than the sword devoured.

† Heb. *multiplied to devour.*

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

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6. *Into the field.*] As distinguished from the city, as x. 8; Judg. ix. 31, 32.

against Israel.] As verse 7, implying that the revolt was in a great measure that of the ten tribes, Saul's party, against the kingdom of Judah.

the wood of Ephraim.] There is some difficulty in deciding the locality meant. Apart from any other considerations, *the wood of Ephraim* would naturally be sought in the west of Jordan, in the tract described (Josh. xvii. 15-18), where the same word for *wood* (יער) is used as here. But on the other hand it seems certain that the scene of this battle was on the east of Jordan. David was in Mahanaim, Absalom was encamped in Gilead, and it is inconceivable that the two armies should have crossed the Jordan without the narrative giving the slightest hint of such a movement. Moreover, at the close of the battle, David was to all appearance where he was left just before the battle, viz., at the gate of the city (of Mahanaim) (verses 24, 33, xix. 8, compared with xvii. 27, xviii. 4). Joab and all the army are there too the same day (xix. 2, 3, 5), and he was still on the east of Jordan (xix. 15, 18) some weeks, or at least days, afterwards. It seems therefore inevitable to conclude that some portion of the thick wood of oaks and terebinths ('Sinai and Palestine,' pp. 322, 323) which still runs down to the Jordan on the east side was for some reason called *the wood of Ephraim*, either because it was a continuation on the east side of the great Ephraimitic forests on the west, or because of some transaction there in which Ephraim had taken part, such as the slaughter of the Midianites (Judg. vii. 24, 25), or, more probably still, their own slaughter (Judg. xii. 6), as Josephus explains it. See further, verse 23.

7. *Twenty thousand.*] An impossible number if understood literally of the number killed (see Judg. xx. 25, 44). No numeral at all is required to complete the sentence.

8. *The battle was scattered.*] Probably Absalom's forces were far more numerous than David's; but, most likely by Joab's skilful generalship, the field of battle was such that numbers did not tell, and David's veteran troops were able to destroy Absalom's rabble in detail.

the wood devoured more, &c.] Compare Josh. x. 11. The wood entangled them, and was perhaps full of pits, precipices, morasses, &c. (see verse 17).

9. *Absalom met, &c.*] Probably in the act of flight. For the same Hebrew construction see Deut. xxii. 6. The phrase denotes chance.

a mule.] Probably David's own royal mule (1 K. i. 33, 38), on which Absalom rode as king.

a great oak.] Rather "**terebinth**," or turpentine-tree, which abounds in that region. It is almost invariably used with the definite article.

his head.] Josephus says more distinctly, that his hair was entangled, of course with reference to xiv. 26. It would seem that the two things which his vain-glory boasted in, the royal mule, and the magnificent head of hair, both contributed to his untimely death.

10. *A certain man.*] See 1 Sam. i. 1, note.

11. *Ten shekels.*] The word *shekel* is understood, as Gen. xx. 16, xxxvii. 28; Deut. xxii. 19.

a girdle.] Heb., *one girdle*. Girdles were costly articles of Hebrew dress used to put money in (Matt. x. 9) and given as presents (1 Sam. xviii. 4), as is still the custom in Persia ('Dict. of Bible'). See the account

12 And the man said unto Joab, Though I should † receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, † Beware that none *touch* the young man Absalom.

† Heb. *weigh upon mine hand.*

† Heb. *Beware whosoever ye be of,* &c.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the † midst of the oak.

† Heb. *before thee.*

† Heb. *heart.*

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in [a] the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

[a] Gen. 14. 17

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear

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of the curious girdle of the high-priest (Exod. xxviii. 8).

12. *That none touch.*] The Hebrew has a use of מִי *who*, found nowhere else. *Take care, whoever you be, of the young man.* But the versions and some MSS. read לִי for my sake, quoting David's words in verse 5.

13. *Against mine own life.*] The A. V., like the Vulgate, &c., follows the *Keri*, but the *Cethib*, which the Sept. follow, runs thus: *But if I had acted treacherously against his life* (killed him on the tree) *the king would have been sure to know it, and thou thyself wouldst have taken part against me.* The man gives a remarkable incidental testimony to David's sagacity and penetration (xiv. 19) and to Joab's known unscrupulousness.

14. *I may not tarry, &c.*] "Lose time in such discourse," Bp. Patrick. For the use of the verb in the sense of *waiting* see 1 Sam. x. 8, xiii. 8.

darts.] שִׁבְטִ֔ים (*shevet*), a *rod, staff*, or *sceptre*, is nowhere else used for *dart* or *lance*. The weapons with which Joab struck Absalom, Keil thinks, were pointed wooden staves. Bochart, however, and Gesenius and Fürst give to שֵׁבֶט the sense of *spear* or *javelin*. This, however, is improbable in the face of xxiii. 21, where the *staff* is contrasted with the *spear*.

thrust them through the heart.] The sense of *heart* must not be pressed too literally, but rather rendered *midst* or *middle* as the same word לֵב is in this very verse *in the midst of the oak*. Absalom's situation "between the heaven and the earth" may have made it very difficult to get at him. Otherwise one wound from such a warrior as Joab would have despatched him, as Abner's spear slew Asahel (ii. 23).

while he was yet alive.] This merely relates the fact that he was still alive, though he had been hanging in the tree so long, when Joab came to him. The Vulgate connects these words with the following verse, and so does Keil, but improperly.

16. *Blew the trumpet.*] To stop the pursuit and slaughter, as ii. 28, xx. 22.

17. *A great heap of stones.*] See Josh. vii. 26, viii. 29. This kind of monument is common to almost all early nations.

to his tent.] *I.e.* his own home. See xx. 1.

18. *The king's dale.*] Anciently the *valley* of *Shaveh* (see Gen. xiv. 17), and apparently in the near neighbourhood of Sodom; but the exact site is not known. It quite agrees with Absalom's preference for Hebron (xv. 7), that his monument should be reared by him in the south. What Josephus describes as Absalom's monument, a quarter of a mile from Jerusalem, in the ravine of the Kedron, is probably so ascribed by a false tradition ('A. J.' vii. x. 3), unless the *king's dale* here is a different place from the *dale of Shaveh*.

I have no son.] See xiv. 27, note.

Absalom's place.] Literally, *Absalom's hand*. See 1 Sam. xv. 12, note.

19. *Let me now run.*] That Ahimaaz was a

the king tidings, how that the LORD hath †avenged him of his enemies.

20 And Joab said unto him, Thou shalt not †bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But †howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ‖ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

† Heb. *judged him from the hand*, &c.

† Heb. *be a man of tidings.*

† Heb. *be what* may.

‖ Or, *convenient?*

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well-known runner appears clearly from verse 27. Speed was a heroic virtue in those simple times; πόδας ὠκὺς Ἀχιλλεύς, and others of Homer's heroes, Asahel, "light of foot as a wild roe" (ii. 18), Saul and Jonathan (i. 23), and even Elijah the Tishbite (1 Ki. xviii. 46), may be cited as examples. In Hezekiah's reign (2 Chr. xxx. 6, 10) we find an establishment of running post-men (רצים); and the same name (*runners*) is given in Esth. iii. 13, 15, viii. 14, to the Persian posts, though at that time they rode on mules and camels.

bear tidings.] The word בשר is used almost exclusively of bearing good tidings, and hence is rendered in the Sept. (though not always) εὐαγγελίζεσθαι. See iv. 10; 1 Sam. xxxi. 9; 1 Chr. xvi. 23; Isai. xli. 27, lii. 7, lx. 6, &c. In 1 Sam. iv. 17, and 2 Sam. i. 20, alone, it is used of bad tidings.

20. *Joab said.*] Joab well knew that the tidings of Absalom's death would be heavy tidings to David; and therefore from kind feeling to Ahimaaz (see the phrase, *my son*, in verse 22), or from policy, thinking it would displease the king, with whom Ahimaaz was a favourite, verse 27, would not employ him upon such an errand, but chose to send the Cushite.

because, &c.] The A. V. follows the *Keri*. Those who follow the *Cethib* render the passage, *for* you would have to give tidings *about the king's son being dead.*

21. *Cushi.*] This word has the article here and throughout the chapter, except at the second mention of his name in this verse, where it may easily have fallen out. It is, therefore, most probably "**the Cushite**," a foreign slave, perhaps of Joab's, whom he did not scruple to expose to David's anger. If, however, it is a name, it must be rendered *Haccushi*. In the title to Ps. vii., "Cush, the Benjamite," cannot mean this Cushi, since the contents of the Psalm are not suitable to this occasion.

tell.] Not (בשר) *carry the good tidings*, but (הגד), simply *announce.*

22. *Cushi.*] Rather "**the Cushite.**" The wily Ahimaaz had formed his plan of being a *bearer of good tidings*, but does not seem to have imparted it to Joab.

thou hast no tidings ready?] A difficult phrase; the simplest and most literal translation is, "**since to thee there are no tidings sufficing**," the Cushite has taken all the news I have to send, and there are none left, none forthcoming for thee to carry. For מצא with ל *to suffice*, see Num. xi. 22; Judg. xxi. 14.

23. *Said he.*] The words, *and he said*, must have fallen out of the text. The omission of *saying* in 1 Sam. i. 20 is not nearly so violent an ellipse.

Run.] Joab, either overborne by Ahimaaz's pertinacity, or seeing that he had some strong motive, yielded to his wish.

Ahimaaz ran by the way of the plain.] In the Hebrew הככר, "the floor of the valley through which the Jordan runs" ('Sin. and Palest.' p. 482). From the statement that Ahimaaz ran by the way of the plain, it is clear that the Cushite did not run by that road, but took the road over the hills, which may well have been the shorter, but still the more difficult road. The two roads would probably meet a short distance from Mahanaim. It is therefore perfectly intelligible that Ahimaaz, starting soon after the Cushite, and running at his full speed with the definite object of outrunning him, might get to Mahanaim first, while the Cushite, ignorant that he was being followed, was advancing more leisurely up and down the hills of Gilead. It is also quite intelligible, supposing the battle to have been fought on the wooded heights which flank the Jordan plain, and supposing Mahanaim (whose site is unknown) to have been situated on the same heights north of the field of battle, and not very far to the east, that the road by the plain might not be so much further than the road across the hills, but that one under the circumstances might well outrun the other. In fact these words, which have been thought to

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

† Heb. *I see the running.*

27 And the watchman said, †Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, ‖†All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath †delivered up the men that lifted up their hand against my lord the king.

‖ Or, *Peace be to thee.* † Heb. *Peace.* † Heb. *shut up.*

29 And the king said, †Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was.*

† Heb. Is there *peace?*

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, †Tidings, my lord the

† Heb. *Tidings is brought.*

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prove that the battle took place on the west of Jordan, and which even Dean Stanley thinks "difficult to account for," are a clear proof that it took place on the east, because if the runners had had to cross the Jordan, they must both have come by the same road, which it is clear they did not, and which would have defeated Ahimaaz's stratagem.

24. *The watchman.*] Above xiii. 34; 2 Ki. ix. 17; Isai. xxi. 6, 8, 11; Habak. ii. 1.

25. *If he be alone, &c.*] Had he been a fugitive from the battle there would have been others with him. David's sagacious character appears in the remark.

26. *Unto the porter.*] So the Heb. text rightly. The Sept. and Syr., and apparently the Vulg. also, found it pointed *gate* instead of *porter*, and Thenius and Keil both adopt that pointing. But, *called to the gate* is an odd expression; and, as there must have been a porter, it is more likely that the watchman gave his tidings to the porter, and the porter to the king or to one of the king's officers. And so in verse 25, though it is not there expressly said so.

Behold another *man.*] The word *another* which is expressed in the Sept. and Vulg. seems to have fallen out of the Heb. text.

27. *Is like the running.*] The well-trained eye of the watchman had probably discerned the messenger at a great distance, in what to a common eye would have been a confused and almost invisible speck. Now, as he approached nearer, he recognised the running of Ahimaaz. Similarly, Jehoram's watchman recognised the driving of Jehu (2 Ki. ix. 20) when still at a distance.

28. *Ahimaaz called.*] This marks the eager haste with which, before he had quite reached the king, he shouted out the pithy decisive word of good tidings, *Shalom!* peace! or as the A. V. expresses it, All is well.

he fell down, &c.] 1 Sam. xx. 41, xxv. 23, 24, 41.

hath delivered.] Literally, *shut up* (see 1 Sam. xvii. 46, xxiv. 18, xxvi. 8, xxx. 15, &c.). The figure seems to be that of *confining* a person within the power of his enemy, in opposition to *giving him his liberty* "in a large room," to work what mischief he pleases.

29. *Is the young man Absalom safe?*] Not only the question itself, but the very terms of it breathe the tenderness of David's feelings. Absalom is "the youth," as if his youth were a full excuse for his conduct.

When Joab sent the king's servant, &c.] Viz., the Cushite. A most unlikely statement for Ahimaaz to have made, and a most awkward grammatical sentence. The Vulgate gives the right sense, *When Joab the king's servant sent me thy servant.* Only the ו (*and*) before *thy servant* must be struck out as a clerical error.

31. *Tidings, &c.*] Rather, "**Let my lord the king receive the good tidings,**" for

king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAPTER XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to 'incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephibosheth excused.* 32 *Barzillai dismissed, Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

† Heb. *salvation*, or, *deliverance.*

2 And the †victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 †In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, †that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

† Heb. *By loving*, &c.

† Heb. *that princes or servants are not to thee.*

7 Now therefore arise, go forth, and speak †comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

† Heb. *to the heart of thy servants.*

8 Then the king arose, and sat in

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that is the force of the verb in the Hithpahel conjugation.

hath avenged.] Verse 19.

33. *And wept, &c.*] There is not in the whole of the O. T. a passage of deeper pathos than this. The simple beauty of the narrative is exquisite. We are irresistibly reminded of Him, who when He beheld the rebellious city Jerusalem, and thought of the destruction it was bringing upon itself, "wept over it" (Luke xix. 41). In the Hebrew Bible this verse commences the nineteenth chapter. The A. V. follows the Sept. and Vulg.

CHAP. XIX. 1. *It was told Joab.*] See xviii. 6, note.

2, 3. *That day.*] Obviously the day of the battle. There could have been no crossing of the Jordan between the battle and the return of the army to Mahanaim.

5. *The lives of thy sons, &c.*] Had Absalom gained the victory, it is likely that, according to the manner of oriental despots, he would have sought to secure his throne by killing all possible competitors (see Judg. ix. 5; 1 Ki. xv. 29, xvi. 11; 2 Ki. x. 7, 11, 17). In the addition of *wives and concubines*, there may be a little rhetorical amplification, though it is not impossible that Bath-sheba, as Solomon's mother, and perhaps suspected of being the instigator of Absalom's banishment, might have fallen under his vengeance. Jezebel, we know, was slain by Jehu's order.

7. *Go forth.*] From the house, verse 5. See xvi. 5, note.

8. *The king arose.*] He saw the justice of what Joab said, and the new danger which

the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why †speak ye not a word of bringing the king back?

† Heb. are *ye silent?*

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [a]Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

[a] 1 Kin. 2. 8.

17 And *there were* a thousand men of Benjamin with him, and [b]Ziba the

[b] ch. 16. 1.

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threatened him if he did not rouse himself from his grief.

for Israel, &c.] Rather, "**and Israel had fled**," &c. Evidently Israel here means not David's followers, but as before, xvii. 26, xviii. 6, 17, Absalom's army. The clause, *And Israel had fled, &c.*, is simply the repetition of xviii. 17, in order to take up the narrative which ended there in regard to Absalom's followers; the intermediate verses xviii. 18 to xix. 8, having been occupied with David and his followers. The clause therefore is connected with what follows, not with what went immediately before, with which it has nothing to do.

11. *And king David sent, &c.*] The Sept., Vulg., and Syr. insert before these words the clause, *and the words of all Israel came to the king.* But there is no reason to think the clause is a part of the genuine text.

Speak . . . saying.] They were to speak in David's name, as the words in verse 12 prove, where *my bones* and *my flesh* can only be David's words addressed to Judah. For the phrase itself see ch. v. 1, note.

13. *Of my bone, &c.*] Render as in preceding verse, "**art thou not my bone and my flesh!**" It is curious to note how the phrase is used at ch. v. 1 of common descent from Israel, at xix. 12 of the closer kindred of the tribe of Judah, and in this verse of the yet nearer kindred between David and Amasa his sister's son.

captain . . . in the room of Joab.] It is very plain that David felt the weight of Joab's overbearing influence to be very oppressive. "What have I to do with you, ye sons of Zeruiah?" (verse 22, and xvi. 10). "The sons of Zeruiah be too hard for me" (iii. 39), and similar expressions show this clearly. He was, at this time, very angry with Joab for killing Absalom, and so, thinking it of vital importance to win over Amasa and the army of Judah, he did not scruple to offer him Joab's high post.

15. *Gilgal.*] The traditional place for king-making. Below, verse 40.

16. *A Benjamite.*] Rather, "**the son of Benjamin**," meaning that *Gera* was the son of Benjamin. See xvi. 5, note.

which.] Refers to Shimei.

with the men of Judah.] Bahurim being, as we saw at iii. 16, note, just on the frontiers of Benjamin and Judah. Being aware that Judah was unanimous in recalling the king, he lost no time in trying to make his peace with David, by bringing a large Benjamite force with him.

servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do [†] what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember [c] that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him,

† Heb. *the good in his eyes.*

[c] ch. 16. 5.

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17. *They went over Jordan before the king.*] This is very obscure in the A. V. but quite plain in the Hebrew. Instead of *before the king*, which naturally implies that they preceded the king in crossing over, it should be rendered "**to meet the king**," as xx. 8. (See Gesen. 'Thes.' p. 1111. D. 2. d.) The king was on the east bank, and they crossed over (by the ford) from the west bank to go to him.

18. *And there went over a ferry boat.*] Also from the west bank, sent by the men of Judah, to bring the king and his house over, that they might not get wet in the ford.

as he was come over Jordan.] Render, "**when he was crossing**," *i.e.* just embarking for the purpose of crossing. The scene still lies on the east bank. Shimei left nothing undone to soften, if possible, David's resentment.

20. *The house of Joseph.*] This is the first time that the *house of Joseph*, or *Joseph*, stands for all the ten tribes of which Ephraim was the head and leader. While Saul of Benjamin was king, or while Mahanaim was the capital of his son's kingdom, it was not natural so to name them, nor does it seem so at first sight in the mouth of Shimei the Benjamite. But it is very possible that the wily Shimei may use the phrase for the purpose of exculpating himself and his own tribe from having taken the initiative in the rebellion, and of insinuating that they were drawn away by the preponderating influence of the great house of Joseph. On the other hand, the phrase may be an indication that the passage was written after the separation of the kingdom of Israel, when the phrase was a common one. (See Ps. lxxx. 1, 2, lxxxi. 5; Am. v. 15; 1 Chr. v. 1, 2, and perhaps Judg. i. 35.)

24. *Dressed .... trimmed.*] In the Hebrew expressed by the same word עָשָׂה, equivalent to the Greek ποιεῖν, and meaning according to the object to which it is applied, to *offer* a sacrifice, to *cook* food, to *trim* the beard, to *pare* the nails, &c. The use of it as applied in this verse to the first is explained by Deut. xxi. 12.

beard.] (שָׂפָם) the *moustache*, the beard of the upper lip. It only occurs Levit. xiii. 45; Ezek. xxiv. 17, 22; Mic. iii. 7. The fact related in this verse tends to clear Mephibosheth from the suspicion of unfaithfulness to David.

25. *To Jerusalem.*] An additional detail beyond the bare fact of his meeting the king, mentioned in the preceding verse in the usual method of Hebrew narrative. This is the most obvious rendering of the passage; the only difficulty is the word *came down* in verse 24. If Mephibosheth had been living in the highlands of Benjamin near Gibeah, *e.g.*, and had met David in the valley of the Kidron, this might be accounted for. Others (Thenius, Wellhausen, &c.) read, with the Arabic version, *from Jerusalem.*

the king said, &c.] With his usual kind-

Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

[a] ch. 16. 3. 27 And [d]he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but [†]dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

† Heb. *men of death.*

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [e]he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

[e] ch. 17. 27.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [†]How long have I to live, that I should go up with the king unto Jerusalem?

† Heb. *How many days are the years of my life?*

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chim-

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ness and mildness, but evidently hurt at Mephibosheth's seeming ingratitude.

26. *Deceived me.*] Or, tricked me; literally, *tripped me up* (Gen. xxix. 25).

said I will saddle.] The old versions all (except the Chaldee) read *said to him, Saddle, &c.*, which makes the sense clearer. What appears to have happened is, that when Mephibosheth ordered Ziba to saddle the asses and ride with him to join David, Ziba left him under pretence of obeying, but instead laded the asses with provisions, and went off alone with them, thus making it impossible for Mephibosheth to follow.

27. *And.*] "So" would be better. It resulted from what Mephibosheth had just said, that Ziba's story was a slander.

as an angel of God.] xiv. 17, 20; whatever David decided would be right.

28. *Dead men.*] Literally, *men of death*, as xii. 5; 1 Sam. xxvi. 16.

29. *Divide the land.*] Unable to get to the bottom of the story, and perhaps unwilling to make an enemy of Ziba, David compromised the matter by dividing the land, thus partially revoking his hasty sentence at xvi. 4. We still see the impatient temper of David.

31. *Barzillai.*] xvii. 27. See note at end of chapter.

34. *How long have I to live?*] Literally, "**How many are the days of the years of my life?**" the same phrase as Gen. xlvii. 9.

37. *Chimham.*] From 1 K. ii. 7, and Jer. xli. 17 (*Keri*), it appears that Chimham having accepted David's offer, came and settled near Bethlehem. His house was still called *Geruth-Chimham* (*Chimham-stead*) at the time of the captivity. (See Blunt's 'Undes. Coincid.' p. 157, 158.)

ham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou
† Heb. *choose.* shalt †require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye †despise † Heb. *set us at light.* us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

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39. *All the people crossed.*] The *people* is the term especially applied in this narrative to David's followers, xv. 17, 23, 24, 30, xvi. 14, xvii. 2, 3, 16, 22, xviii. 1, 2, 3, 4, 6, 16, xix. 2, 3, 8, 9. They crossed by the ford, while David and his household, accompanied by Barzillai and Chimham came over in the ferry.

40. *The people of Judah, . . . and the half of the people of Israel* who had come to meet David (except Ziba who crossed over) remained on the west side between the Jordan and Gilgal, and there joined the king.

Chimham.] The Hebrew text has *Chimhan.*

conducted.] So the *Keri.*

41. *All the men of Israel.*] It seems that David and his whole party made a halt at Gilgal (above, verse 15, 1 Sam. xi. 14, 15, &c.), and possibly made some solemn agreement there about the kingdom. But while they were there *Behold all the men of Israel,* representatives from the tribes not included in the *half the people of Israel* of verse 40, came up in great wrath at finding that the restoration had been accomplished without consulting them, and accused the men of Judah of unfair dealing.

have stolen thee away.] Got possession by stealthy, underhand proceedings. (See above, xv. 6, note.)

David's men.] His personal followers (1 Sam. xxvii. 8, xxix. 2, 11, &c.).

42. *To us.*] The Hebrew has *to me,* as in verse 43, *I have ten parts, &c., I have more right . . . than thou . . . despise me . . . my advice . . . my king.* (See Judg. i. 3, note.) It is in agreement with this use of the singular pronoun that the verb *answered* is also in the singular in both verses.

43. *Parts.*] Literally, *hands.* (See Gen. xlvii. 24; 2 K. xi. 7, &c.)

have more right.] The Heb. is *I* (have *or* am) *more also than thee in David.* The word *also* requires that this clause should mean something different from the preceding one, which it scarcely does as read at present. Perhaps the men of Israel may mean to say that they had more to do with making David king than Judah had, alluding to v. 1, 2. The Sept. and Josephus seem to have read בכור (first-born) instead of בדוד (in David), "*I am older than thou,*" which would suit Reuben, but not Ephraim, and still less Benjamin. Compare the very similar conduct of the Ephraimites in Judg. viii. 1, xii. 1, and the very similar turn of Jephthah's speech "why therefore" (Judg. xi. 26).

fiercer.] Literally, *more hard.* Compare the use of the same word, Gen. xlix. 7, where it is rendered *cruel.*

ADDITIONAL NOTES on verses 31 and 32.

NOTE A, on verse 31.

Conduct him over Jordan.] The *Keri* is certainly right, which reads הירדן for בירדן, and is followed by the Sept., Vulg., Chald., &c.

NOTE B, on verse 32.

While he lay.] The Heb. form בשיבחו is quite anomalous, and is probably only a clerical error for בישבתו, which is found in many MSS., and expressed by all the versions. The present text seems to be a remnant of an old reading in v. 34, preserved by the Sept., viz. שיבתך, "thy old age," for "thee."

CHAPTER XX.

1 *By occasion of the quarrel, Sheba maketh a party in Israel.* 3 *David's ten concubines are shut up in perpetual prison.* 4 *Amasa, made captain over Judah, is slain by Joab.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *David's officers.*

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* [a]concubines, whom he had left to keep the house, and put them in [†]ward, and fed them, but went not in unto them. So they were [†]shut up unto the day of their death, [†]living in widowhood.

4 ¶ Then said the king to Amasa, [†]Assemble me the men of [*]Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now

[a] ch. 16. 22.

[†] Heb. *a house of ward.*

[†] Heb. *bound.*

[†] Heb. *in widowhood of life.*

[†] Heb. *Call.*

CHAP. XX. 1. *Sheba the son of Bichri, &c.*] *Bichrite* is in form not the name of a man, but of the family, so called from Becher, the son of Benjamin (Gen. xlvi. 21, 1 Chr.vii. 6-8), and therefore "ב" should be rendered *a Bichrite*, as *Ahohite*, *Hachmonite*, &c., xxiii. 8, note. Saul was also of this family, being descended from *Aphiah* (1 Sam. ix. 1), who was the same as *Abiah* the son of Becher (1 Chr. vii. 8). It is evident that the transfer of the royalty from their tribe to that of Judah still rankled in the hearts of many Benjamites (see above, xvi. 5, 8, note).

to his tents, &c.] Above, xviii. 17, xix. 8.

2. *From Jordan, &c.*] The men of Israel only escorted David from Jordan to Gilgal, and there left him; but the men of Judah in a body went with him all the way to Jerusalem.

3 *Whom he had left.*] Above, xv. 16.

living in widowhood.] Rather, "in widowhood for life"—in a life-long widowhood. The cruelty and selfishness of the system of polygamy is very apparent in this transaction.

4. *To Amasa, &c.*] Evidently feeling his way towards fulfilling the promise to Amasa (xix. 13).

5. *He tarried.*] The cause of Amasa's delay is not stated. It may have been the unwillingness of the men of Judah to place themselves under the orders of Amasa (contrast verses 13, 14), or it may have been caused by a wavering or hesitation in the loyalty of Amasa himself. This last is evidently insinuated in verse 11, and no doubt this was the pretext, whether grounded in fact or not, by which Joab justified the murder of Amasa before David.

6. *To Abishai.*] That Joab commanded the expedition is clear from the following narrative, and from the nature of things. *Joab's men* (verse 7) could only be commanded by Joab; and verse 11 speaks of him distinctly as the leader. Probably, as the

shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and †escape us.

† Heb. *deliver himself from our eyes.*

7 And there went out after him Joab's men, and the [b] Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

[b] ch. 8. 18.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and †struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

† Heb. *doubled not his stroke.*

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw

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king was on bad terms with Joab, and wished to deprive him of his post as captain of the host, he gave his orders to Abishai, and weakly connived at the execution of them by Joab, which was inevitable.

7. *The Cherethites, &c.*] See viii. 18, xv. 18. David thus left himself quite unprotected at Jerusalem. See note at end of chapter.

8. *When, &c., Amasa went before them.*] This hardly conveys a clear impression. What the passage tells us is, that just as they had reached the great stone at Gibeon, Amasa "**advanced to meet them**" (see xix. 16, note). Amasa was no doubt returning to Jerusalem, according to his orders from the king (verse 4), and was probably much surprised to meet the army in march. Joab's resolution was quickly taken.

And Joab's garment, &c.] It is impossible so to translate the Hebrew words, which are obscure and perplexed. They must be rendered, as the text now stands, *And Joab was girded with his military garment* (מדו, see 1 Sam. xviii. 4, note), *as*, or *for, his clothing, and upon it*—*i.e.* the military garment—(or, *him*) *the girdle of a sword fastened on his loins in its sheath, and as he went forth* (to meet Amasa) *it fell* out of the sheath. Instead of *as* HE *went forth*, the Sept. read *it came out*—the sword came out of the scabbard (יצאה instead of יצא). What appears to have happened is, that by accident or design, Joab's sword fell out of the scabbard on to the ground as he was going to meet Amasa, and that he picked it up with his left hand so as to leave his right hand free for the customary salutation (verse 9). This awakened no suspicion in Amasa's mind. (Compare the similar case of Ehud, Judg. iii. 21.)

9. *My brother.*] Being his first cousin, sister's sons (1 Chr. ii. 16, 17).

And Joab took, &c.] Literally, *and the right hand of Joab took hold of Amasa's beard*, as is said still to be the custom among the Turks and Arabs, as a friendly salutation.

10. *In the fifth rib.*] See ii. 23, note.

struck him not again.] See 1 Sam. xxvi. 8.

So.] Rather "**and.**" When Joab had killed Amasa, he and Abishai went on in pursuit of Sheba.

11. *Joab's men.*] It should be Joab's "**servants;**" literally, his *young men*, נערי (1 Sam. xiv. 1, &c.), different from the אנשי דוד, the men of David (1 Sam. xxx. 3, &c.).

He that favoureth Joab, &c.] This speech, addressed to Amasa's followers as well as Joab's, shows very distinctly that the rivalry between Joab and Amasa, and David's purpose to make Amasa captain in Joab's room, were well known; and shows also the real reason why Joab slew Amasa. What is added, *and he that is for David*, was intended to identify Joab's cause with David's, and also to insinuate that Amasa had not been loyal to David. (See above, verse 5, note.)

12. *When the man saw, &c.*] The young man's readiness in removing Amasa's corpse out of the way and covering it with a cloth had an important influence on the success of

that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and ‖it stood in the trench: and all the people that *were* with Joab †battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, ‖They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 I *am one of them that are*

‖ Or, *it stood against the outmost wall.*

† Heb. *marred to throw down.*

‖ Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.*

Joab's expedition. For *all the people*, that is, the levies which Amasa had been leading to Jerusalem, were irresolute as to what they should do, and the stoppage at Amasa's body very nearly led to their refusing to follow Joab. But upon the prompt removal and hiding of the body they passed on and followed Joab, their old captain.

14. *And he went.*] Viz. Joab, *to Abel and to Beth-maachah*, to the former of which, as appears by verse 15, Sheba had fled for refuge. *Abel*, as appears from verse 15 (1 Ki. xv. 20, 2 Ki. xv. 29), was more commonly called *Abel-Beth-maachah*, to distinguish it from other places of the name of *Abel* (a grassy plain). It is represented by the modern Abil-el-Kamh, a Christian village on the N.W. of lake Huron, the ancient Merom, whence in 2 Chr. xvi. 4, it is called *Abel-maim*, Abel by the water.

and all the Berites.] What this means is utterly unknown. The Vulgate had a different reading, הבחרים *young men* (of age for military service), instead of הברים (a reading somewhat supported by the Sept., ἐν Χαβρί, which implies בחרי), and renders it "Omnesque viri electi," connecting it with what follows: "*And all the choice young men mustered and followed him.*" This is approved by Wellhausen. But perhaps a better explanation may be got from observing that in the three above-cited passages Abel is mentioned as one of a set of fortified cities. "Ijon, Dan, Abel-Beth-maachah, and all Cinnereth, with all the land of Naphtali." "Ijon, and Abel-Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali." "Ijon and Dan and Abel-Maim, and all the store-cities of Naphtali." Hence after the mention of Abel and Beth-maachah in our text, you rather expect some comprehensive mention of the other associated fortresses; כל הברים, *all the Berim*, will exactly supply such mention if we take ברים as a masculine form of בירה, *a castle* (Neh. i. 1, ii. 8; Esth. i. 2, &c.), whence the temple-fortress at Jerusalem was called Βάρις (Joseph. 'Antiq. Jud.' xv. 14, &c.). The sense will then be that Joab collected troops from all the *fortresses* in the north of Israel.

15. *Abel of Bethmaachah.*] Rather, "**Abel-beth-maachah**" (verse 14, note).

cast up a bank.] (See 2 Ki. xix. 32; Isai. xxxvii. 33.) The throwing up of mounds against the walls of besieged places by the besiegers is well illustrated in the Assyrian sculptures.

and it stood in the trench.] חיל, here rendered *trench*, is the *pomœrium*, or fortified space outside the wall. When the mound (כללה) was planted in the pomœrium the battering engines were able to approach close to the wall to make a breach.

17. *I do hear.*] Or, rather, *I am listening.*

18. *Ask counsel.*] The same phraseology as is used of *enquiring of God* (see Judg. i. 1, note, and compare above, xvi. 23).

in Abel.] This was an old proverb. Abel, like Teman, and some other places, was once famous for the wisdom of its inhabitants. (See 1 Ki. iv. 30, 31.) The wise woman was herself a remnant of this traditional wisdom.

19. *I am one, &c.*] The woman speaks in the name of the whole city. This is probably the reason of the unusual construction by which the singular pronoun *I* is coupled with the plural participles, *peaceable* and *faithful*

peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri †by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

† Heb. *by his name.*

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they †retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

† Heb. *were scattered.*

23 ¶ Now [c] Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

[c] ch. 8. 16

24 And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* ‖recorder:

‖ Or, *remembrancer.*

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite was ‖a chief ruler about David.

‖ Or, *a prince.*

(see verse 21). She means to say that Abel was a peaceable and loyal city. The Sept. seem to have had a very corrupt text, caused perhaps by the difficulty of the construction. But the sayings of the wise women were always obscure (see xiv. 6-17). The fancied reference to Deut. xx. 11, has misled many commentators and versions.

• *why wilt thou swallow up, &c.*] Compare the very similar sentiment, Judg. xxi. 3, 6, 15, 17 (see also ii. 26). For the expression, *the inheritance of the Lord*, see 1 Sam. xxvi. 19, and below, xxi. 3; Ps. xxviii. 9.

20. *Far be it, &c.*] See the same phrase Gen. xviii. 25. There is also some resemblance in the general turn of the narrative, and the repeated use of the verb שחת, *to destroy*. As regards Joab's character, it is strongly brought out in the transaction. Politic, decided, bold, and unscrupulous, but never needlessly cruel or impulsive, or even revengeful. No life is safe that stands in his way, but from policy he never sacrifices the most insignificant life without a purpose. (Compare ii. 27-30.)

21. *By name.*] The more exact rendering is *whose name is Sheba*, &c.

lifted up his hand.] See the same phrase 1 K. xi. 26.

even against David.] Absalom having been so recently king made it necessary to specify *David* as the king meant.

deliver.] The verb is plural, *deliver ye*, addressed to the citizens through the woman. (See above, verse 19.)

over.] (בעד) rather, *by*, as 1 Sam. iv. 18.

22. *Blew a trumpet.*] See xviii. 16, note.

to his tent.] Home (xviii. 17, xx. 1; 1 K. xii. 16).

23. *Now Joab.*] See above, viii. 16-18. But this is by no means an unmeaning repetition. Joab had in fact been dismissed to make room for Amasa, and was now, as the result of his successful expedition against Sheba, and the death of Amasa, reinstated in his command. Moreover, this was a fresh beginning of David's reign, and therefore a statement of his chief officers is as proper as at viii. 16, when he had just established himself on the throne of Israel. (Compare 1 K. iv. 2-6.)

Benaiah.] Above, viii. 18; 1 Chr. xviii. 17. See xxiii. 20, note.

24. *Adoram.*] Not mentioned in 1 Sam. viii., or in 1 Chr. xviii. 14-17, by name or office. Apparently, therefore, the office was not instituted till the latter part of David's reign, and its duties probably were the collection of the tribute imposed upon vanquished nations, or the command of the forced levies employed in public works. In 1 K. iv. 6, he appears with the fuller orthography as *Adoniram*, the son of Abdah. He was stoned to death in the beginning of the reign of Rehoboam (1 K. xii. 18).

Jehoshaphat, &c.] Still in the same office in Solomon's reign (1 K. iv. 3).

recorder.] viii. 16-18, note.

25. *Sheva*, called *Seraiah.*] viii. 17, where see note.

Abiathar.] Here correctly, instead of the *Ahimelech* of viii. 17, where see note.

26. *Ira the Jairite.*] Not mentioned in viii.

or in 1 Chr. xviii. 15-17, or in 1 K. 4. But in the list of David's thirty worthies we find *Ira an Ithrite* (xxiii. 38), *i.e.* an inhabitant of Jattir in the hill country of Judah (Josh. xv. 48; 1 Sam. xxx. 27). Perhaps we ought to read *Ithrite*, for *Jairite*, יתרי for יאירי.

a chief ruler.] viii. 18, note. In the early part of David's reign his own sons were *cohanim* (chief rulers). The deaths of Amnon and Absalom, and the dissensions in the family, had probably caused the change of policy in this respect.

about David.] More simply and clearly, **"Ira . . . was David's cohen."**

ADDITIONAL NOTE on verse 7.

and escape us.] The Hebrew phrase והציל עיננו, which is explained to mean *and deliver* himself from *our eyes*, is most obscure. The Sept. has καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν, as if from צלל, to be in shade, which is approved by Ewald and Wellhausen. The Vulg., of which our A. V. is a literal translation, paraphrases it *et effugiat nos.* One might almost conjecture that the original reading was והצילינו, *and deliver us.* Pursue him before he can get into a strong city, and so deliver us from the danger which threatens us.

CHAPTER XXI.

1 *The three years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons.* 10 *Rizpah's kindness unto the dead.* 12 *David burieth the bones of Saul and Jonathan in his father's sepulchre.* 15 *Four battles against the Philistines, wherein four valiants of David slay four giants.*

1 THEN there was a famine in the days of David three years, year after year; and David † enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

† Heb. *sought the face,* &c.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but [d] of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul

[d] Josh. 9. 3, 16, 17.

CHAP. XXI. 1. *Then there was a famine,* &c.] Rather, "**And.**" There is no note of time whatever, nor any clue as to what part of David's reign the events of this chapter ought to be assigned to. On the contrary, the insertion of the phrase *in the days of David* seems expressly designed to neutralize the inference that the narrative comes in due chronological order. (See xvi. 8, note.)

enquired of the Lord.] Heb., "**sought the face of the Lord,**" quite a different phrase from that so often used in Judg. and the Books of Samuel (Judg. i. 1), and probably indicating that this chapter is from a different source; an inference agreeing with the indefinite "*in the days of David,*" and with the allusion to the slaughter of the Gibeonites, which has not anywhere been narrated.

and for his bloody house.] Literally, *the house of blood, i.e.* the house or family upon which rests the guilt of shedding innocent blood. The clause is an explanation and closer definition of the words "for Saul" which precede, like the phrase in Exod. xx. 2, "Out of the land of Egypt, out of the house of bondage." (Compare the phrase *city of blood,* Ezek. xxii. 2, xxiv. 6, 9, and *man of blood* above, xvi. 7, &c.)

2. *Now the Gibeonites,* &c.] The way in which the writer here refers to the history of the league with the Gibeonites, related in Josh. ix., shows that the Book of Joshua was not a part of the same work as the Books of Samuel.

of the Amorites.] The Gibeonites were Hivites (Josh. ix. 7, xi. 19); and in many enumerations of the Canaanitish nations the Hivites are distinguished from the Amorites, as Gen. x. 16, 17; Josh. ix. 1, xi. 3, xii. 8, &c. (See xxiv. 7, note.) But the term *Amorite* is often used in a more comprehensive sense, equivalent to *Canaanite* (as Gen. xv. 16; Deut. i. 27), but denoting especially that part of the Canaanite nation who dwelt in the hill-country (Num. xiii. 29; Deut. i. 7, 20, 24), and so includes the Hivites. (Comp. Gen. xxxiv. 2 with xlviii. 22.)

had sworn.] Hence the famine was an illus-

sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, [f] We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that [g] devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, [h] *whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of [a] the LORD'S oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah,

[f] Or, It is *not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill*, &c.

[g] Or, *cut us off.*

[h] Or, *chosen of the LORD.*

[a] 1 Sam. 18. 3. & 20. 8, 42.

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tration of Exod. xx. 7. (Compare Josh. vii.; 1 Sam. xiv. 36-42, &c.)

3. *The inheritance of the Lord.*] xx. 19, note.

4. *We.*] Literally, *for us*. So the *Keri*. But the *Cethib* has לִי, *for me, I.*

no silver, nor gold, &c.] Money payments as a compensation for blood-guilt were very common among many nations. Thus the law of Edward the elder in England regulated the *wergyld* to be paid by the slayer upon the principle, "If any one be slain, let him be paid for according to his birth" (Kemble's 'Sax. in Eng.,' vol. i. p. 275. See, also, Prof. Max Müller's 'Chips from a German Workshop,' vol. ii. p. 62). The law, too, in Num. xxxv. 31, 32, presupposes the existence of the custom which it prohibits. In like manner the speech of the Gibeonites implies that such a payment as they refuse would be a not unusual proceeding.

neither . . . . shalt thou kill any man in Israel.] Literally, *neither for us is any man to be killed* (Heb., to kill). They mean that it is not against the nation of Israel, but against the individual Saul, that they cry for vengeance. The spirit which dictated this demand for Saul's sons is exactly similar to that which dictated David's own expression in xxiv. 17, "*against me, and against my father's house.*"

6. *Let seven men, &c.*] Seven was a sacred number not only with the Hebrews but with other Oriental nations (Num. xxiii. 1, 29), and is therefore brought in on this occasion when the judicial death of the sons of Saul was a religious act intended to appease the wrath of God for the violation of an oath. See the expression *hang them up unto the Lord* (verse 6), and compare the very similar passage Num. xxv. 4.

hang (הוקיע).] *I.e. fasten* to the stake, which is also the meaning of תָּלָה, the word used in Deut. xxi. 22, 23, and also rendered *to hang*. The two words are interchanged 1 Sam. xxxi. 10, 2 Sam. xxi. 12. In like manner in the N. T., *to hang*, is the word used in the A. V. of our Lord's crucifixion (Acts v. 30, x. 39; Gal. iii. 13).

whom the Lord did choose.] Rather, "**the Lord's chosen**," or elect. The same phrase is applied to Moses (Ps. cvi. 23), to the Israelites (Isai. xliii. 20), to Christ (Isai. xlii. 1). The fact of Saul's being chosen by God is affirmed by Samuel (1 Sam. x. 24), but the addition of this epithet to Saul's name in this place is very singular. The notion of irony is quite out of place. Perhaps if the place Gibeah was chosen to make the reparation more striking, so the same feeling led them to heap up the titles of him whose treachery was to be thus punished. The greater Saul was, the greater the satisfaction to the Gibeonites. A not improbable conjecture is to read בהר for בחיר, as in verse 9, *the hill of the Lord, i.e.* Gibeah, as 1 Sam. x. 5.

7. *The Lord's oath.*] See 1 Sam. xviii. 3, xx. 12-17. The calamity brought upon Israel by Saul's breach of the oath to the Gibeonites would make David doubly careful in the matter of his own oath to Jonathan.

8. *Rizpah the daughter of Aiah.*] See iii. 7. *Aiah* appears in Gen. xxxvi. 24 as a Horite name, and as *Rizpah* does not occur elsewhere, it may be a foreign name likewise. Concubines were not unfrequently foreign women (1 Chr. vii. 14; Judg. viii. 31, xi. 1 2, &c.). In this case possibly a foreign origin was the cause of the selection of Rizpah's sons as victims.

whom she bare unto Saul, Armoni and Mephibosheth; and the five sons
‖ Or, *Michal's sister.* † Heb. *bare to Adriel.* of ‖Michal the daughter of Saul, whom she †brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 ¶ And [b]Rizpah the daughter of
[b] ch. 3. 7. Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the [c]Philistines had hanged them, when [c] 1 Sam. 31. 10. the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

15 ¶ Moreover the Philistines had

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sons of Michal.] An obvious error for *Merab* (see 1 Sam. xviii. 19, and note).

9. *In the hill.*] Verse 6, note.

in the first days.] The barley harvest (about the middle or towards the end of April) was earlier than the wheat harvest (Exod. ix. 31, 32; Ruth i. 22, ii. 23).

10. *Dropped* (נתך).] Rather, "poured," the proper word for heavy rain (Exod. ix. 33). The "early rain," or heavy rain of autumn, usually began in October, so that Rizpah's devoted watches continued about six months. How rare rain was in harvest we learn from 1 Sam. xii. 17, 18; Prov. xxvi. 1. Possibly, however, an unusual rain may have been sent earlier, as a token of forgiveness. The reason of the bodies being left unburied, contrary to Deut. xxi. 23, probably was that the death of these men being an expiation of the guilt of a violated oath, they were to remain till the fall of rain should give the assurance that God's anger was appeased, and the national sin forgiven.

birds of the air . . . . beasts of the field.] See 1 Sam. xvii. 44, 46; 1 K. xiv. 11, xvi. 4, xxi. 23, 24. It is well known how in the East, on the death *e.g.* of a camel in a caravan, the vultures instantly flock to the carcase. (Compare Matt. xxiv. 28.)

12. *David went, &c.*] Necessarily implying David's personal action in the matter. He was doubtless touched by the sorrow and devoted care of the bereaved mother for her dead, and so was moved to do what he could to appease her sorrow. The Sept. have a singular addition to verse 11, "So they were taken down (from the stake), and Dan, the son of Joah, of the descendants of the giant, took them down."

from the street of Beth-shan.] In 1 Sam. xxxi. 10, 12, it is said that the Philistines fastened the bodies of Saul and his sons to *the wall of Beth-shan.* The רחב, here rendered *street*, was the wide place just inside the gate of an Oriental city, bounded therefore by the city wall. Here, as the place of concourse, the Philistines had fastened the bodies.

14. *In Zelah.*] See Josh. xviii. 28. The exact situation of Zelah, its identity with Zelzah (1 Sam. x. 2), and the reason of the family sepulchre being there rather than at Gibeah of Saul, are all uncertain. Ish-bosheth's head was buried in Abner's sepulchre at Hebron (2 Sam. iv. 12).

God was intreated.] Exactly the same phrase as xxiv. 25; Gen. xxv. 21; Isai. xix. 22.

15. *Moreover the Philistines, &c.*] This, like the preceding paragraph (1-14), is manifestly a detached and unconnected extract. It is probably taken from some history of David's wars, apparently the same as furnished the materials for ch. v., viii., and xxiii. 8-39. There is no direct clue to the time when the events here related took place, but it was probably quite in the early part of David's reign, while he was still young and active, but after the war described in ch. v., since it appears from the expression *David went down* that he was now strong

yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of ‖the giant, the weight of whose †spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the †light of Israel.

18 [d] And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of ‖the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew [e] *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ‖the giant.

21 And when he ‖defied Israel,

‖ Or, *Rapha.*

† Heb. *the staff*, or, *the head.*

† Heb. *candle*, or, *lamp.*

[d] 1 Chr. 20. 4.

[e] See 1 Chr. 20. 5.

‖ Or, *Rapha.*

‖ Or, *reproached.*

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enough to carry the war into the plain of the Philistines. The Book of Chronicles places these Philistine battles immediately after the taking of Rabbah of the Ammonites (1 Chr. xx. 4-8), but omits David's adventure (15-17).

16. *Ishbi-benob.*] The whole passage should perhaps run thus: "*And David waxed faint. So they halted in Gob. And there was a man (in Gob) which was of the sons of the giant, the weight of whose spear, &c.*" See note at end of chapter.

sons of the giant.] The word for *sons* (ילוד) only occurs either in the phrase ילוד בית, *one* (a slave) *born in the house*, or as applied to the native races of Canaan, "the sons of Anak" (Num. xiii. 22, 28; Josh. xv. 14), *the sons of the giant*, here and verse 18, and 1 Chr. xx. 4. The *giant* here and verse 18, 20, and 22, is הרפה, (*ha-Raphah*) whence the *Rephaim* (Gen. xiv. 5; Deut. ii. 11, 20, iii. 13; Josh. xii. 4, xiii. 12, xv. 8, xviii. 16; 2 Sam. v. 18, 22, xxiii. 13; 1 Chr. xi. 15, xx. 4, 8, &c.) The sons of Ha-raphah, or Rephaim, are different from the *Nephilim*, or Giants (Gen. vi. 4; Num. xiii. 33). The sons of Anak were not strictly Rephaim, but Nephilim. (Compare Deut. ii. 20, 21.)

three hundred shekels of brass.] About eight pounds. Goliath's spear's head weighed *six hundred shekels of iron.*

a new sword.] So the Vulgate, perhaps rightly, as the verb *to gird* suggests a *sword*; but the omission of the word for sword is very unusual. Others understand *a new set of arms*, and refer to Deut. i. 41; Judg. xviii. 16; in both which places the phrase to gird (חגר) is applied to the whole of the arms. The Sept. καρυνήν, *a club*, is perhaps only a corruption of καινήν, *new.*

17. *Men of David.*] 1 Sam. xxiv. 2, 3, 4, 6, xxx. 1, 3, &c.

18. *Again a battle.*] Proving that the previous battle was at the same place as this, viz. at Gob, if the text is sound. In the parallel passage however (1 Chr. xx. 4), *Gezer* is named as the field of this battle, while at verses 6 and 8, as here verses 20 and 24, Gath is named in a way to make it probable that Gath was the scene of all the battles. The Sept. in this verse have *Gath.*

Sibbechai the Hushathite.] So called also 1 Chr. xi. 29, and xx. 4, but corrupted in 2 Sam. xxiii. 27 into Mebunnai, where see note.

Saph.] In 1 Chr. xx. 4 *Sippai*, differing only in the addition of a *yod*. The Chronicler adds, *and they* (the Philistines) *were subdued.*

19. *At Gob.*] Omitted in 1 Chr. xx. 5. See note at end of chapter.

the staff of whose spear, &c.] The identical words used to describe the thickness of Goliath's spear handle (1 Sam. xvii. 7), and of the Egyptian's slain by Benaiah (1 Chr. xi. 23).

20. *In Gath.*] So also 1 Chr. xx. 6.

a man of great stature.] So also the A. V. of 1 Chr. xi. 23, xx. 6, where the common form (מדה) is used, whereas the forms of the text and of the *Keri* occur nowhere else, and are probably corruptions of the plural (מדות), used in Num. xiii. 32.

21. *Defied.*] The same phrase as 1 Sam. xvii. 26, 36, 45.

[f] 1 Sam. 16. 9. Jonathan the son of [f]Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

Jonathan the son of Shimeah.] So also 1 Chr. xx. 7. Either the same as *Jonadab* (xiii. 3, 32), or his brother. (See also 1 Chr. xxvii. 32.)

22. *These four, &c.*] Not necessarily meaning that they were brothers, but that they were all of the race of the Giant, all Rephaim. The word *four* is omitted in 1 Chr. xx. 8, only the three last being mentioned in that chapter.

ADDITIONAL NOTES on verses 16 and 19.

NOTE A, on verse 16.

Ishbi-benob.] This is manifestly a corrupt reading, though the Sept. has Ἰεσβί, and the Vulg. *Iesbi-benob*, for no name like Ishbi-benob was ever heard of, and the Syriac and Arabic versions omit it altogether. First, *benob* (בנב) should certainly be בגב, *in Gob*, as in verse 18, which speaks of that encounter as the second which had happened in Gob, and again in verse 19. Then the *Cethib* has וישבו, the identical letters of the word used in 2 Sam. ii. 13, the English of which is, *and they sat down;* here therefore the sense is, that when David was exhausted and faint, they sat down, *i.e.* halted, in Gob. But then some word must have fallen out of the text, to be the antecedent to *which*. Perhaps ויהי איש, as verse 20.

NOTE B, on verse 19.

Elhanan the son of Jaare-oregim, a Bethlehemite, slew Goliath the Gittite.] So the Hebrew text, which is manifestly very corrupt. First, for *Jaare-oregim*, 1 Chr. xx. 5 gives us the reading *Jair*, or *Jaor*, as in *Cethib*. *Oregim* (ארגים), as Kennicott points out ('Dissert. on 1 Chr.,' xi. p. 80), has evidently got in by a transcriber's error from the line below, where ארגים (*oregim*) is the Hebrew for *weavers* (xxiii. 8, note). But whether *Jair* (or *Jaor*) or *Dodo* (2 Sam. xxiii. 24) is right is uncertain. (See note.) Again, the word *the Bethlehemite* is very doubtful. It is supported by 2 Sam. xxiii. 24, where we are told that Elhanan was a Bethlehemite, but it is not found in the far purer text of 1 Chr. xx. 5, but instead of it we find the name of the Philistine slain by Elhanan, *Lahmi the brother of Goliath the Gittite*. It is probable, therefore, that either the words בית הלחמי, *the Bethlehemite*, are a corruption of את לחמי, *Lahmi*, and that the את, before *Goliath*, is a corruption of אחי, *the brother*, or that the recurrence of לחמי, as the name *Lahmi*, and the termination of *Beth-lehemite*, has confused the transcriber, and led to the omission of one of the words in each text.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, [g]The LORD *is* my rock, and my fortress, and my deliverer; [g] Ps. 18. 2, &c.

3 The God of my rock; in him

CHAP. XXII. 1. *David spake . . . the words of this song in the day, &c.*] This song, which is found with scarcely any material variation as the XVIIIth Psalm, and with the words of this first verse for its title (compare Deut. xxxi. 30), belongs to the early part of David's reign when he was recently established upon the throne of all Israel, and when his final triumph over the house of Saul, and over the heathen nations (verses 44-46), Philistines, Moabites, Syrians, Ammonites, and Edomites, was still fresh. It coheres, therefore, with ch. xxi., and does not belong to the history of David's latter days. For a commentary on the separate verses of this vigorous Psalm the reader is referred to the commentary on Ps. xviii.

will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

‖ Or, *pangs.* † Heb. *Belial.* ‖ Or, *cords.*

5 When the ‖waves of death compassed me, the floods of †ungodly men made me afraid;

6 The ‖sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

† Heb. *by.*

9 There went up a smoke †out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

† Heb. *binding of waters.*

12 And he made darkness pavilions round about him, †dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

‖ Or, *great.*

17 He sent *from above, he took me; he drew me out of ‖many waters;

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

† Heb. *to him*

24 I was also upright †before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness †in his eye sight.

† Heb. *before his eyes.*

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt ‖shew thyself unsavoury.

‖ Or, *wrestle.*

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

Ps. 18. 26.

‖ Or, *candle.*

29 For thou *art* my ‖lamp, O LORD: and the LORD will lighten my darkness.

‖ Or, *broken a troop.*

30 For by thee I have ‖run through a troop: by my God have I leaped over a wall.

‖ Or, *refined.*

31 *As for* God, his way *is* perfect; the word of the LORD *is* ‖tried: he *is* a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

† Heb. *riddeth,* or, *looseth.*

33 God *is* my strength *and* power: and he †maketh my way perfect.

† Heb. *equalleth.*

34 He †maketh my feet like hinds'

feet: and setteth me upon my high places.

† Heb. *for the war.*

35 He teacheth my hands †to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath †made me great.

† Heb. *multiplied me.*

37 Thou hast enlarged my steps under me; so that my †feet did not slip.

† Heb. *ankles.*

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou †subdued under me.

† Heb. *caused to bow.*

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me.

45 †Strangers shall ‖†submit themselves unto me: as soon as they hear, they shall be obedient unto me.

† Heb. *Sons of the stranger.*

‖ Or, *yield feigned obedience.*

† Heb. *lie.*

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* God that †avengeth me, and that bringeth down the people under me,

† Heb. *giveth avengements for me.*

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among [a]the heathen, and I will sing praises unto thy name.

[a] Rom. 15. 9.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and [b]to his seed for evermore.

[b] ch. 7. 13.

CHAPTER XXIII.

1 *David, in his last words, professeth his faith in God's promises to be beyond sense or experience.* 6 *The different state of the wicked.* 8 *A catalogue of David's mighty men.*

NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up

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CHAP. XXIII. 1. *These be the last words of David.*] *I.e.* his last psalm, his last "words of song" (xxii. 1). The insertion of this Psalm, which is not in the Book of Psalms, was probably suggested by the insertion of the long Psalm in ch. xxii. The epithet *last* is in contrast to the preceding Psalm which belongs to a comparatively early period of David's life.

David the son of Jesse said, &c.] The word for *said* is *neûm* (נאם), which is used between 200 and 300 times in the phrase, "saith the Lord," designating the word of God in the mouth of the prophets, and almost always *following* the words to which it is applied, not like *amar* (אמר) preceding them. It is only applied to the words of a man here, and in the strikingly similar passage Num. xxiv. 3, 4, 15, 16, and in Prov. xxx. 1 (where there is also a slight resemblance to both these passages, inasmuch as נאם is followed by הגבר *the man*), and in all these places the words spoken are inspired words.

the man who was raised up on high, &c.] This description of David, following the naming of him, is exactly similar to the description of Balaam, following his name, in Num. xxiv. 3, 4, 15, 16. The version *raised up on high*, seems clearly to be the right one. For the use of עַל as an adverb, meaning *on high*, see Gen. xxvii. 39, xlix. 25; Ps. l. 4. The description is divided into four clauses, which correspond to and balance each other:

(1) Saith David the son of Jesse.

on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, ‖He that ruleth over men *must be* just, ruling in the fear of God.

‖ Or, *Be thou ruler, &c.*

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 ¶ But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be †fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

† Heb. *filled*

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(2) Saith the man who was raised on high.
(3) The anointed of the God of Jacob.
(4) And the sweet psalmist of Israel.

the sweet psalmist.] Literally, *he that is pleasant* with or by *the Psalms of Israel.* The Psalms of Israel are the matter in respect of which, and from his relation to which as their composer, David was entitled to be called (נעים,) *pleasant.*

2. *The Spirit of the Lord.*] See Judg. iii. 10, note. This effusion of "the Spirit of the Lord" justifies the use of the word נאם in the preceding verse.

3. *The God of Israel . . . the Rock of Israel.*] These parallelisms mark the high poetic style. (See verse 1.)

He that ruleth, &c.] The A. V. gives the true meaning of the passage. The interpretation which puts into these words a *direct* prophecy of the kingdom of Christ, "The Just one shall rule over men," &c., is forced and unnatural.

4. *And he shall be as the light, &c.*] The language is very concise and therefore difficult, but the A. V. is still right. The sense is that such a king as is described in verse 3, shall prosper and flourish; the figure is exactly the same as Prov. iv. 18, where the word נגה (light) is also used.

as the tender grass, &c.] This is another comparison to illustrate the prosperity of the righteous king: "*As the tender grass springs out of the earth under the influence of sunshine and rain*, so shall the house and kingdom of the righteous king increase (from small beginnings) and flourish." Literally, *from sunshine, from rain, tender herb out of the earth.* But the כ of comparison is to be carried on from the preceding clause and the verb must be supplied. For the simile compare Ps. lxxii. 6; Isai. xliv. 3, 4.

5. *Although my house, &c.*] If the clause is taken, as the A. V. takes it, affirmatively, then the sense will be that David comparing the actual state of his family and kingdom during the later years of trouble and disaster with the prophetic description of the prosperity of the righteous king, and seeing how far it falls short, comforts himself by the terms of God's covenant (vii. 12-16) and looks forward to Messiah's kingdom. The latter clause, *although he make it not to grow*, must then be understood in the same sense, as meaning that, although at the present time the glory of his house was not made to grow, yet all his salvation and all his desire was made sure in the covenant which would be fulfilled in due time. But most modern commentators understand both clauses interrogatively, and then the sense will be, *Is not my house so with God that He has made with me an everlasting covenant &c.? For all my salvation and all my desire, will He not cause it to spring up?* viz., in the kingdom of Solomon, and still more fully in the kingdom of Christ. And this is probably the true meaning, but the passage is very obscure. "There are no words so obscure in this book (of Samuel) as these two verses," says Bishop Patrick.

6. *The sons of Belial.*] He contrasts the destruction of the sons of Belial with the stability of Christ's kingdom. (Compare 1 Sam. ii. 9, 10; Ps. i. 6, &c.) Perhaps David had in his mind Shimei, Joab, Sheba, &c.

7. *Burned with fire.*] Compare Matt. iii. 10, 12; Joh. xv. 6; Heb. vi. 8.

in the same place.] (בְּיִשְׁבָת). It is impossible to say certainly what is the meaning of this phrase, which occurs nowhere else. Some take it as the infinitive mood of the verb ישב to dwell, and explain it variously: "in its place," *i.e.* on the spot, where it grows; "without

8 ¶ These *be* the names of the mighty men whom David had: [1]The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: [2]*he lift up his spear* against eight hundred, [†]whom he slew at one time.

9 And after him *was* [c]Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

[c] 1 Chr. 11. 12.

[1] Or, *Joshebbassebet the Tachmonite, head of the three.*
[2] See 1 Chr. 11. 11.
[†] Heb. *slain.*

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delay," &c. Others take it as the substantive שבת *rest*, and hence *destruction, annihilation;* as the Vulg., "comburentur usque ad nihilum." The Sept. had a wholly different reading, בשת, shame, αἰσχύνη. .

8. *These be the names, &c.*] We here again fall in with a passage which has been preserved in duplicate in the Chronicles, viz., in 1 Chr. xi., where it is in immediate connexion with David's accession to the throne of Israel, and where the mighty men are named as those by whose aid David was made king (verse 10). The document belongs to the early part of David's reign. The text of this eighth verse is very corrupt, but is easily corrected by comparison with 1 Chr. xi. 11. The first variation *names* for *number* is clearly intentional, as being more distinct, and as comprising "the chief of the mighty men" of 1 Chr. xi. 10, as well as "the number" of verse 11.

The Tachmonite which sat in the seat, chief among the captains; the same was Adino the Eznite.] It is self-evident that we have not a sound text here. The Chronicles have preserved the true reading: *Jashobeam the Hachmonite, the chief of the captains.* The *Hachmonite*, (or *son of Hachmoni*) occurs also 1 Chr. xxvii. 32. *Jashobeam* was one of David's followers at Ziklag (1 Chr. xii. 6) and is named in 1 Chr. xxvii. 2, as captain for the first month, immediately followed by Dodo the Ahohite, and Benaiah the son of Jehoiada, which clearly establishes his identity.

For the words, *the same was Adino the Eznite*, which have no sense, the Chronicles read *the same lifted up his spear*, the identical phrase which is repeated in verse 18 of this chapter. See note at end of chapter.

the chief of the captains.] (השלשי, in 1 Chr. xi. 11, השלושים). There is great doubt about the exact meaning of this phrase. (1) The title is given to two other persons, viz., to Abishai in verse 18, 1 Chr. xi. 20, and to Amasa in 1 Chr. xii. 18. (2) The word translated *captain*, is of uncertain meaning, and the orthography repeatedly fluctuates throughout this and the duplicate passage in 1 Chr. xi., between שלישׁ a captain and שלושה three. שלישׁ occurs Exod. xiv. 7 (where see note), xv. 4; 1 Ki. ix. 22, 2 Ki vii. 2, 17, 19, ix. 25, xv. 25. In the passages in 2 Ki. vii., it is rendered *a lord*, in Ezek. xxiii. 15, *princes*, 23, *great lords*. But the word never once occurs in the history of David's reign, or anywhere in the Books of Samuel, except in these doubtful passages. (3) If, however, except in the text of Chronicles be taken as the guide, and the *Cethib* be followed throughout, then the sense of *captain* will not come into play, but the word will be a numeral throughout, either *three* or *thirty*, and will describe David's band of thirty mighty men, with a certain triad or triads of heroes who were yet more illustrious than the thirty. In the verse before us, therefore, for *chief of the captains*, we should render, *chief of the thirty*.

eight hundred.] The parallel passage in 1 Chr. has *three hundred*, as in verse 18. Such variations in numerals are very frequent. Compare the numbers in Ezr. ii. and Neh. vii.

9. *Dodo.*] So the *Keri*, the *Cethib* has *Dodi*, or rather *Dodai* as the name is pointed 1 Chr. xxvii. 4, where we learn that Dodai was captain of the course of 24,000 for the second month, being, as here, next in rank to Jashobeam.

the Ahohite.] Literally, *the son of the Ahohite.* (See note to verse 8.) It is a patronymic formed from *Ahoah* (1 Chr. viii. 4) the son of Bela, who is called Ahijah in verse 7. It appears from 1 Chr. xii. 1, 2, 16, 29, that many Benjamites joined David at Ziklag, before Saul's death. This Eleazar (אלעזר) may possibly be the same as the Azareel (עזראל) of 1 Chr. xii. 6.

one of the three mighty men, &c.] The text, or rather the accents, must be corrected by 1 Chr. xi. 12, so as to make the stop at *mighty men;* the information given being that Eleazar ranked next to Jashobeam among the three mighties.

(*He was*) *with David, when they defied the Philistines.*] There is no other instance in Hebrew of this verb (חרף) being construed with the preposition ב. (See 1 Sam. xvii. 25.) Moreover, the sense requires the name of a place to which the adverb *there* shall refer. The text of Chronicles remedies these defects. "*He was with David at Pas-dammim, and there the Philistines were gathered together*

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [d] Shammah the son of Agee the Hararite. And the Philistines were gathered together [‖] into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And [‖] three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then *in* an hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

[d] 1 Chr. xi. 27.

[‖] Or, *for foraging.*

[‖] Or, *the three captains over the thirty.*

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to battle." Kennicott has shown how very slight the difference is between the letters of the two texts.

and the men of Israel were gone away.] The Heb. ויעלו, does not contain this idea, but means "**went up**" to battle (2 Sam. v. 19; 2 Ki. iii. 21, &c.) against them, as the sense is given in the Syriac, Sept., and Vulg. The translation, *were gone away*, and Josephus's φευγόντων, doubtless arose from the phrase "*the people fled before the Philistines*," being misapplied in 1 Chr. xi. 13 to this battle of Eleazar's, whereas it really belongs to the battle in which Shammah was engaged, as appears from verse 11 of this chapter.

10. *He arose, &c.*] The whole of this verse, as well as the three last words of verse 9, and the first eight words of verse 11 (down to the English words *a troop*), have fallen out of the text of 1 Chr. xi., probably owing to the recurrence of the same words, "the Philistines were gathered together." The effect of this is to omit Eleazar's feat, as here described, to attribute to him Shammah's victory, to misplace the flight of the Israelites, and to omit Shammah altogether from the list of David's mighty men.

the Lord wrought a great victory or *salvation.*] Verse 12 and 1 Sam. xi. 13, xix. 5.

returned after him.] The phrase does not imply a previous flight on the part of the people, but simply means that they followed him wherever he preceded them, to gather the spoil of those whom he had slain.

11. *Shammah . . . the Hararite.*] Shammah is the same as the father of Jonathan. (See verse 32, 33, note.) *Hararite* is interpreted by Simonis and Gesenius, after the Syriac version, to mean *mountaineer*, one from the hill country of Judah or Ephraim.

into a troop.] Josephus takes it, *to Lehi*, as in Judg. xv. 9, 19. The word *where* (Heb. *and there*), as in verse 9, seems to require the name of a place. The recurrence of the word חיה in the sense of a *troop* or *band* in verse 13, if genuine, would be, however, rather in favour of the A.V.

full of lentiles.] (מלאה עדשים). 1 Chr. xi. 13, reads "*full of barley*" (מ׳ שערים) with nearly identical letters, only in an inverse order.

the people fled, &c.] 1 Chr. xi. 13.

12. *But he stood, &c.*] In 1 Chr. xi. 14, these singular verbs are changed into plurals in consequence of Eleazar and David being taken for the subject instead of Shammah.

a great victory.] See above, verse 10.

13. *And three, &c.*] The *Cethib* has *thirty*, but the *Keri* corrects it to *three*, which is the reading of 1 Chr. xi. 15.

Chief.] (*rohsh*) the word used in 1 Chr. xi. 10. The absence of the article before *three* shows that they are not the same three as those just mentioned. The natural inference is that the feat at Bethlehem by three of the thirty was the occasion of their being formed into a distinct triad, and that Abishai, Benaiah, and a third not named, were the three.

in the harvest time.] The Hebrew preposition (אל) cannot be so rendered. קציר, *harvest*, is a manifest error for הצר, *the rock*, which is the reading of 1 Chr. xi. 15.

the cave of Adullam.] See 1 Sam. xxii. 1.

the troop of the Philistines.] The word rendered *troop* (חיה) occurs in this sense only here (and, according to some, in verse 11), and perhaps Ps. lxviii. 11 (10 A.V.). In 1 Chr. xi., as in verse 16 of this ch. the reading is מחנה *host*, or *camp*, which may be the true reading here.

pitched.] The same Hebrew word as *encamped* in 1 Chr. xi. 15.

valley of Rephaim.] Or Giants. See v. 17, 18, note; also xxi. 16, note.

14. *In an hold.*] In "**the hold**," as 1 Chr. xi.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And [a]Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [†]*and* slew *them*, and had the name among three.

[a] 1 Chr. 11. 20.

[†] Heb. *slain.*

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

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16. It is the same as that mentioned verse 17 (where see note), and which we learn from this passage was close to the cave of Adullam. This hold or fortress of Adullam was probably a frontier fortress on the Philistine border, which from its strength and position, and the neighbourhood of the caverns, was judged by David to be the best place of defence against the invasions of the Philistines.

the garrison.] Or *military post*, or *station*. It is the word regularly used of the posts occupied by the Philistines in the Israelite territory (1 Sam. xiii. 23, xiv. 1, 4, 6, 11, 15). The word for *garrison* in 1 Sam. x. 5, xiii. 3, is a slightly different form of the same root. It shows the power and daring of the Philistines that they should hold a post so far in the country as Bethlehem.

15. *The well of Bethlehem.*] "There is no well of living water in or near the town," Rob. 'B. R.' i. 473 (ii. 163). There is, however, a cistern of "deep, clear, cool water," called by the monks, David's Well, about three quarters of a mile to the north of Bethlehem (Ritter, quoted by Keil). Possibly the old well has been filled up since the town was supplied with water by the aqueduct. (See Rob. 'B. R.' p. 473.)

16. *The three.*] This time with the article, referring therefore to the three spoken of in verse 13.

brake through the host or *camp.*] Which *camp* was pitched in the valley of Rephaim, according to 1 Chr. xi. 15 and verse 13 of this chapter. It follows from this that the way from Adullam to Bethlehem lay through or across the valley of Rephaim.

poured it out unto the Lord.] It was too costly for his own use, none but the Lord was worthy of it. For libations, see Judg. vi. 20, note.

17. *Be it far from me O Lord.*] So the Heb. text, but a comparison of 1 Chr. xi. 19, fortified by the uniform usage of the Books of Sam. and Kings (1 Sam. xxiv. 7 (6 A.V.), xxvi. 11; 1 K. xxi. 3), and the Syriac, Chaldee, Arabic and Vulgate versions, makes it almost certain that the preposition לְ has fallen out before יהוה, and that therefore the rendering should be, *the Lord forbid*, &c.

is not this.] Rather, *shall I drink* the blood, &c., as the Heb. text of 1 Chr. xi. 19 has it, and as the sentence *therefore he would not drink it*, shows to be understood. The Sept. and Vulg. seem to have found *shall I drink*, in the Heb. text.

these three.] Rather "**the three**," those named verses 13 and 16.

18. *Chief among three.*] Rather *chief* "**of the three**," as verse 22. The *Cethib* here has *the captains*, as in verse 8, but the *Keri* and 1 Chr. xi. 20, have *the three*, which is clearly right. Of the three who fetched the water from the well, Abishai, of whom a similar feat of daring is recorded (1 Sam. xxvi. 6-12), was the first. Benaiah was another. The third is not named. Was he Amasa (1 Chr. xii. 18), "chief of the thirty," not named because of his rebellion and following of Absalom? (xvii. 25).

he lifted up his spear against three hundred.] Probably when he broke through the camp of the Philistines (verse 16).

among three.] Rather "**the three**," as in the beginning of the verse. It was his prowess on this occasion that raised him to be chief of this triad.

19. *Of three.*] Read "**the three.**" The next words, *he attained not unto the* first *three*, which are repeated in verse 23, are most difficult, from the omission in the Hebrew of the word *first*, on which the whole stress is laid. In the parallel passage, 1 Chr.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, †who had done many acts, he slew two †lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, †a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was ‖more honourable than the thirty, but he attained not to the *first* three. And David set him over his ‖†guard.

24 [b]Asahel the brother of Joab

† Heb. *great of acts.*
† Heb. *lions of God.*
† Heb. *a man of countenance*, or, *sight*: called, 1 Chr. 11. 23, *a man of great stature.*
‖ Or, *honourable among the thirty.*
‖ Or, *council.*
† Heb. *at his command.*
[b] ch. 2. 18.

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xi. 21, the phrase בשנים (rendered *than the two*, without either sense or grammar) seems to mean *in the second order.* If introduced here the sense would be, *was he not the most honourable of the three of the second order, howbeit he attained not to the three*, the triad, viz. which consisted of Jashobeam, Eleazar, and Shammah. That two triads are mentioned is a simple fact, although only five names are given.

20. *Benaiah the son of Jehoiada.*] He commanded the Cherethites and Pelethites all through David's reign (viii. 18, xx. 23), and took a prominent part in supporting Solomon against Adonijah when David was dying, and was rewarded by being made captain of the host in the room of Joab (1 K. i. 8, 26, 32-40, ii. 25-35, iv. 4). It is possible that Jehoiada his father is the same as the Jehoiada mentioned 1 Chr. xii. 27, as leader of the Aaronites, since "Benaiah the son of Jehoiada" is called *a chief priest* (1 Chr. xxvii. 5). In verse 6 he is described as "that Benaiah who was mighty among the thirty, and above the thirty." He was captain of the host for the third month. He was also one of the king's chief counsellors (ib. verse 34), where "Jehoiada the son of Benaiah" is an error for B. the son of Jehoiada.

the son of a valiant man.] The whole phrase should be rendered "**a valiant man**," and applied to Benaiah.

Kabzeel.] In the extreme south of Judah (Josh. xv. 21). In Nehem. xi. 25, it is called Jekabzeel. It has not been identified.

two lion-like men.] The Hebrew word Ariel, means literally *lion of God*, and is interpreted to mean *an eminent hero.* Bochart ('Hieroz.' 1, iii. 1) produces several instances among the Arabs of the surname *Ased-Allah*, lion of God, being given to great warriors, as *e.g.* the Sultan Omar. Also among the Persians. Hence it is supposed that the same custom prevailed among the Moabites. But the Vulgate has "duo leones Moab," which seems to be borne out by the next sentence.

slew a lion, &c.] Rather "**the** lion, one of those described above as *a lion of God*, if the Vulgate version is right. Apparently in a severe winter a lion had come up from its usual haunts to some village in search of food, and taken possession of the tank or cistern to the terror of the inhabitants, and Benaiah attacked it boldly and slew it.

21. *A goodly man.*] The reading of 1 Chr. xi. 23, is איש מדה, *a man of stature*, which is probably the true reading here. (See Isai. xlv. 14, and above, xxi. 20, note.) It is added in 1 Chr., *five cubits high.* Goliath was six cubits and a span (1 Sam. xvii. 4).

a staff.] See note on xviii. 14.

Slew him with his own spear.] Just as David cut off Goliath's head with his own sword. (Compare Ps. vii. 15, 16.)

22. *Among three.*] Read "**the three.**"

23. *Than the thirty, &c.*] The text of Chronicles is identical with the text here, except in the immaterial addition of, *Behold him!* The difficulty is the same as in verse 19, how to account for the two triads being spoken of under the same name "the three," at the very time when they are contradistinguished from each other.

David set him over his guard.] This is not a translation of the Hebrew word which here and 1 Chr. xi. 25 means the private *audience* of kings, to which only his chief counsellors and highest officers were admitted. (See also 1 Sam. xxii. 14, note.) *Made him of his privy council*, would be a better rendering. This position, distinct from his office as captain of the Cherethites and Pelethites, is clearly indicated 1 Chr. xxvii. 34.

24. *Asahel . . . was one of the thirty.*] We now come to the list of the thirty. It contains 31 names. Kennicott thinks that the first name, *Asahel*, belongs to and completes the preceding triad, so leaving exactly thirty. But in both lists (here and 1 Chr. xi.) he is distinctly placed at the head of the thirty. The early death of Asahel (ii. 32) would make it very likely that his place in

was one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elika the Harodite,

[c] 1 Chr. 11. 27. 26 Helez the [c] Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the [‖] brooks of Gaash,

[‖] Or, *valleys.*

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the 30 would be filled up, and so easily account for the number 31 in the list.

Elhanan.] Most likely the same as the Elhanan of xxi. 19, whose feat in slaying the giant must have merited a place among the thirty.

25. *Shammah the Harodite.*] In 1 Chr. xi. 27, *Shammoth the Harorite.* Harodite is most likely right. See Judg. vii. 1.

Elika the Harodite.] Omitted in the list in 1 Chr.

26. *Helez the Paltite.*] From Beth-Pelet (Josh. xv. 27). In 1 Chr. xi. 27, and xxvii. 10, he is called *the Pelonite*, but there is no place or family known from which *Pelonite* could be formed, unless possibly from *Phallu*, as *Shilonite* from Selah. In xi. 36, it seems to be a corruption of *Gilonite*. Helez was captain for the seventh month, and was an Ephraimite.

Ira . . . the Tekoite.] So also 1 Chr. xi. 28 and xxvii. 9. He was captain for the sixth month. *Tekoah* was in Judah, six miles south of Bethlehem. (See above, xiv. 2, note.)

27. *Anethothite.*] In the A.V. of 1 Chr. xi. 28, rendered *Antothite*, and xxvii. 12, *Anetothite*, but the letters are the same in Hebrew. It means an inhabitant of Anathoth, a city of Benjamin, the native place of Jeremiah the prophet. Abiezer was captain for the ninth month, and is expressly said to be a Benjamite.

Mebunnai.] A false reading for *Sibbecai* (מבני for סבכי), 1 Chr. xi. 29. He was captain for the eighth month, and a Zarhite, xxvii. 11. He was the conqueror of Saph the Giant, above xxi. 18.

the Hushathite.] An inhabitant of Hushah, a place in Judah mentioned 1 Chr. iv. 4, as colonized by Ezer (who seems to be a descendant of Perez), but not otherwise known. It is singular that the name of Sibbecai's companion, Abi-ezer, embodies the name of Sibbecai's ancestor Ezer.

28. *Zalmon the Ahohite.*] In 1 Chr. xi. 29, *Ilai the Ahohite.* Neither name occurs elsewhere as the name of a man, but *Zalmon* is most probably the true name, as a partly effaced צלמון would be more easily corrupted into עלי *(Ilai)* than *vice versâ.*

the Ahohite.] Above, verse 9.

Maharai the Netophathite.] The same as 1 Chr. xi. 30. He was captain for the tenth month, and a Zarhite (1 Chr. xxvii. 13). *Netophah* (verse 29), appears to have been a village or cluster of villages near Bethlehem (1 Chr. ii. 54, ix. 16; Neh. vii. 26, xii. 28. See 'Dict. of B.' NETOPHAH.)

29. *Heleb the son of Baanah, a Netophathite.*] In 1 Chr. xi. 30, he is called *Heled* (which Kennicott prefers), and at xxvii. 15, *Heldai*, with the additional information that he was of the house of Othniel, and captain for the twelfth month. *Heleb* and *Heled* are both interpreted to mean *fat*, the former is exactly represented by the Roman *Galba.*

Ittai, &c.] 1 Chr. xi. 31, agrees exactly, except in writing *Ithai*, which Kennicott thinks the right form. He must be a different person from Ittai the Gittite of xv. 19-22, since he was a Benjamite of Gibeah.

30. *Benaiah the Pirathonite.*] Same in 1 Chr. xi. 31, and xxvii. 14, where we learn that he was captain for the eleventh month, and an Ephraimite. *Pirathon* was a place in Ephraim. (See Judg. xii. 13, 15, note.)

Hiddai of the brooks of Gaash.] In 1 Chr. xi. 32, the name is written *Hurai*, which seems to be the preferable reading. (Compare *son of Hur in Mount Ephraim*, 1 K. iv. 8.) The ר and ד are constantly mistaken for each other.

Gaash.] See Judg. ii. 9, note. The word for *brooks* means valleys with a running stream.

31. *Abi-albon* (אביעלבון) *the Arbathite.*] In 1 Chr. xi. 32, *Abiel* (אבאל) *the Arbathite.* The name in the text is utterly unknown; and as the very next line has a word with the identical letters which compose the strange word *Albon* (עלבון), viz. *Shaalbonite* (שעלבוני, as written in 15 of Kennicott's MSS.), it is likely that the *Abiel* of 1 Chr. is right, and that the *Abi-albon* of the text is a transcriber's error, from the same cause as that noticed at xxi. 19, and at verse 8. The

31 Abi-albon the Arbathite, Azmaveth the Barhumite,
32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,
33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,
34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,
35 Hezrai the Carmelite, Paarai the Arbite,
36 Igal the son of Nathan of Zobah, Bani the Gadite,

Arbathite probably means an inhabitant of *Beth-Arabah* (Josh. xv. 6 and 61, and xviii. 22), called simply *Arabah* (xviii. 18) in the wilderness of Judah, on the frontier of Benjamin.

Azmaveth.] Same in Chron.

the Barhumite (ברחמי).] In 1 Chr. xi. 33, more correctly the *Baharumite* (בחרומי), of Bahurim in Benjamin (2 Sam. iii. 16, xix. 16).

32. *Eliahba the Shaalbonite.*] Same in Chr. An inhabitant of Shaalabbin in the tribe of Dan (Josh. xix. 42; Judg. i. 35; 1 K. iv. 9.

of the sons of Jashen, Jonathan.] The Heb. text has "**the sons**" (not *of the sons*). 1 Chr. ix. 34 runs, *The sons of Hashem the Gizonite, Jonathan the son of Shage, the Hararite.* In both texts the word בני, *the sons*, seems quite out of place, and may have arisen from a repetition of the last three letters of the preceding word Shaalbonite בני—. Omitting this word, the text of Chron. proceeds quite regularly: *Hashem the Gizonite.* This last word ought to be restored to the text in Sam. *Gizon*, whence Gizonite, is unknown. *Jonathan* belongs to the next verse.

33. *Shammah the Hararite.*] One of the first three, verse 11. But the text of 1 Chr. xi. 34, has *Jonathan the son of Shage the Hararite.* Hence the true reading here seems to be, *Jonathan the son of Shamma the Hararite.* The *Shage* of Chr. is identical with *Agee*, the father of Shammah in verse 11, except the first letter.

Ahiam.] Same in 1 Chr. xi. 35.

son of Sharar.] In Chr. *Sacar.* The latter is probably right, as the name occurs 1 Chr. xxvi. 4. The *Hararite* (האררי) should probably be spelt as in Chron., and as the preceding, ההררי.

34. *Eliphelet the son of Ahasbai.*] Here the true reading seems to be preserved better than in Chron., which has *Eliphal the son of Ur, Hepher the Mecherathite*, where two mighty men are made out of the one in our text. *Ahasbai* however is rather a suspicious name, and may possibly be corrupted.

son of the Maachathite.] Read "**the Maachathite.**" The phrase does not denote his grandfather, but the place of his birth, *Beth-maachah* (see above, verse 8, note), a town in Naphthali, above x. 6, 8, xx. 14, an inhabitant of which is called a *Maachathite*, בן־המעכתי, 2 K. xxv. 23.

Eliam the son of Ahithophel the Gilonite.] Corrupted in 1 Chr. xi. 36 to *Ahijah the Pelonite.* For *Eliam*, Bathsheba's father, whose name is otherwise written *Ammiel* (1 Chr. iii. 5), see above, xi. 3, and for *Gilonite*, see xv. 12.

35. *Hezrai.*] So the *Keri.* But *Hezro* in the *Cethib*, as also in 1 Chr. xi. 37. It must be the same name as *Hezron*, 1 Chr. ii. 5, &c. Caleb the son of Hezron was the ancestor of Nabal the Carmelite (1 Sam. xxv. 3, xxx. 5).

the Carmelite.] From Carmel in the south of Judah, whence so many of David's followers came. (See 1 Sam. xv. 12, xxv. 2, xxx. 26-31, and note on the 28th verse.

Paarai the Arbite.] Called in 1 Chr. xi. 37, *Naarai the son of Ezbai.* Kennicott inclines to *Naarai* as the true name. ארבי (Arbite), and אזבי (Ezbai) differ in Hebrew only by a single letter (ר for ן). For the interchange of בן (son) and the article ה, see above, verse 8, note. If *Arbite* is the true reading, it means an inhabitant of Arab in Judah (Josh. xv. 52).

36. *Igal the son of Nathan of Zobah.*] In 1 Chr. xi. 38, *Joel the brother of Nathan.* But *Igal* is probably right (see Num. xiii. 7; 1 Chr. iii. 22). In Hebrew יגאל (Igal) only differs from יואל (Joel) in the second letter. The reading *brother* (*ahi*) instead of *son*, as here, would be explained if the reading of some MSS. in 1 Chr. *son of Ahinathan* is correct; making Ahinathan a proper name, like Ahimelech, Ahi-tophel, Ahi-ezer, &c. Igal was a Syrian, from *Zobah*, if our text is sound. (See above, viii. 3, 5, 12, x. 6; 1 K. xi. 23, 24.) Instead, however, of מצבה, *of Zobah*, the Chron. has מבחר *Mibhar*, intended for a man's name. The corruption of one or both texts is too deeply seated to be reached with certainty.

Bani the Gadite.] Probably the true reading. That in 1 Chr. xi. 38, is *Mibhar the son of Haggeri*, where *Mibhar* takes the place of *of Zobah*; בן (Ben) *the son*, takes the place of בני, Bani; and חגרי, *Haggeri*, takes the place of הגדי *the Gadite.*

37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,
39 Uriah the Hittite: thirty and seven in all.

37. *Zelek the Ammonite.*] The same in Chron. It is likely that this addition to the mighty men was the fruit of David's war with Ammon (viii. 12, x. xii. 26-31.) It is remarkable that we have several foreigners at this part of the list: Igal of Zobah, Zelek the Ammonite, Uriah the Hittite, and perhaps Nahari the Beerothite.

Nahari.] Same in Chron. (Naharai). For *Beerothite*, see above, iv. 2, 3, note.

armour-bearer.] See above, 1 Sam. xiv. 1, xvi. 21, xxxi. 6, and Judg. ix. 54. Joab in war was attended by ten armour-bearers, xviii. 15.

38. *Ira, &c.*] Same in Chron. (See xx. 26, note.)

an Ithrite.] See 1 Chr. ii. 53.

Gareb, &c.] Same in Chron.

39. *Uriah the Hittite.*] Above xi. 3, 6, &c. Same in Chron.

thirty and seven in all.] This reckoning is correct, though only 36 *names* are given, the names of only two of the second triad being recorded. But 31 names are given from verse 24 to the end, which, added to the two triads, or six, makes 37. Joab as captain of the whole host stands quite alone. In 1 Chr. xi. 41-47, after Uriah the Hittite, there follow sixteen other names, probably the names of those who took the places of those in the former list, who died from time to time, or who were added when the number was less rigidly restricted to thirty.

ADDITIONAL NOTE on verse 8.

The words of the A.V. in this verse give no intelligible sense. If the man's name was *Tachmoni*, it was not *Adino*, and if he was a *Tachmonite*, as the A.V. takes it, he could not well be an *Eznite*. The omission of the Tachmonite's name, too, is inconceivable. *Tachmonite* itself is a manifest error for *the Hachmonite*, which is equivalent to *the son of Hachmoni*, 1 Chr. xi. 11, xxvii. 32; just as the son of *Ahohi* (verse 9, Heb.) is *the Ahohite*, 1 Chr. xi. 12. See Neh. xi. 5, also above, xx. 1, and below, verses 35, 36, notes. The *Jashobeam* of Chr. is therefore clearly right. The corruption of our text, by which ישב בשבת (*that sat in the seat*) has been substituted for ישבעם (*Jashobeam*) arose from the accident of the word בשבת (*in the same place*, A.V.), verse 7, occurring in the line exactly above. See xxi. 19, note.

As regards the words *Adino the Eznite*, it is impossible to account for such a corruption with certainty: but the letters which compose the word עדינו (*adino*) are very similar to those which compose the word עורר *he lifted up*, and there is great probability in Kennicott's conjecture that עצנו (the *Cethib* for *Eznite*) is an uncommon word (kindred with עץ) meaning *his spear*, and changed in 1 Chr. xi. 11 into the common חניתו.

CHAPTER XXIV.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men.* 10 *David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence.* 15 *After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Araunah's threshingfloor; where having sacrificed, the plague stayeth.*

AND again the anger of the LORD was kindled against Israel, and ‖he moved David against

‖ *Satan.* See 1 Chr. 21. 1.

CHAP. XXIV. 1. *And again the anger of the Lord was kindled against Israel.*] This sentence is the heading of the whole chapter, which goes on to describe the sin which kindled this anger, viz. the numbering of the people (1 Chr. xxi. 7, 8; xxvii. 24); the punishment, viz. the pestilence (compare Num. xvi. 46, xxv. 3); and the removal of the guilt, viz. by sacrifice (below, 18-25). The chapter coheres closely with xxi. 1-14,

them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, ‖Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

‖ Or, *Compass.*

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the ‖river of Gad, and toward Jazer:

‖ Or, *valley.*

6 Then they came to Gilead, and to the ‖land of Tahtim-hodshi; and

‖ Or, *nether land newly inhabited.*

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and the narrative ends (verse 25) with the identical words of xxi. 14, *so the Lord was intreated for the land.* There is no note of time, except that the word *again* shows that these events happened *after* those of ch. xxi.

and he moved David.] In 1 Chr. xxi. 1 the statement is, *and an adversary* (not *Satan*, as A.V., since there is no article prefixed, as in Job i. 6, 7, 8, &c., ii. 1, 2, &c.) *stood up against Israel and moved David*, just as 1 Ki. xi. 14, 23, 25, first Hadad, and then Rezon, is said to have been *an adversary* (Satan) to Solomon and to Israel. Hence our text should be rendered, *For one moved David against them.* We are not told whose advice it was, but some one, who proved himself an enemy to the best interests of David and Israel, urged the king to number the people.

2. *For the king, &c.*] Render, "**And the king.**" The following words, *captain of the host which was with him*, are beyond all doubt imperfect. The name of Joab's office, *captain of the host*, was שַׂר צָבָא, not הַחַיִל. (Compare Gen. xxi. 22, &c.; Josh. v. 14, 15; Judg. iv. 7; 1 Sam. xii. 9, xiv. 50, xvii. 55, xxvi. 5; 2 Sam. ii. 8, viii. 16, x. 16, 18, xix. 13, &c.); and the following imperative, *number*, is in the plural, and therefore requires the mention of more than Joab. 1 Chr. xxi. 2, supplies the missing words, only substituting הָעָם for הַחַיִל. Our passage should run, as at verse 4, *And the king said to Joab and to the princes of the host who were with him, Go now, &c.* The princes of the host are those called 1 Chr. xxvii. 22, *princes of the tribes.* They were employed *with Joab* as his assistants in the numbering, exactly as in the numbering (Num. i. 4) there was appointed a prince from each tribe to be *with* Moses and Aaron.

3. *the Lord thy God, &c.*] Compare Deut. i. 11.

5. *in Aroer, &c.*] The description in this verse, followed by the mention of Gilead in verse 6, is exactly according to Deut. ii. 36, where see note, and compare Josh. xiii. 16. This identity of description makes it impossible to understand the Aroer here mentioned to be a different Aroer in Gad. Besides if Aroer by Rabbah was here meant, the whole of the tribe of Reuben would be omitted from the census, which we know it was not (1 Chr. xxvii. 16). It is far better therefore to understand *Aroer* to be the Aroer on the Arnon (Deut. iv. 48).

on the right side.] *I.e.* south.

the city that lieth in the midst of the river.] Described in Deut. as "*the city that is by the river*" (in both cases הַנַּחַל *the valley with a brook*), and in Josh. xiii. 16, as *the city which is in the midst of the river* (הַנַּחַל). From the description given of Aroer (*Arair*, visited by Buckhardt) by modern travellers it is quite clear that Aroer itself stood on the very edge of the precipitous cliff of the valley, and that in the valley beneath, possibly in an island in the stream, stood another city which is that here alluded to.

river of Gad.] Rather, "**the valley toward**" Gad, meaning that they passed from Aroer northward to Gad, and so pitched at Jazer, which is on the frontier of Gad and Reuben. For *Jazer*, see Josh. xiii. 25, note.

6. *to Gilead.*] Jazer was in the plain. They passed from thence to the mountain district of Gilead.

the land of Tahtim-hodshi.] It is generally agreed that the text here is corrupt, as no such land is known, and as the form of the name seems impossible, and the versions are all at fault. Possibly the right reading is (אֶרֶץ הַחִתִּים) *the land of the Hittites*, mentioned Judg. i. 26, which is believed to be in the northern part of Israel, and *Hodshi*

they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that

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(חדשי) is a fragment of a sentence which mentioned in what *month* (חדש) they arrived there, just as verse 8 relates that they returned to Jerusalem at the end of nine *months* (חדשים).

Dan-jaan.] Only mentioned here. The Alex., Sept., and the Vulg. read *Dan-jaar, i.e.* Dan in the wood. Whatever is the meaning of the suffix *Jaan*, there can be little doubt that Dan (the ancient Laish) is meant (Josh. xix. 47; Judg. xviii. 29), both from its position and importance as the northern boundary of Israel, and from its connexion with Zidon, and the mention of Beersheba, the southern boundary in verse 7.

Zidon.] Called *Great Zidon* (Josh. xi. 8, xix. 28), was in the tribe of Asher, but does not appear to have been ever possessed by the Asherites (Judg. i, 31, 32, note).

7. *The strong hold of Tyre.*] "**The fenced city**," as מבצר is generally rendered throughout the historical books.

the Hivites.] "Hamor the Hivite, the prince of the country," is the earliest mention of this tribe, which is not named in Gen. xv. 19-21, and would therefore seem to have become a distinct tribe between the time of Abraham and the return of Jacob from Aram. The Hivites are one of the nations enumerated in Deut. vii. 1, and Judg. iii. 5, where see note. For the possessions of the Hivites see Judg. iii. 3; Josh. xi. 3. The Gibeonites also were Hivites (Josh. ix. 7).

the cities of the Hivites.] Were *Gibeon, Chephirah, Beeroth*, and *Kirjath-jearim*, and perhaps *Shechem*, besides those at the foot of Hermon and Lebanon of which we do not know the names. This continuance of distinct communities of Hivites so late as the end of David's reign is remarkable. (See above, ch. v. 6.)

9. *Joab gave up the sum, &c.*] We learn from 1 Chr. xxvii. 23, that *David took not the number of them from twenty years old and under, because the Lord had said He would increase Israel like to the stars of the heavens:* which indicates sufficiently why the numbering was sinful. It is also stated in 1 Chr. xxi. 6, that Joab purposely omitted Levi and Benjamin from the reckoning, for the same reason, which seems to be what is alluded to in xxvii. 24, when it is said that *Joab . . began to number, but finished not.* Another result of the same feeling that the numbering was sinful was that "*the number was not put in the account of the Chronicles of king David*" (1 Chr. xxvii. 24).

eight hundred thousand . . . five hundred thousand.] In 1 Chr. xxi. 5, the numbers are given 1,100,000, and 470,000 respectively for Israel and Judah. The explanation of this discrepancy is not to be sought in transcribers' variations, because in this section the chronicler has throughout varied considerably from the passage in 2 Sam. in the way of paraphrase, abridgment, explanation and addition. It is probable therefore that the chronicler has included in his statement of the sum total some numbers which are not included here. Either, as some think, the standing army of 288,000 (12 × 24,000, 1 Chr. xxvii.), or the tribes of Benjamin and Levi (1 Chr. xxi. 6). Thirty thousand more are reckoned in Judah by the chronicler than by 2 Sam. It is quite conceivable that there might be a body of troops who might with equal propriety be reckoned either to Judah or Israel. In Uzziah's reign the army of Judah was 310,100 men (2 Chr. xxvi. 12, 13). In Amaziah's reign Judah and Benjamin numbered 300,000 "from twenty years old and above" (2 Chr. xxv. 5). In Asa's reign Judah and Benjamin together numbered 580,000 (2 Chr. xiv. 8). In the reigns of Abijah and Jeroboam the first, Judah numbered 400,000, and Israel 800,000 (2 Chr. xiii. 3). In the time of Moses those above twenty years old (without Levi) were 603,550 (Num. i. 46). But the numbers can scarcely be relied upon as a general rule. The number here given of 1,300,000, implies a population of about 5,000,000, or about 10,000 to the square mile, which seems excessive, though no certainty can be arrived at (Win. 'B. R. W. B.' Artic. Palästina.)

10. *David's heart smote him after that he*

I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* ‖great: and let me not fall into the hand of man. ‖ Or, many.

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, [d] the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: [d] 1 Sam. 15. 11.

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had numbered.] Rather, "**after this**, because **he had numbered.**" See note at end of chapter.

And David said, &c.] Compare Ps. xxxii. 5.

in that, &c.] The parallel passage in 1 Chr. xxi. 8, supplies the words *this thing*. For יהוה (*Jehovah*) the chronicler substitutes האלהים (*ha Elohim*) at verses 7 and 8.

11. *David's seer.*] See 1 Sam. ix. 9; 1 Chr. xxix. 29. From the latter passage it is probable that we have here Gad's narrative.

13. *Famine, &c.*] The famine, the sword, and the pestilence, are three of the "four sore judgments" threatened against Jerusalem in Ezek. xiv. 13-21. The *seven* years of famine correspond with the *seven years of famine* in Gen. xli. 27, 30, and that in 2 Ki. viii. 1. But in 1 Chr. xxi. 12, it is *three years*, which agrees better with the *three* months and *three* days. So too the Sept. Famines, caused either by failures of rain, or by the devastations of invaders, were not unfrequent calamities. (Compare ch. xxi. 1; Judg. vi. 4, 5; Ruth i. 1, &c.)

advise and see.] See 1 Sam. xxiii. 22, note.

what answer I shall return, &c.] For the construction, compare 1 Ki. xii. 6, 16, to which however 1 Chr. xxi. 12 is more exactly similar. The whole passage is amplified in 1 Chr. xxi. 12, which has less the aspect of an original than our text.

14. *Let us fall.*] 1 Chr. xxi. 13 has *let me fall*, and so has the Sept.

15. *The time appointed.*] The meaning of this expression which is found only here, is very doubtful. There is nothing corresponding to it in 1 Chr. xxi. 14. Perhaps the best explanation of the phrase is "*the time of the assembly*," meaning the time of the evening sacrifice, at three o'clock, when the people assembled for prayer, more commonly described as *the time of the evening oblation*. Dan. ix. 21; 1 Ki. xviii. 29, 36; Acts iii. 1; Luke i. 10. The A. V., *the time appointed*, is open to the double objection, first, that there is no article before מועד, which there ought to be, if it means *the appointed time*; and, *secondly*, that the time appointed was the end of the third day, whereas the plague was stayed on the first day.

seventy thousand.] The same number is given in 1 Chr. xxi. 14. It is the most destructive plague recorded as having fallen upon the Israelites. In the plague that followed the rebellion of Korah there died 14,700 (Num. xvi. 49). In the plague, on account of Baal-Peor, 24,000 (Num. xxv. 9; 1 Cor. x. 8). The plague in the besieging army of Sennacherib, however, carried off 185,000 in one night (2 Ki. xix. 35). Diodorus Siculus (quoted by Thenius), relates a plague in the Carthaginian army before Syracuse which carried off 100,000 men.

16. *And when the angel stretched out his hand upon Jerusalem.*] No angel has been mentioned hitherto; but his presence was implied in the mention of the pestilence in verse 15. (Compare 2 Ki. xix. 35.) The preposition *upon*, has perhaps fallen out of the Heb. text. (1 Chr. has a different reading: see xxi. 15.)

stay now thine hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

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was.] In 1 Chr., *stood.*

the threshing-place.] See Ruth iii. 2, note.

Araunah.] The reading of 1 Chr. xxi. 15; 2 Chr. iii. 1, is *Ornan* (אורנן). Compare 1 Chr. iii. 21.

17. *And David spake, &c.*] This verse corresponds with 1 Chr. xxi. 17. The sixteenth verse which describes the appearance of the angel, "And David lifted up his eyes and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand (Num. xxii. 23), stretched out over Jerusalem: then David and the elders of Israel who were clothed in sackcloth, fell upon their faces," is altogether omitted here, but seems to be alluded to in the words, *when he saw the angel that smote the people.* The account here is abridged.

Lo, I have sinned.] In 1 Chr. xxi. 17, David's speech runs, "Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed, &c. . . . let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued," which looks rather like a paraphrastic explanation.

my father's house.] See above xxi. 6.

18. *And Gad came, &c.*] The chronicler has, *Then the angel of the Lord commanded Gad to say to David that David should go up, &c.* But our text has the appearance of being the original statement. The narrative here goes back. Gad's message to David was doubtless the cause of his going up to the threshing-floor accompanied by the elders in sackcloth (1 Chr. xxi. 16) where, on his arrival, he saw the angel as stated above in verse 17.

19. *And David went up.*] Same in 1 Chr. xxi. 19, with slight variations.

20. *Saw the king.*] *The king* in our text is undoubtedly right, not *angel*, as 1 Chr. xxi. 20.

and his servants.] In 1 Chr. *his four sons*, viz. David's, if מלאך *angel* is altered to מלך *king*. It is very possible that David may have taken his sons with him, as well as his elders, and Gad's original narrative may have mentioned the circumstance, which the compiler of this chapter did not care to specify, and so used the general term *his servants.*

21. *That the plague may be stayed.*] The same expression as Num. xvi. 48, 50 (xvii. 13, 15, Heb. T.)

22. *Here be oxen.*] Those, viz., which were threshing out the grain at the very time in Araunah's threshing-floor (1 Chr. xxi. 20). For this use of oxen, see Deut. xxv. 4, and 'Dict. of Bible,' i. p. 31.

threshing-instruments.] (Heb. *moreg*). This was a kind of sledge with iron teeth (Isai. xli. 15) like the Egyptian *noreg*, of which see a plate in Wilkinson's 'Egypt,' vol. ii. p. 190. It was drawn by two or four oxen over the grain on the floor.

other instruments of the oxen.] Omit the word *other*, and render it simply *the harness of the oxen*, of which the yoke, and perhaps some other parts, would be made of wood. (See 1 Ki. xix. 21, and 1 Sam. vi. 14.)

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

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23. *As a king.*] The only possible ways of translating the text as it stands are, either, "**the whole O king does Araunah give unto the king,**" making the words a continuation of Araunah's speech as they are in 1 Chr. xxi. 23; or (2), *the whole did king Araunah give to the king.* The former is far preferable. The words, *and Araunah said, &c.*, are no objection. A clause in a speech after a brief pause is often introduced with ויאמר, *and he said.* (See 1 Ki. xviii. 21, 22, xxii. 28; 2 Sam. xv. 4, 25-27.) It is possible, however, that the word המלך, which is not found in the Sept., Vulg., Syr. or Arabic, and which is wanting in some Heb. MSS. is a clerical error. If the passage is read without the word המלך it may be taken as the narrator's summary of Araunah's offer, which may have been made in words very similar to those of his countryman, Ephron the Hittite, to Abraham: "The field give I thee, and the cave that is therein I give it thee; in the presence of the sons of my people give I it thee," where the whole incident is strikingly like that here related (Gen. xxiii. 11).

24. *At a price.*] Paraphrased in 1 Chr. xxi. 24, by the words, "as much money as it is worth," taken from Gen. xxxiii. 9.

neither will I offer, &c.] 1 Chr. xxi. 24, inserts, *I will not take that which is thine for the Lord, nor offer, &c.*, probably by way of explanation.

fifty shekels of silver.] In 1 Chr. xxi. 25, we read, *So David gave to Ornan for the place* (or, *at the place*) *six hundred shekels of gold by weight.* The explanation given by Bochart (which is far the best) may possibly be true, that the fifty shekels here mentioned were gold shekels, each worth twelve silver shekels, so that the fifty gold shekels are equal to the 600 silver; and that our text should be rendered, *David bought the threshing-floor and the oxen for money*, viz., *fifty shekels*, and that the passage in Chron. should be rendered, *David gave to Ornan gold shekels of the value* (or weight) *of 600 shekels.* What is certain is that our text represents the fifty shekels as the price of the threshing-floor and the oxen. The smallness of the sum (about £6) contrasted with the 400 shekels paid by Abraham for the cave of Machpelah, and with the value of the whole area on which the temple afterwards stood, may have led some copyist of the Chronicles to insert the words now found there as a gloss or explanation, which ended by superseding the original text still preserved in the Syriac, which has *fifty staters.* But in favour of the fifty shekels, it should be remembered, that the field for which Abraham gave 400 shekels was of considerable size, comprising the cave at one end, and also timber, perhaps several acres in all, whereas the threshing-floor was probably not 100 feet in diameter.

25. *David built, &c.*] See 1 Sam. vii. 17, xiv. 35, and Gen. xxii. 9, &c.

So the Lord was intreated, &c.] See xxi. 14.

and the plague was stayed.] See verse 21, Num. xvi. 48, 50; Josh. vii. 26. After the words, *and offered burnt offerings and peace offerings*, the narrative in 1 Chr. diverges entirely from that which follows in 1 Ki. (See 1 Chr. xx. 26, and the following chapters.)

ADDITIONAL NOTE on verse 10.

Not a single example of this construction of אחרי כן, or *after that*, is to be found. The phrase "א כ occurs with great frequency, and especially in the historical books, but always with the sense *after this* or *afterwards*. In the verse 1 Sam. xxiv. 6 (5 A. V.), the very words of the text occur, only in a different order, "It came to pass afterward that David's heart smote him, because he had cut off Saul's skirt." In our text the words על אישר, *because*, are wanting. They have either fallen out, or must be understood.

KINGS.

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THAT the two Books of Kings were not originally separate from each other is generally admitted. In the Hebrew manuscripts down to the time of Jerome they constituted a single continuous work, entitled 'The Book of Kings' (*sêpher m'lakim*). Indeed, so far as is known, the Hebrew work continued undivided until the printed edition by Bomberg in 1518. The origin of the separation is to be sought in a habit of the Alexandrian Greeks, which they passed on to the Jews who came into contact with them, a habit of dividing up into portions the ancient works on which they employed themselves, chiefly for convenience of reference. The Greek translators, known as the LXX., who separated the 'Book of the Law of Moses' into five parts, and the 'Book of Samuel' into two, made the division, which is now almost universally adopted, of the original Sepher M'lakim into a 'First' and a 'Second Book of Kings.' The separation thus made was followed naturally in the early Latin versions, which were formed from the Greek; and when Jerome set forth the edition now called 'The Vulgate,' though in his preface to the Books of Samuel and Kings he noted the original unity of the Sepher M'lakim,[1] in his arrangement of the "Books" he followed the custom which he found established. The general adoption of the Vulgate by the Western Church caused the arrangement introduced by the LXX. to obtain almost universal acceptance.

The title 'Book,' or 'Books of Kings,' requires no explanation. It is palpable that the work is named from its contents, since the entire subject of the whole is the history of the 'Kings' of Israel and Judah from the accession of Solomon to the Babylonish captivity.

In the ensuing sections, it is proposed to treat (1) of the unity of the work; (2), of its separateness or distinctness from all other portions of the Old Testament; (3), of the probable time of its composition; (4), of its probable author; (5), of the sources or materials which the author possessed, and the mode in which he dealt with them; (6), of the condition in which the work has come down to us; (7), of its principal characteristics; and (8), of the authenticity of the history contained in it.

Unity of the Work.

§ 1. The most marked and striking evidence of unity is to be found in the simplicity and regularity of the plan. The work is, from first to last a history of the kings in strict chronological order, on the same system, and on a uniform scale. If at first sight there seem to be exceptions to this uniformity in the larger space bestowed on the reigns of a few monarchs—as Solomon (1 K. i.-xi.), Jeroboam (1 K. xii. 25; xiv. 20), Ahab (1 K. xvi. 29; xxii. 40), Jehoram (2 K. iii. ix. 26), Hezekiah (2 K. xviii.-xx.), and Josiah (2 K. xxii. and xxiii.)—further consideration will remove such an im-

[1] *Præfat. in librum regum.* ('Opera,' vol. iii. fol. 6, M. ed. of 1546.)

pression. For, in the first place, this very irregularity is so diffused through the whole work, that it forms one of its leading features, and so deserves mention among the actual marks of uniformity; and, secondly, it will be found that the external diversity is the consequence of adherence to a single internal principle of arrangement—the principle of treating with the greatest fulness the parts of the history theocratically of most importance. The reigns of the six monarchs above enumerated are the pivots on which the theocratic history moves; and the very singleness of aim, which causes the writer to keep continually in view the bearing of all that he narrates on the gradual development of the theocracy, compels him to give a marked prominence to the periods which were crises in its progress. Solomon's reign has the double interest, first, of exhibiting all that God would have done for David's seed, and for His chosen people, if they would have continued to cleave to Him with all their heart; and, secondly, of shewing the severity of the punishment to which even a semi-apostacy would lead. Jeroboam's contains the introduction of the calf-worship, the heinous sin which, more than aught else, caused the rejection of the Ten Tribes. Ahab and Jehoram, the first and the last of the Baal-worshipping Kings of Israel, contemporary respectively with the two great miracle-working prophets, Elijah and Elisha, exhibit to us in the most striking way the rapid degeneracy of Israel, a degeneracy only slightly checked on Jehoram's death by the partial reformation of his successor. The Baal-worship of the house of Omri has infected Judah as well as Israel, and both kingdoms are nodding to their fall when the piety of Hezekiah saves the house of David and extends the life of the Two Tribes for considerably more than a century. But the evil is too deeply engrained to be removed by one king, however good. The old sins recur; the corruption grows deeper and more deep. Destruction again impends, when once more the piety of a prince (Josiah) stays the sentence which is not executed till he has been gathered to his fathers, and the throne has passed to his wicked and rebellious sons, Jehoiakim and Zedekiah.

A second evidence of unity is the general uniformity of style and language —a uniformity admitted by all writers, and one which is only slightly infringed in two or three instances, where the irregularity may be accounted for by a diversity in the sources used by the author and a close following of the language which he found in those sources. The irregularities in question attach especially to the first chapter of the First Book of Kings, and to parts of the fourth and eighth chapters of the Second Book. In the first chapter of the First Book peculiarities of diction occur which serve to connect it with the Books of Samuel, and which have been thought to indicate that it was composed by the same author. But they are sufficiently explained by the highly probable supposition that in this part of his work the author of Kings drew from a source which had been used also by the author of Samuel.[1] The narratives in 2 Kings iv. 1-37, and viii. 1-6, which are connected in their subject-matter, are marked by linguistic peculiarities of a different kind. They contain some remarkable Aramaic forms, which have been regarded as evidences of late composition,[2] but which are really, it is probable, provincialisms—peculiarities of an Israelite author contemporary (or nearly so) with Elisha, whose words the compiler of Kings preserved unaltered.

To these general heads of evidence may be added certain peculiarities of thought or expression which pervade the two Books, all of them indicating

[1] The peculiarities in question seem to be four only—the mention of Cherethites and Pelethites (verse 38), who are only noticed here and in 2 Sam. viii. 18 xx. 7; the occurrence of the word מריא in verses 9, 19, and 25, as in 2 Sam. vi. 13; and the use of the expressions מלט נפ״ש (verse 42) and פדה נפש (verse 29), which are only found in these places and in Samuel—the former in 1 Sam. xix. 11, and 2 Sam. xix. 5; the latter in 2 Sam. iv. 9.

[2] By Eichhorn ('Einleitung,' vol. iii. p. 554), Bertheau ('Einleitung,' vol. iii. p. 956), Meyer, and others. The forms are אתי for את, and כי, יכי, as suffixes for ך and יך. These fuller forms are etymologically more ancient than the abbreviated ones. They remained in use among the

with greater or less certainty a single author. Some of these are very open and patent, as the recurrence of standing formulæ, like those which introduce and close the reign of almost every king,[1] and those again which describe the ordinary sinfulness of the Israelite monarchs,[2] and the exceptions to the ordinary goodness of the princes of Judah.[3] Others are less palpable and evident, and therefore more thoroughly to be relied on, as the habit of express allusion to the Law of Moses,[4] the perpetual reference to God's choice of David and of Jerusalem,[5] the constant use of the phrase "man of God,"[6] the practice of making little repetitions for the purpose of adding to what has been before said, some minute point or points,[7] the habit of frequently prefixing the word "king" to the names of monarchs,[8] and the like. Some of these peculiarities are to be found in almost every chapter of both Books; even the few passages which have been regarded as exceptions to the general unity of the work are marked in every instance by at least *one* of these characteristic touches.[9]

Its Distinctness and Separateness.

§ 2. It is thought by some that the 'Books of Kings' form a portion only of a much larger work, a work extending from the death of Joshua to that of Jehoiachin, and thus including, besides the Books of Kings, those of Judges, Ruth, and Samuel. It is argued, from the continuity of the narrative, from the general resemblance of the style, and from the common employment of a certain number of words and phrases, that the six "Books," commencing with Judges and terminating with the Second Book of Kings, are the production of a single writer, and constitute in reality a single unbroken composition.[1] These arguments, however, are far from conclusive. The continuity of the narrative, so far as it is a fact,[2] may have arisen,

Syrians after they had been rejected by the Hebrews. So the full form of אָנֹךְ for "I" remained in use among the Moabites, as we see by the Inscription of Mesha, long after the Jews had contracted their אָנֹכִי into אָנִי.

[1] The formula for the close of reigns, which is nearly uniform, runs as follows:—"And —— slept with his fathers, and was buried ——; and ——, his son, reigned in his stead." The ordinary formula at the commencement of a reign is, during the existence of the two kingdoms, "In the —— year of ——, King of Israel (or Judah), began ——, King of Judah (or Israel) to reign over Judah (or Israel); —— years old was he when he began to reign, and he reigned —— years in Jerusalem (or Samaria)." After the captivity of Israel the formula for Judah becomes simply: "—— was —— years old when he began to reign, and he reigned —— years in Jerusalem; and his mother's name was ——, the daughter of ——." This last clause is also a part of the formula in the case of the kings of Judah before the Israelite captivity.

[2] "He did evil in the sight of the Lord, and walked in the way of Jeroboam, the son of Nebat, and in his sin wherewith he made Israel to sin;" or, "he did evil in the sight of the Lord, he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel to sin."

[3] "Nevertheless the high places were not taken away; the people offered and burnt incense yet in the high places."

[4] See 1 K. ii. 3; vi. 12; viii. 58, 61; ix. 4, 6; xi. 2, 38; 2 K. x. 31; xi. 12; xiv. 6; xvii. 13, 15, 34, 37; xviii. 6; xxi. 8; xxii. 8; xxiii. 3, 21, 25.

[5] See 1 K. viii. 16, 29; ix. 3; xi. 36; xiv. 21; xv. 3, 4. 2 K. xx.; xxi. 4, 7.

[6] This expression occurs in Kings at least fifty-three times, and is found in twelve distinct chapters. In Samuel it is used about five times, occurring in two chapters. In Chronicles it is used six times—in four chapters.

[7] See 1 K. vi. 10, 22; xv. 6; xvi. 7; &c.

[8] As "King David" (1 K. i, 13, 28, 31, 32, 37, 38, 43, 47). "King Solomon" (1 K. i. 53; ii. 19, 22, 23, 25, &c.; iv. 1; ix. 15, 26; x. 10, 16; xi. 1; xii. 2). "King Rehoboam" (1 K. xii. 6, 18; xiv. 25, 27). "King Jeroboam" (1 K. xv. 1). "King Asa" (1 K. xv. 20, 22). "King Jehoram" (2 K. viii. 29; ix. 15). "King Joash" (2 K. xii. 6, 7). "King Ahaz" (2 K. xvi. 10, 11, 15, 16, 17). "King Hezekiah" (2 K. xviii. 9, 13, 17; xix. 1, 5; xx. 14). "King Josiah" (2 K. xxii. 3; xxiii. 23, 29). "King Zedekiah" (2 K. xxv. 2).

[9] The opening chapters, which have been assigned to the writer of Samuel, are strongly marked by the use of the word King as a prefix (see the preceding note). The narratives in 2 Kings, which have been regarded as interpolations (2 K. iv. 1-37, and viii. 1-6) on account of the Aramaic forms in them (see above, note [4] on the preceding page), are marked as strongly by the characteristic phrase, "man of God" (2 K. iv. 9, 16, 21, 22, 25, 27; viii. 2, 4).

[1] This seems to be the opinion of Ewald ('Geschichte,' vol. i. p. 175). It has been recently maintained with a good deal of force by Bishop Arthur Hervey ('Biblical Dictionary,' vol. ii. p. 21).

[2] There is no real continuity of narrative between Judges and Ruth, or between Ruth and Samuel. A formal continuity by means of the *vau* connective is all that can be said to exist.

either from the original intention of several distinct writers to pen continuations of the previous history, or from the after arrangements of a reviser,[3] such as Ezra is commonly believed to have been. The general resemblance of style is regarded by the best Hebraists as slight, not exceeding that of other Biblical works which are confessedly by different authors, *e.g.* the Psalms. The common words and phrases are not sufficiently peculiar nor sufficiently numerous to prove identity of authorship,[4] being very much fewer than could be pointed out as common to works allowed to be by quite different writers, as, for instance, to Kings with Deuteronomy.

So far as the mere idiom of the language goes, it is perhaps true that we cannot draw a marked line between Kings and Samuel. But many of the traits most characteristic of the writer of Kings are wholly wanting in the other (and probably earlier) composition. References to the Book of the Law, so constant in Kings,[5] nowhere occur in Samuel. Samuel contains no disapproval of the High Place worship, which the author of Kings condemns so earnestly and so frequently.[6] Samuel is incomplete and vague in respect of dates, which in Kings are given with extraordinary precision.[7] The author of Samuel nowhere makes any mention of his sources, while the author of Kings is constantly alluding to his.[8] The favourite usages of the writer of Kings, such as his employment of the phrase "man of God," and his habit of prefixing the word "king" to the names of monarchs, although not absolutely unknown to the writer of Samuel, are with him comparatively rare and unfamiliar.[9] If we pass from reading the later chapters of 2 Samuel to a perusal of the first chapter of 1 Kings, we see at once that the pen is held by a new writer. The expression "*King* David," which has not occurred in the last five chapters of Samuel, is at once adopted in Kings (i. 1), and is repeated nine times in the chapter, while "David," without the prefix "king," occurs but twice. Joab, who has been called simply by that name from the eighth chapter of 2 Samuel to the end, is introduced in 1 Kings as "the son of Zeruiah" (i. 7). Nathan, who in 2 Samuel has had an epithet once only (xii. 25) since his first introduction, is "Nathan the prophet" almost uniformly in 1 Kings.[10] Each character who is brought upon the scene, however familiar to one acquainted with Samuel, is given a descriptive epithet, as if previously unknown, when first introduced. Thus we have (besides "Nathan the prophet" and "Joab the son of Zeruiah") "Abiathar the priest" (verse 7), "Zadok the priest" (verse 8), "Benaiah the son of Jehoiada" (*ib.*), "Bathsheba the mother of Solomon" (verse 11), "Jonathan the son of Abia-

[3] It is not unlikely that Samuel originally contained an account of David's death, which was subsequently omitted in consequence of the fuller details contained in the opening chapters of Kings. (See the remarks of Mr. Twisleton, 'Biblical Dictionary,' vol. iii. p. 1129).

[4] The phrases adduced are chiefly the following:—(1) the expression "man of God" for "prophet," found in 1 Sam. ii. 27; ix. 6, 7, 8, and 10, as well as in Kings—(2) the phrase "God do so to me and more also," used in Ruth (i. 17), Samuel (1 Sam. iii. 17; xxv. 22; 2 Sam. xix. 13), and Kings (1 K. xix. 2; 2 K. vi. 31)—(3) the expression "till they were ashamed," which occurs in Judges (iii. 25), and Kings (2 K. ii. 17; viii. 11)—and (4) the phrase meaning "every male," which is found in 1 S. xxv. 22, as well as in 1 K. xiv. 10; xxi. 21, and 2 K. ix. 8.

[5] See above, § 1, note 4.

[6] See 1 K. iii. 2; xiii. 32; xiv. 23; xv. 14; xxii. 43. 2 K. xii. 3; xiv. 4; xv. 4, 35; xvii. 11, 32; xviii. 4; xxi. 3.

[7] The author of Samuel has no estimate of the duration of Samuel's judgeship, or of the reign of Saul. His numbers, where he gives us any, are invariably *round* numbers, and therefore probably inexact ones. (See 1 Sam. iv. 18—"He (Eli) had judged Israel *forty* years;" vii. 2—"the ark abode in Kirjath-jearim *twenty* years;" 2 Sam. ii. 10—"Ishbosheth was *forty* years old when he began to reign;" v. 4—"David was *thirty* years old when he began to reign, and he reigned *forty* years;" xv. 7—"After *forty* years.")

[8] See 1 K. xi. 41; xiv. 19, 29; xv. 7, 23, 31; xvi. 5, 14, 20, 27; xxii. 39, 45. 2 K. i. 18; viii. 23; x. 34; xii. 19; xiii. 8, 12; xiv. 18, 28; xv. 6, 11, 15, 21, 26, 31, 36; xvi. 19; xx. 20; xxi. 17; xxiii. 28; xxiv. 5.

[9] The author of Samuel uses the expression "man of God" five times only (1 S. ii. 27; ix. 6, 7, 8, 10). He prefixes the word king to the name of David thirteen times (2 S. v. 3; vi. 12; vii. 18; viii. 10, 11; ix. 5; xiii. 21; xvi. 5, 6; xvii. 17, 21; xix. 11, 16).

[10] See ch. i. verses 10, 22, 23, 32, 34, 38, 44, and 45. Twice only is he "Nathan" simply (verses 11 and 24).

thar" (verse 42), "Abner the son of Ner" (ii. 5), &c.

Probable Date of the Composition.

§ 3. There are two grounds upon which, apart from all traditional notices, the date of a historical work may be determined, viz., the peculiarities of the diction, and the contents. The contents, if we can be sure that the work has not suffered from interpolation, will always furnish a *maximum* of antiquity, since the history cannot possibly have been composed earlier than the date of the latest event recorded in it. A *minimum* of antiquity is sometimes also supplied with great probability by the contents of a work, when an event is unnoticed in it which bears so directly on the subject that the author would have been sure to mention it had he written after its occurrence. Thus it has been argued forcibly that Herodotus *could* not have composed his history after the Athenian expedition to Sicily, since, had that event occurred when he wrote, he would almost certainly have made some reference to it.[1]

In the present case these two lines of argument harmonise striking'y in their result. The language of Kings belongs unmistakably to the period of the captivity. It is later than that of Isaiah, Amos, Hosea, Micah, Joel, and Nahum,[2] earlier than that of Chronicles, Ezra, Nehemiah, Haggai, and Zechariah.[3]

[1] Grote, 'History of Greece,' vol. iv. p. 306.

[2] Among words and phrases which do not elsewhere in Scripture occur until the time of the Captivity are בקבק, "a bottle" (1 K. xiv. 3; Jer. xix. 1, 10); גב, in the sense of "ditch" (2 K. iii. 16; Jer. xiv. 3); יגב, "a husbandman" (2 K. xxv. 12; Jer. lii. 16); כר, a measure, the same as a *homer* (1 K. iv. 22; v. 11; Ezek. xlv. 14; 2 Chr. ii. 10; xxvii. 5); כתרת, "a chapiter," or "capital of a pillar" (1 K. vii. 16-20, &c.; 2 K. xxv. 17; Jer. lii. 22; 2 Chr. iv. 12, 13), מדינה, "a province" (1 K. xx. 14, 15, &c.; Lam. i. 1; Ezek. xix. 8; Esth. i. 1, &c.); מזמרות, "knives," or "snuffers" (1 K. vii. 50; 2 K. xii. 13; xxv. 14; 2 Chr. iv. 22; Jer. lii. 18); מנה, a weight, probably Babylonian. Compare the Greek *μνᾶ* and Latin *mina* (1 K. x. 17; Ezek. xlv. 12; Ezra ii. 69; Neh. vii. 71, 72); מפלצת, a term for "an idol" (1 K. xv. 13; 2 Chr. xv. 16); מקוה, "a band" (1 K. x. 28; 2 Chr. i. 16); עב, in the sense of "a thick *beam*" (1 K. vii. 6; Ezek. xli. 25, 26); עבי, "thickness" (1 K. vii. 26; Jer. lii. 21; 2 Chr. iv. 5); פוך, in the sense of "eye-paint" (2 K. ix. 30; Jer. iv. 30); ציון, "a pillar" (2 K. xxiii. 17; Jer. xxxi. 21); קוה, for the ordinary קו, "a line" (1 K. vii. 23; Jer. xxxi. 39; Zech. i. 16); קוף, "an ape" (1 K. x. 22; 2 Chr. ix. 21); רַכָּב, "a chariot-*driver* (1 K. xxii. 34; 2 K. ix. 17; 2 Chr. xviii. 33); שדרות, "ranges," or "ranks" (2 K. xi. 8, 15; 2 Chr. xxiii. 14); שלה, in the sense of "to deceive" (2 K. iv. 28; 2 Chr. xxix. 11); שנהבים, "ivory," if this is the right reading (1 K. x. 22; 2 Chr. ix. 21); תא, "a chamber" (1 K. xiv. 28; Ezek. xl. 7, 10, 12, &c.; 2 Chr. xii. 11); תכיים, "peacocks" (1 K. x. 22; 2 Chr. ix. 21); תמרה, for the ordinary תמר "a palm tree" (1 K. vi. 29, 32, 35; vii. 36; Ezek. xl. 16, 22, 26, &c.; 2 Chr. iii. 5); תערבות, "hostages" (2 K. xiv. 14; 2 Chr. xxv. 24); השלך אחרי גו, "to cast behind the back" (1 K. xiv. 9; Ezek. xxiii. 35; Neh. ix. 26); בנה דיק, "to build a fort" (2 K. xxv. 1; Jer. lii. 4; Ezek. iv. 2, &c.); בית חפשית, "a several house" (2 K xv. 5; 2 Chr. xxvi. 21); מים זרים, "strange waters" (2 K. xix. 24; Jer. xviii. 14); הוי אחי, a funeral lamentation, "Alas! my brother" (1 K. xiii. 30; Jer. xxii. 18); כל מלכי הערב, "all the kings of the mingled people" (1 K. x. 15; Jer. xxv. 24); אבני מחצב, "hewn stones," literally "stones of hewing" (2 K. xii. 12; xxii. 6; 2 Chr. xxxiv. 11); שפת הסיר, "put on the pot," (2 K. iv. 38; Ezek. xxiv. 3); &c.

[3] The words and phrases which have been thought to indicate a later date than the time of the Captivity can be shown, in almost every instance, to have been in use during that time, or even previously. The irregular אתי for את occurs in Judg. xvii. 2; Jer. iv. 30; and Ezek. xxxvi. 13. אות for את is found in Leviticus, Joshua, and Samuel, and is a favourite form with Jeremiah (x. 5; xii. 1; xix. 10; xx. 11; xxxiii. 9; xxxv. 2), and Ezekiel (xiv. 4; xxvii. 26, &c.) The suffix יכי for ־ך is likewise known to Jeremiah (xi. 15). מדינה, "a province," is found in Lamentations and Ezekiel (see the last note). Ezekiel uses also כר for חמר (xlv. 14), דיק for a moveable "fort" (iv. 2, &c.); and פחה, for a "governor" (xxiii. 6, 12, 23; and so Jer. li. 23, 28, 57. חרים for "nobles," רב for "chief," and השכיל, the Hiphil of שכל, occur in Jeremiah (xxvii. 20; xli. 1; xxiii. 5), who also uses the phrase דבר משפט את, for "to pass sentence on a person" (iv. 12; xxxix. 5, &c.) שלם, in the sense of "perfect," occurs in Isaiah (xxxviii. 3), as do בטחון, "confidence" (xxxvi. 4), and יהודית, "in the Jewish tongue" (xxxvi. 11). בטחון is found also in Ecclesiastes (ix. 4). Other forms mentioned by De Wette as signs of the late composition of the book, such as the use of the word גהר (1 K. xviii. 42; 2 K. iv. 34, 35), and of the phrase התמכר לעשות חרע (1 K. xxi. 20, 25; 2 K. xvii. 17), are absurdly alleged, since they occur nowhere but in Kings. The use of a masculine plural in ־ין, instead of ־ים, which would be a real sign of a late date, cannot be truly regarded as a feature of the

In general character it bears a close resemblance to the language of Jeremiah and Ezekiel. Hence there is a very general *consensus* among Hebrew scholars as to the date, almost all critics assigning the work on linguistic grounds to the sixth century before our era.

The result obtainable from the contents is similar, only somewhat more definite. Assuming the last detached section of the work (2 K. xxv. 27-30) to be an integral portion of it, we obtain, from the fact that Evil-Merodach's accession to the throne of Babylon is mentioned in that section, the year B.C. 561—the first year of Evil-Merodach—as the earliest possible date of the completion of the composition.[4] Again, from the fact that the work contains no allusion at all to the return of the Jews from their captivity (which the author could not have omitted, had he written after its occurrence, seeing that it is one of his main objects to shew that God would never wholly reject the seed of David), we obtain for the latest possible date the year B.C. 538, the year of the return under Zerubbabel.

We may therefore conclude that the Books of Kings were completed as we have them within the space marked out by the dates B.C. 561-538, or in other words between the death of Nebuchadnezzar and the accession of Cyrus in Babylon. Linguistic and other considerations favour the belief that the actual completion was early in this period—ab. B.C. 560; and it is not improbable that the greater part of the work was written as early as B.C. 580—*i.e.* some twenty years previously.

work, since in the two places where alone it is found (צדנין, 1 K. xi. 33, and רצין, 2 K. xi. 13), the final ן is a clerical error for the ו conjunctive, which in both cases should be prefixed to the next word.

4 The rest of the work may have been written as early as B.C. 580, and the section in question may have been added afterwards.

1 "Baba bathra," fol. 15, 1. ירמיה כתב ספרו וספר מלכים וקינות.

2 So Keil argues, especially from the following differences:—2 K. xxv. 11 has ההמון, where Jer. lii. 15 has האמון. Verse 12 of the former has דלת הארץ, where verse 16 of the latter has דלות הארץ. And verse 6 of the former has וידברו אתו משפט, where verse 9 of the latter, agreeing with the constant usage of Jeremiah (i. 16; iv. 12; xxxix. 5), has וידברו אתו משפטים.

Probable Author.

§ 4. Jewish tradition assigns the authorship of Kings to Jeremiah.[1] Modern criticism neither unreservedly accepts, nor wholly rejects, this ascription. Against it are the differences between 2 K. xxv. and Jerem. lii., which are thought to be of such a nature as rather to suggest two separate writers.[2] Again, if we regard the last section of Kings (2 K. xxv. 27-30) as an essential and original portion of the work, there is a difficulty in supposing Jeremiah to have been the author, since the events there recorded must have happened when that Prophet was at least 85, or (more probably) 90 years of age.[3] Further, as there is some reason for believing that the place where the work was composed was a region east of Palestine,[4] and as our latest notices leave Jeremiah in Egypt, the locality of the composition would seem to constitute a third objection to the theory of Jeremiah's authorship.

On the other hand, there are a vast number of very weighty arguments in favour of the view which enjoys the support of tradition. Critics observe a very remarkable affinity between the language of Kings and that of the admitted writings of the Prophet. It is not merely that the stage of the language indicates Jeremiah's time, but little turns of expression, favourite phrases (so to speak), common to the historian with the prophet,[5] suggest their identity. The

3 Jeremiah entered on the prophetical office in the thirteenth year of Josiah (Jer. i. 2), which was B.C. 628 or 627. He cannot have been at that time less than twenty years of age. He must therefore have been *at least* eighty-six in B.C. 561. If he was twenty-four or twenty-five at the time of his call, he would have been ninety or ninety-one at the accession of Evil-Merodach.

4 This is thought to follow from the expression in 1 K. iv. 24—עבר הנהר, which means properly "*across* the river, the other side of the river."

5 Under this head come the following, which have been pointed out by Hävernick ('Einleitung,' vol. ii. p. 171 *et seqq.*) ולא שמעו ויקשו את־ערפם, "they would not hear, but hardened their necks' (2 K. xvii. 14; Jer. vii. 26—compare the entire verses). וילכו אחרי ההבל ויהבלו, "and they followed vanity, and became vain" (2 K. xvii. 15; Jer. ii. 5). עד אשר השליכם מפניו, "till

matter moreover, of the two works, so far as the same events are treated, is in the closest harmony,[6] those points being especially singled out for insertion, of which Jeremiah had personal knowledge and in which he took peculiar interest. Again, the quasi-identity of Jerem. lii. with 2 Kings xxv., and the annexation of this narrative to Jeremiah's prophecies by their arranger, are thought to shew a very ancient, if not a contemporary belief, that Jeremiah wrote at any rate the last chapter of Kings. And, as this chapter thoroughly harmonises with those preceding, and "belongs altogether to the manner of the author of Kings" (Hävernick, 'Einleitung,' ii. p. 171), it would follow that the writer of the whole can be none other than the great prophet himself. Another argument of very considerable force is drawn from the entire omission of any notice at all of Jeremiah in Kings, which would have been very strange and unnatural in any other historian,[7] considering the important part which Jeremiah played in the transactions of so many reigns, but which is completely intelligible on the hypothesis of his authorship of Kings, since then it is the natural fruit and sign of a becoming modesty and unselfishness.

Upon the whole, it would seem that the arguments in favour of Jeremiah's authorship preponderate. The differences

he had cast them out of his sight" (2 K. xvii. 20), compared with והשלכתי אתכם מעל פני, "and I will cast you out of my sight" (Jer. vii. 15). לא יכרת לך איש מלפני ישב על־כסא ישראל, "there shall not fail thee a man in my sight to sit on the throne of Israel" (1 K. viii. 25), compared with לא יכרת לדוד איש ישב על־כסא בית־ישראל, "David shall never want a man to sit on the throne of the house of Israel" (Jer. xxxiii. 17). אשר כל־שמעיו תצלנה שתי אזניו, "that whosoever heareth of it, both his ears shall tingle" (2 K. xxi. 12), compared with אשר כל־שמעה תצלנה אזניו, "the which whosoever heareth, his ears shall tingle" (Jer. xix. 3). ונצתה חמתי במקום הזה ולא תכבה, "therefore my wrath shall be kindled against this place, and it shall not be quenched" (2 K. xxii. 17), compared with . . וחמתי נתכת אל־המקום הזה ולא תכבה, "and my fury shall be poured out upon this place . . . . and it shall not be quenched" (Jer. vii. 20). To which may be added שובו מדרכיכם הרעים. "Turn ye from your evil ways" (2 K. xvii. 13), compared with שובו נא איש מדרכו הרעה, "Turn ye now every one from his evil way" (Jer. xviii. 11; xxv. 5; xxxv. 15). ויואס יהוה בכל־זרע ישראל, "And the Lord rejected all the seed of Israel" (2 K. xvii. 20), compared with גם־אני אמאס בכל־זרע ישראל, "I will also reject all the seed of Israel" (Jer. xxxi. 37). ונטיתי על־ירושלם את־קו שמרון, "And I will stretch over Jerusalem the line of Samaria" (2 K. xxi. 13), compared with the expression נטה קו, "he hath stretched out a line" (Lam. ii. 8). והיו לבז ולמשסה, "they shall be for a prey and for a spoil" (2 K. xxi. 14), compared with והיו . . . למשסה . . לבז, "they shall be for a spoil . . . and for a prey" (Jer. xxx. 16). דם נקי שפך מנשה, "Manasseh shed innocent blood" (2 K. xxi. 16; xxiv. 4), compared with ועל דם־הנקי לישפוך, "and for to shed innocent blood" (Jer. xxii. 17; comp. vii. 6, and xxii. 3). בל־העם למקטן ועד־גדול, "all the people from the least to the greatest" (2 K. xxiii. 2; xxv. 26; Jer. xlii. 1, 8; xliv. 12; viii. 10). קרא את־דברי באזני כל־העם, "to read words in the ears of all the people" (2 K. xxiii. 2; Jer. xxxvi. 6, 10, 13, &c.) בכל־לב ובכל־נפש, "with all the heart and all the soul" (2 K. xxiii. 3, 25; Jer. xxxii. 41). המקטרים לכל צבא השמים, "they that burnt incense to all the host of heaven" (2 K. xxiii. 5), compared to קטרו . . לכל צבא השמים, "they burnt incense to all the host of heaven" (Jer. xix. 13). התפת אשר בני בני־חנם, "Topheth, which is in the valley of the children of Hinnom" (2 K. xxiii. 10), compared with התפת אשר בניא בן־חנם, "Topheth, which is in the valley of the son of Hinnom" (Jer. vii. 31). הר־המשחית, "the mount of corruption" (2 K. xxiii. 13; Jer. li. 25). לשמה ולקללה, "for a desolation and a curse" (2 K. xxii. 19; Jer. xlii. 18; xliv. 12, 22). ברבלה בארץ חמת, "at Riblah in the land of Hamath" (2 K. xxiii. 33), compared with רבלתה בארץ חמת, "to Riblah in the land of Hamath" (Jer. xxxix. 5). And החרש וחמסגר, "the carpenters and the smiths" (2 K. xxiv. 14; Jer. xxix. 2).

[6] Compare 2 K. xxiii. 34, with Jer. xxii. 12; 2 K. xxiv. 1, with Jer. xxv. 1-9; 2 K. xxiv. 7, with Jer. xlvi. 2-12; ib. 10-16, with Jer. xxiv. 1, and xxix. 1, 2; 2 K. xxv. 1-12, with Jer. xxxix. 1-10; ib. 13-17, with Jer. xxvii. 16-22; and lii. 17-23; ib. 21, with Jer. xxxix. 6; ib. 22, with Jer. xl. 5; ib. 23, 24, with Jer. xl. 7-9; ib. 25, with Jer. xli. 1-3; ib. 26, with Jer. xliii. 4-7.

[7] Jeremiah is mentioned twice by the writer of Chronicles in his brief summary (2 Chr. xxxv. 25, and xxxvi. 12), and frequently by the author of the Apocryphal Esdras (1 Esd. i. 28, 32, 47, 57). It is needless to point out how important a place he occupies in the history of the time as given in Josephus (Ant. Jud. x. 5-9).

between 2 K. xxv. and Jer. lii. are not such as to preclude their having been written by the same author.[8] The concluding section of the narrative may be in each case a supplement by a later hand: or Jeremiah may have lived to B.C. 560, and have added at about the age of ninety a few words to his long-finished history. Finally, Jeremiah may have ended his days at Babylon, as the *Seder Olam* says he did; or the phrase which has been thought to mark the composition of Kings in a country east of Palestine may be capable of another explanation.[9] Still, though Jeremiah's authorship appears, all things considered, to be highly probable, we must admit that it has not been proved, and is therefore to some extent uncertain.

Of the Sources used by the Author of Kings and his Treatment of them.

§ 5. The author of Kings cites as authorities on the subject-matter of his history three works: (1) the 'Book of the Acts of Solomon' (1 K. xi. 41); (2), the 'Book of the Chronicles of the Kings of Israel' (1 K. xiv. 19, &c.); and (3), the 'Book of the Chronicles of the Kings of Judah' (1 K. xiv. 29, &c.) He does not directly state that he has drawn his own account of the kings and kingdoms of Israel and Judah from these sources, but only refers his readers to them in case they desire to know more concerning the acts of the Kings than he has himself recorded. Still it is a reasonable supposition that his own history was, at least in part, derived from the works in question.[1] Excepting for the later period of it, with which he was himself contemporary, he must have had recourse to authorities; and it seems scarcely to admit of a doubt that among these a very prominent place must have been occupied by the works to which he himself makes such frequent reference.

It is not, however, necessary to suppose that he drew wholly from these sources. The author of Chronicles, who appears to have written rather more than a century later,[2] was able to quote, besides the 'Book of the Chronicles of the Kings of Israel and Judah,' a number of lesser works, which must have been extant in the time of his predecessor. These works are such as the following: 'The Chronicles of King David' (1 Chr. xxvii. 24), 'The Acts of Samuel the Seer,' 'The Acts of Nathan the Prophet,' 'The Acts of Gad the Seer' (1 Chr. xxix. 29), 'The Prophecy of Ahijah the Shilonite,' 'The Visions of Iddo the Seer against Jeroboam the Son of Nebat' (2 Chr. ix. 29), 'The Acts of Shemaiah the Prophet,' 'Iddo the Seer on Genealogies" (2 Chr. xii. 15), 'The Commentary of the Prophet Iddo' (2 Chr. xiii. 22), and the like. It would be unreasonable to suppose that these important works, certainly extant in his time, were either wholly unknown to, or neglected by, the writer of Kings. We may most properly regard him as having consulted nearly the same sources with the author of Chronicles, and as having drawn from them whatever he regarded as harmonising with the purposes of his history.

[8] The differences, though numerous, are for the most part unimportant, and such as would arise either from two contemporary modes of speech, or of spelling, or from the carelessness of transcribers. Keil, as already noticed, finds *three* differences only on which he can insist as indications of distinct authorship. (See above, note 2). And of these one only—מִשְׁפַּט, whereas Jeremiah in his Prophecy always uses the plural, מִשְׁפָּטִים (Jer. i. 16; iv. 12; xxxix. 5)—constitutes a real difficulty.

[9] The phrase עֵבֶר הַנָּהָר—literally "beyond the river"—which is used of Palestine by Ezra (iv. 16; vi. 6; vii. 21, 25; viii. 36) and Nehemiah (ii. 7), no less than by the author of Kings, had apparently come to have a definite geographical sense under the Chaldean and Persian empires. It designated the region *west* of the Euphrates, and was employed by all subjects of the Empire, wherever they happened to live, definitely in that sense. So a Gaul, writing at Narbo or Lugdunum under the early Roman Empire, must have spoken of his own country as "Gallia Transalpina."

[1] This is admitted on all hands. (See De Wette, 'Einleitung in d. Alt. Test.,' § 184; Ewald, 'Geschichte d. Volkes Israel,' § 211; Hävernick, 'Einleitung in d. Alt. Test.,' § 150; Keil, 'Comment on Kings,' § 3, pp. 13-20; Movers, 'Kritische Untersuchungen über d. bibl. Chronik,' p. 185; Welte in Herbst's 'Einleitung,' vol. ii. p. 155; Bishop A. Hervey in Smith's 'Biblical Dictionary,' ad voc. KINGS, &c.). The only dispute among these critics is as to the exact character of the books quoted.

[2] See the 'Introduction' to Chronicles, § 3.

Further, there is some reason to believe that the writer had access to a work of a different character from any of those quoted by the author of Chronicles, namely, a collection of the miracles of Elisha, made probably in one of the schools of the prophets. Elisha's miracles occupy about six chapters (2 K. ii. 19, to viii. 6, and xiii. 14-21); many of them are of a wholly private character;[3] in the account of some we observe peculiarities of language which have the air of provincialisms;[4] they are not given in chronological sequence; no doubt some of them had found a place in the previous histories of the kingdom of Israel, but the majority are scarcely of a nature to have readily obtained mention in public national documents; their natural place would rather have been in some private biography, some collection of the sayings and doings of a favourite master, made shortly after his decease by his friends. If this conjecture be allowed, it would seem that the sources of Kings were threefold, consisting, first, of certain general historical documents called the 'Books of the Chronicles of the Kings;' secondly, of some special treatises on the history of particular short periods; and, thirdly, of a single work of a very peculiar character, the private biography of a remarkable man.

With respect to the character and inter-connection of the two former classes of works, on which our author seems principally to have relied, it may be observed, that the 'Books of the Chronicles of the Kings' were probably of the nature of public Archives—works similar to those which were in use among the Persian monarchs[5]—State-annals, that is, containing an account of the chief public events in the reign of each king, drawn up by an authorised person, either while the king was still alive, or at any rate soon after his decease. With the Israelites the authorised person was probably in almost every case a prophet. The prophets regarded the composition of the theocratic history as one of their principal duties, as we see by the examples of Isaiah (2 Chr. xxvi. 22; Is. xxxvi.-xxxviii.), Jeremiah (xxxix.-xliii. 7; lii.), and Daniel (i.-vi.). It is probable that at the close of every reign, if not even in its course, an addition was made to the 'Book of the Chronicles of the Kings' by the prophet who held the highest position at the period. The 'Book of the Acts of Solomon' was perhaps begun by Nathan, and was concluded either by Ahijah the Shilonite or by Iddo the seer (2 Chr. ix. 29). The 'Book of the Chronicles of the Kings of Judah' was probably the work of Shemaiah (2 Chr. xii. 15), Iddo (ib. xiii. 22), Jehu the son of Hanani (ib. xx. 34), Isaiah (ib. xxvi. 22), Jeremiah, and others of the prophetical order, each of whom wrote the history of the king or kings with whom he was himself contemporary. Similarly with the 'Book of the Chronicles of the Kings of Israel'—though we cannot name many of its writers—we may fairly presume that it was penned by the Israelitish prophets, such persons as Ahijah, Micaiah the son of Imlah (1 K. xxii. 8), Elisha, and Jonah (2 K. xiv. 25), composing portions.

But the prophets, in addition to these formal official writings, composed also historical works which, it is probable, were on a somewhat larger scale, and especially more full in the account which they gave of religious matters. One example of the difference between the prophetical monographs (if we may so call them) on particular reigns and the drier abstract which was composed for the 'Book of the Chronicles,' remains to us in the historical chapters of Isaiah (ch. xxxvi.-xxxix.), compared with the parallel chapters of the Second Book of Kings (ch. xviii.-xx.). Here the fuller account in Is. xxxviii. (see especially verses 9-20) is especially to be noted. Another example may be seen by comparing Jeremiah xxxix.-xliv. with 2 K. xxv. 1-26. Other traces of the difference

3 As the healing of the waters of Jericho (2 K. ii. 19-22), the multiplying of the widow's oil (ib. iv. 1-7), the raising of the Shunammite's child (ib. 8-37), the healing of the pottage (ib. 38-41), the feeding of one hundred people (ib. 42-44), and the recovery of the ax-head (ib. vi. 1-7).

4 Especially in 2 K. iv. 1-37, and viii. 1-2.

5 See Esther, ii. 23; vi. 1; x. 2. Compare the statement of Ctesias with respect to the Persian archives. (*βασιλικαὶ διφθεραὶ, ἐν αἷς οἱ Πέρσαι τὰς παλαιὰς πράξεις κατά τινα νόμον εἶχον συντεταγμένας*, ap. Diod. Sic. ii. 32.)

are perhaps to be recognised by comparing generally the history as given in Chronicles with the corresponding history in Kings. The author of Chronicles seems to have followed generally the separate works of the various prophetical writers:[6] the author of Kings, though he may have sometimes drawn from these, appears to have compiled his history mainly from the official documents.[7] Now nothing is more noticeable in Chronicles than the greater fulness of the *religious* history of Judah—the importation into the narrative of long discourses, prophetical warnings, and detailed accounts of religious ceremonies.[8] These additions, we may fairly assume, came chiefly from the several prophetical works, and mark a contrast between their character and the ordinary character of the State-annals.

Occasionally, however, there was no such contrast. A prophet sometimes wrote his monograph of a reign in such a style that it was exactly suited to form a portion of the 'Book of the Chronicles;' and under these circumstances it was transferred bodily to that work.[9] This was certainly the case with the history of the reign of Jehoshaphat, which was composed by Jehu the son of Hanani[9] (2 Chr. xx. 34); and it may have occurred in other instances.

With respect to the use made by the writer of Kings of the materials at his disposal, it must be observed, in the first place, that, *mainly*, he exercised the office of a compiler. He did not recast the entire history, and express it, as a modern historian would do, in his own words, but was content to employ himself in selecting, arranging, sometimes slightly modernising, inserting the necessary connecting links, and so weaving into a whole, the various narratives of earlier writers whereof he made use. This is evident, both from the retention of obsolete or provincial forms in particular narratives,[10] and from the occurrence of a number of statements which were inappropriate at the time when the compiler wrote.[11] It is further rendered apparent by the close verbal agreement between 2 Kings xviii. 15 to xx. 19, and Isaiah xxxvi.-xxxix., which can only have arisen from the writer's extracting without alteration Isaiah's account of the reign of Hezekiah as it occurred in the State-annals. Another indication of the same is furnished by the verbal agreement between great part of Chronicles and Kings, which is often best accounted for by supposing that the two writers made *verbatim* extracts from the same authority.

On the other hand, the writer of Kings must sometimes have departed from the wording of his authors, and have substituted expressions purely his own. The phrase "across the river" (1 K. iv. 24) would not have been used to designate the tract west of the Euphrates by a Jew writing in Palestine in the reign of Solomon or Rehoboam. A contemporary of Jeroboam would not have spoken of "the cities of *Samaria*"[12] (ib. xiii. 32). The annals of Joash, son of Jehoahaz, did not, we may be sure, contain a statement that "God cast not Israel from his presence *as yet*" (2 K. xiii. 23).[13]

Further, there are places where we seem to see the author's hand no longer engaged in transcribing from the works of others, but employed in original com-

[6] See the 'Introduction to Chronicles,' § 5; and compare 1 Chr. xxix. 29; 2 Chr. ix. 29; xii. 15; xiii. 22; xvi. 11; xx. 34; xxiv. 27; xxv. 26; xxvi. 22; xxvii. 7; xxviii. 26; xxxii. 32; xxxiii. 19; xxxv. 27; xxxvi. 8.

[7] See above, p. 472.

[8] See particularly 1 Chr. xxii. 1-19; xxviii. 1-21; xxix. 1-22; 2 Chr. ii. 3-16; xii. 5-8; xiii. 4-18; xiv. 9-12; xv. 1-15; xvi. 7-10; xvii. 3-11; xix. 1-11; xx. 1-30 and 37; xxi. 12-15; xxiv. 17-22; xxv. 5-10, 14-16; xxvi. 16-20; xxviii. 6-15; xxix. 3-36; xxx. 1-27; xxxi. 1-21; xxxiii. 11-19; xxxv. 2-16.

[9] See note on 2 Chr. xx. 34.

[10] See particularly the retention of אתי for את, of the suffix כי for ך, and of the suffix יכי for יך in 2 K. iv. 2, 3, 7, 16, 23; and viii. 1, which have been already more than once noticed.

[11] Of this kind are the following:—1. The statement in 1 K. viii. 8, that the staves of the ark continued where they were placed by Solomon. 2. The statement that the bondage of the Amorites, Hivites, &c., continued (1 K. ix. 21). 3. The assertion that Israel was still in rebellion against the house of David (ib. xii. 19). 4. The declaration that Selah (Petra) kept the name of Joktheel, which Amaziah gave it (2 K. xiv. 7). 5. The assignment of a preference over all other kings of Judah, previous and subsequent, both to Hezekiah (2 K. xviii. 5), and to Josiah (ib. xxiii. 25).

[12] See note on 1 K. xiii. 32.

[13] The whole of this verse is probably from the pen of the compiler of Kings.

position. Besides the *formulæ* at the beginning and end of reigns, which seem to have come from him, we trace his hand in the entire long passage (2 K. xvii. 7-41) which has furnished so many of the resemblances to the style of Jeremiah, in the comments on the wickedness of Manasseh (2 K. xxi. 7-16; xxiii. 26, 27) and its consequences (ib. xxiv. 3, 4), and in the whole history of the later reigns (ib. xxiv. 6-20; xxv. 1-30). It is on these parts of the work that the argument in favour of Jeremiah's authorship especially rests.

Present condition of the Work.

§ 6. The general condition of the Hebrew text of Kings is decidedly good. A philological necessity for emendation very rarely exists; and the conjectures of those critics, who (like Houbigant) have assumed the right of freely altering whatever appeared to them harsh, or in any way faulty, are seldom of much real importance. A certain number of short omissions seem indeed to have occurred [1] through the carelessness of transcribers; and occasionally a word has been changed by the accidental dropping of a letter, or by the substitution for the proper character of one nearly resembling it.[2] Errors of this kind will be noted as they occur, either in the foot-notes or in additional notes at the end of chapters. It is but seldom that they much affect the sense.[3]

But while, philologically speaking, the general condition of the text is so good, the historian has to lament an unsoundness of a peculiar kind, which, though affecting in no degree the religious character of the books, detracts somewhat from their value considered as documents wherein is contained an important portion of the world's civil history. The numbers, as they have come down to us in Kings, are untrustworthy, being in part self-contradictory, in part opposed to other scriptural notices,[4] in part improbable, if not even impossible.[5] The defect in question would seem to arise from two causes, one common to the work with the rest of the Hebrew Scriptures, the other peculiar to it. The common cause is corruption, to which numbers are always especially liable, partly from the fact that error in them is rarely checked by the context, partly from the circumstance that some system of abbreviated numerical notation[6] has

[1] See especially 1 K. xii. 30; 2 K. v. 26; vi. 33; xxv. 3, 4.

[2] See additional notes to 1 K. vii. viii. x. xi. xxii. and to 2 K. iv. vii. xi. xvi.

[3] Almost the only passages where the question of the true reading is of much importance are 1 K. xi. 25, and 2 K. xvi. 6, in both which cases it is suspected that אדם, "Edom," should be read for ארם, "Syria."

[4] The date in 1 K. vi. 1, contradicts the Chronology of Judges and Samuel, as well as a statement of St. Paul in the Acts (xiii. 20). The age of Rehoboam, as stated in 1 K. xiv. 21, is at variance with the narrative in ch. xii., which implies that, when he ascended the throne, he was a youth. The statement in 1 K. xvi. 23, that Omri began his reign of twelve years in the thirty-first year of Asa, admits perhaps of explanation (see note ad loc.); but in form it contradicts the assertion of verse 29, that the twelve years of Omri ended in the thirty-eighth of Asa. The accession of Jehoram in Israel, which is at one time placed (2 K. i. 17) in the second year of Jehoram King of Judah, is at another (2 K. iii. 1) assigned to the eighteenth year of Jehoshaphat, which was at least eight years earlier. The accession of Joash the son of Jehoahaz in Israel, in the thirty-seventh year of his namesake of Judah (2 K. xiii. 10), is incompatible with his father's accession in the same king's twenty-third year, *seventeen* years previously (ib. verse 1). Uzziah's accession in Jeroboam the Second's twenty-seventh year (2 K. xv. 1) is irreconcilable with the statements that Jeroboam began to reign in the fifteenth of Amaziah (ib. xiv. 23), Uzziah's predecessor, and that Amaziah reigned no more than twenty-nine years (ib. verse 2). Zechariah's accession in the thirty-eighth of Uzziah (2 K. xv. 8) requires his father, Jeroboam, to have reigned fifty-two or fifty-three years instead of forty-one (ib. xiv. 23). Hosea's accession in the twelfth of Ahaz (ib. xvii. 1) contradicts the previous statement that he slew Pekah, *and reigned in his stead*, in the twentieth year of Jotham (ib. xv. 30), a statement that also contradicts another which follows it closely (verse 33), that Jotham reigned only sixteen years.

[5] Among highly improbable statements are those concerning the ages of many kings at their accession, which imply that they were born surprisingly early in their fathers' lifetime. Thus Josiah (according to the present numbers) must have been born to Amon when the latter was sixteen, Jehoiakim to Josiah when Josiah was fourteen, and Hezekiah to Ahaz when Ahaz was only *eleven!* This last is barely possible. See note to 2 K. xviii. 2.

[6] The fact that the numbers of the Hebrew text are now expressed without abbreviation,

been almost always adopted by professional scribes, and that the symbols employed by them have been generally liable to be mistaken one for another. But, besides this common cause of error, there seems to have been in the present instance an increase of the evil in consequence of insertions into the text of chronological notes originally made in the margin by a commentator. The first date which occurs (1 K. vi. 1) seems to be a gloss of this character,[7] and it may be suspected that to a similar origin is due the whole series of synchronisms between the dynasties of Israel and Judah. It is probable that the original work gave simply the years assigned to each king in the 'Books of the Chronicles,' without entering upon the further question, in what regnal year of the contemporary monarch in the sister kingdom each prince ascended the throne. The chief difficulties of the chronology, and almost all the actual contradictions, disappear if we subtract from the work these portions, which are generally parenthetic, and which in some cases interrupt the run of the narrative in a way that is awkward and scarcely grammatical.[8]

Excepting in this respect, the Books of Kings have come down to us, as to all essentials, in a thoroughly sound condition. There is no ground for suspecting the interpolation of any narrative,[9] no reason to believe that any portion of the original history has fallen out. The only place where the Septuagint version differs importantly from the Hebrew text is in 1 Kings, xii., where a long passage concerning Jeroboam, the son of Nebat, not now found in the Hebrew, occurs between verses 24 and 25. But this passage is clearly no part of the original narrative. It is a story after the fashion of the apocryphal Esdras, worked up out of the Scripture facts, with additions, which the Alexandrian writer may have taken from some Jewish authority whereto he had access, but which certainly did not come from the writer of Kings. It is violently intruded into the text, which it partly repeats and partly contradicts. Whatever value may attach to such of its facts as rest upon its sole authority, there is no reason to believe that any of them, except possibly a single one—the age, namely, of Rehoboam at his accession[10]—belongs to the real narrative of our historian.

Characteristics of the Work.

§ 7. The primary character of the work is undoubtedly historical. It is the main object of the writer to give an account of the kings of Israel and Judah from Solomon's accession to the captivity of Zedekiah. Any other object which he may have had in view is subsidiary and secondary to this. His work is essentially a history, and has its proper place among the purely historical Books, Samuel, Chronicles, Ezra, &c.

The history is, however, written—not, like most history, from a civil, but

both in versions and in MSS., is no proof that they were always so expressed. Abbreviated forms of numerical notation are exceedingly ancient, and appear to have prevailed in all the great Oriental monarchies, as notably in Egypt (Rawlinson's 'Herodotus,' vol. ii. p. 51) and Babylonia ('Ancient Monarchies,' vol. i. pp. 129-131). The Hebrews certainly employed letters for numbers, in the same way as they do at present, as early as the time of the Maccabees; and it is probable that they employed either this or some other method of abbreviation from a much earlier date, perhaps even from the time of the Exodus. The full expression of the numbers in the sacred text belongs probably to the Talmudical period of superstitious regard for the mere letter of Scripture—the time when the characters were counted, when central letters were determined, and the practice commenced of writing them large. Previously to this, either letters or symbols (like the Arabic) were probably used in the copies; and the same sort of corruption took place which has occurred in all old works where numbers have been thus written.

[7] See note ad loc.

[8] As for instance in 1 K. xvi. 22, 23:—"So Tibni died, and Omri reigned. [In the thirty and first year of Asa king of Judah] Omri reigned over Israel twelve years." Here the removal of the words in brackets would evidently improve the sense.

[9] The only narratives which have been regarded as later additions by any critics are 2 K. iv. 1-37, and viii. 1-6, where the unusual forms אותי for את, כי for ך, and יכי for יך occur. But these peculiarities need not imply more than the derivation of the narratives where they are found from a special source.

[10] The age of Rehoboam at his accession, according to this passage of the LXX., was sixteen years. This is, at any rate, a more probable number than the forty-one years of the present Hebrew text (see note on 1 K. xii. 8). It *may* have been the original number of the Hebrew text.

from a religious point of view. The Jews are regarded, not as an ordinary nation, but as God's people. The historian does not aim at exhibiting the mere political progress of the kingdoms about which he writes, but intends to describe to us God's treatment of the race with which He had entered into covenant. Where he records the events of the civil history, he does not record them for their own sake, but simply as illustrative of the nation's moral condition, or of God's dealings with it. His plan is to trace out the fulfilment of the combined warning and promise which had been given to David (2 S. vii. 12-16): "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . and I will establish thy kingdom. He shall build an house for me, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." The glorious fulfilment of the earlier portion of these words in the splendid rule of Solomon, and the subsequent fulfilment of the threat of chastisement, first in the separation of the kingdoms, then in the captivity of Israel, and finally in the captivity of Judah, form the staple of the narrative, which glances in conclusion at the final gracious declaration, that in no case should mercy altogether depart from the house of David, as it had from that of Saul, but that David's throne and kingdom should be once more established, and should (in some sense) continue for ever.[1]

It follows from this religious aim of the entire history, that events, which an ordinary historian would have considered of great importance, may be (and are) omitted by our author from the narrative; or if not omitted, then touched slightly and hastily, if they do not appear to him to have affected seriously the religious progress of the nation—to have advanced or retarded the final national apostacy. Thus he takes no notice at all of the expedition of Zerah the Ethiopian;[2] of Jehoshaphat's war with Moab, Ammon, and Edom;[3] of Uzziah's successes against the Philistines;[4] or of Manasseh's capture by the Assyrians.[5] He treats with the utmost brevity the conquest of Jerusalem by Shishak[6] (1 K. xiv. 25, 26), the war between Abijam and Jeroboam[7] (ib. xv. 7), that of Amaziah with Edom[8] (2 K. xiv. 7), and that of Josiah with Pharaoh-Nechoh[9] (ib. xxiii. 29). As a general rule, the military history of the two kingdoms, which was no doubt carefully recorded in the 'Books of the Chronicles,' is omitted by the writer of Kings, who is content for the most part to refer his readers to the State-annals for the events which would have made the greatest figure in an ordinary secular history.

On the other hand, the special aim of the writer induces him to assign a prominent place and to give a full treatment to events which a secular historian would have touched lightly or passed over in silence. The supposed "pragmatic" character, and "prophetico-didactic tendency" of the author of Kings,[10] is really nothing but an honest desire to set forth fully the history which he has undertaken to write—to trace the various steps in the moral probation of the people, and to exhibit their conduct under such probation in its true light. No doubt it is true that "the activity of the prophets in the state, and the narrative of their miracles, are leading topics" in the Books of Kings;[11] but it is not true that they are at any time the "ultimate object" which the writer has

[1] See note on 2 K. xxv. 30.
[2] See 2 Chr. xiv. 9-15; xvi. 8.
[3] Related in 2 Chr. xx. 1-25.
[4] Ibid. xxvi. 6-8. [5] Ibid. xxxiii. 11-13.
[6] Compare with 1 K. xiv. 25, 26, the much fuller narrative of 2 Chr. xii. 1-9.
[7] See 2 Chr. xiii. 2-20.
[8] Ibid., xxv. 11-14.
[9] Ibid., xxxv. 20-24.
[10] See De Wette, 'Einleitung in das alte Testament,' § 183; Kern in Bengel's 'N. Archiv,' ii. 2, p. 469; Hävernick, 'Einleitung in d. A. T.,' ii. 1, p. 146; &c.
[11] Gesenius, 'Comment. z. Jesaia,' i. p. 934.

in view.[12] It has been well said, that "our author makes the activity of the prophets a chief point in his history, not in consequence of a prophetico-didactic tendency, but because he wrote the history of the theocracy in times in which the activity of the prophets exercised an important influence upon it."[13] The teaching of the prophets, and their miracles, were leading points in the religious history of the time; it was owing to them especially that the apostacy of the people was without excuse;[14] the historian who has to show that, despite the promises made to David, Jerusalem was destroyed, and the whole twelve tribes carried into captivity, must exhibit fully the grounds for this severity, and must consequently dwell on circumstances which so intensely aggravated the guilt of the people.

The character of the history that he has to relate, its general tendency and ultimate issue, which the compiler well knows, naturally throw over his whole narrative an air of gloom. Even in the midst of Solomon's prosperity and magnificence,[15] the author sees and notes the fatal taint of evil, the inclination towards idolatry which is to gather strength and increase, and finally to bring about the complete rejection of both Israel and Judah. The sun of Solomon sets amid clouds; and henceforth the narrative is marked by a pervading spirit of deep melancholy, which is not wholly cast off even when the most pious monarchs are its subject, and the most glorious deliverances have to be spoken about.[16] The tone of the work thus harmonises with that of Jeremiah's undoubted writings, and furnishes an additional argument in favour of that prophet's authorship.

The style of Kings is, for the most part, level and uniform—a simple narrative style, without pretension, and without difficulty. Occasionally, however, a more lofty tone is breathed, the style rising with the subject-matter, and becoming in places almost poetical.[17] The most striking chapters are the eighth, eighteenth, and nineteenth of the first Book; the fifth, ninth, eighteenth, nineteenth, and twentieth of the second.

Authenticity of the History.

§ 8. The general authenticity of the narrative contained in our Books is admitted by the bulk even of sceptical writers. De Wette, Ewald, even Mr. Francis Newman, allow the historical character of the several kings, the reality of most of the events ascribed to their reigns, and the truthfulness of the representations made of the political condition of neighbouring countries. Little is denied or questioned but the miraculous portions of the story, which Rationalism is bound to reject by the very law of its existence. As the miracles cluster chiefly about the persons of Elijah and Elisha, the rationalistic writers labour mainly to throw discredit upon the account which is given of these two personages. While admitting that the narrative generally is derived from authentic contemporary documents—either State-annals or the writings of contemporary prophets—they maintain that the histories of Elijah and Elisha come from an entirely different source, being (they hold) collections of traditions respecting those persons made many years after their deaths, either by the writer of Kings or by some other person, from the mouths of the common people.[1] Hence, according to them, their "legendary" or "mythical"—*i. e.* their miraculous—character.

Now, the reply to this would seem to be, in the first place, that there are no

[12] De Wette, l. s. c.

[13] Keil's 'Commentary on Kings,' Introduction, p. 3, E. T.

[14] See 2 K. xvii. 13, 14; xxi. 10-15; Jer. vii. 25-28; xxv. 4; xxix. 19, &c.

[15] See 1 K. xi. 1-13. The author of Chronicles omits all mention of Solomon's sins.

[16] The history of Hezekiah terminates with the gloomy prophecy that the royal treasures and the royal stock shall be carried to Babylon (2 K. xx. 16-18). That of Josiah contains the intimation that the evil day will come in the time of that monarch's sons (ib. xxii. 16-20).

[17] See particularly 1 K. xix. 11, 12, and 2 K. xix. 21-31.

[1] De Wette, 'Einleitung,' p. 185. Compare Eichhorn, 'Allgemeine Bibliothek d. biblisch. Litteratur,' iv. 2, p. 193; Bauer, 'Hebraische Mythologie,' ii. p. 131; Winer, 'Realwörterbuch,' ad vocc. Elias and Elisa; Bertholdt, 'Historisch-kritische Einleitung,' p. 995, &c.

critical grounds for separating off the account of Elijah, or more than a small portion of the account of Elisha,[2] from the rest of the composition. Secondly, the history of Elijah especially is so intertwined with that of the kingdom of Israel, and is altogether of so public a nature, that the 'Chronicles of the Kings of Israel' would almost necessarily have contained an account of it;[3] and an important part of the history of Elisha is of a similar character.[4] Thirdly, if the 'Chronicles of the Kings' be not the sole source from which our author drew his account of these great prophets—and it has been already intimated that the history of Elisha seems to have come in part from another source[5]—yet it is quite gratuitous to imagine that the account was not a contemporary one, or that it was left for a writer living long subsequently to collect into a volume the doings of these remarkable personages. The probability is quite the other way. As the prophets themselves were the historians of the time, and as they are not likely to have undervalued the importance of their office, it would be only natural that, at the close of a great prophet's career, the chief circumstances of his ministry should be put on record, either by his special successor, if he had one, or by a favourite disciple. Elisha would naturally collect the miracles and other remarkable deeds of Elijah;[6] and his own would be collected after his decease by some one of the "sons of the prophets."[7] Add to this that the miracles, as related, have all the air of descriptions derived from eye-witnesses, being full of such minute circumstantial detail[8] as tradition cannot possibly preserve. The whole result would seem to be that (unless we reject miracles altogether as unworthy of belief on account of an *à priori* impossibility) the account of the two great Israelite prophets in Kings must be regarded as entitled to acceptance equally with the rest of the narrative.

With respect to the general authenticity of the secular history contained in Kings, though the modern sceptical school does not greatly care to call it in question, it is still perhaps not altogether superfluous to remark, that both internal consistency and probability, and also external testimony, strongly support it. The empire of Solomon is of a kind with which early oriental history makes us familiar; it occurs exactly at a period when there was room for its creation owing to the simultaneous weakness of Egypt and Assyria; its rapid spread, and still more rapid contraction, are in harmony with our other records of Eastern dominion; its art and civilization resemble those known to have prevailed about the same time in neighbouring countries.[9] The contact of Judæa with Egypt during the period covered by our Books agrees with the Egyptian annals, and in points receives remarkable confirmation and illustration from them.[10] The contact with Assyria and Babylonia is similarly confirmed, and in some respects most strikingly illustrated by the cuneiform inscriptions.[11] Berosus, Manetho, Menander, Dius—the heathen historians of Babylon, Egypt, and Tyre—join with the monuments in the support which they furnish to our author's truthfulness and accuracy, as the comment appended to the text will prove abundantly. Nothing like a discrepancy of importance occurs between the narrative of our Books and the his-

[2] The narratives in 2 K. iv. 1-37, and viii. 1-6, form the exceptions to the general rule.

[3] Elijah's position under Ahab and Ahaziah was of at least as much public interest as that of Isaiah under Hezekiah. If the 'Book of the Kings' of Judah contained the account of Isaiah, which we find in 2 K. xix. 2-34, xx. 11-19, we may presume that the book of the Kings of Israel bestowed at least as much notice on the great prophet of the northern kingdom.

[4] See 2 K. iii. 11-27; v. 1-19; vi. 8-33; vii. 1-20; ix. 1-10.

[5] See above, p. 473.

[6] It may be conjectured that the whole account of the reigns of Ahab and Ahaziah (1 K. xvii.-xxii.; 2 K. i.) is from the pen of Elisha. No one who was not on terms of the closest intimacy with Elijah could have written 1 K. xix.

[7] See 2 K. ii. 3, 5, 15; iv. 38; vi. 1.

[8] See especially 1 K. xvii. 10-12, 19-21; 2 K. iv. 8-37, 42; vi. 5.

[9] See the 'Bampton Lectures' for 1859. Lecture III., pp. 103-107.

[10] Ibid., pp. 102, 103, 125-127, 146-150; and compare notes on 1 K. xiv. 25, 26; 2 K. xvii. 4; xix. 9; xxiii. 29.

[11] Ibid., pp. 129-131, 134-145, 150-152.

torical accounts of the times which have descended to us from profane authors.[12]

Even in the chronology, which has been admitted to be in an unsatisfactory condition,[13] and to present appearances of both corruption and interpolation, the inaccuracies are minute and (so to speak) trivial—the broader features of the scheme being both internally probable, and externally confirmed by the chronologies of other countries. The existing numbers of the Hebrew text give for the interval between the accession of Solomon and the captivity of Zedekiah the space of 433½ years,[14] which is divided among twenty-one monarchs, who belong to eighteen (or, excluding Jehoiachin, to seventeen) generations. This allows for each generation the very probable term of 25½ years. During the portion of the history where the chronology is double, and where the chief internal difficulties occur, the divergence of the two schemes is but slight, amounting to no more than about twenty years in 240 or 250.[15] The date for Solomon's death obtainable from the line of Jewish kings would be B.C. 980, and that for the invasion of Shishak, which was five years later (1 K. xiv. 25), B.C. 975. Now Shishak's accession, calculated from purely Egyptian data, is found to have been B.C. 980 or 983.[16] So's alliance with Hoshea belongs, by the numbers in Kings, to about B.C. 725 or 724. Egyptian chronology would place his accession about B.C. 719, or a little earlier.[17] The capture of Samaria falls into B.C. 721 by the Hebrew numbers, and is fixed to the very same year by the Assyrian records compared with the Canon of Ptolemy. The Assyrian annals agree with the Hebrew in exhibiting Hazael and Jehu, Tiglath-Pileser and Ahaz, Sennacherib and Hezekiah, Esarhaddon and Manasseh, as contemporaries. The chronological difficulties, where such exist, are difficulties within a very narrow compass, and in no case involve a difference of half a century between the present Hebrew text and profane records. The Assyrian date of Hazael and Benhadad is about forty years later than the date derivable from the years of the kings of Judah, and about twenty years later than that resulting from the years of the kings of Israel. Menahem's reign comes down about ten years lower in Assyrian history than in our Books.[18] Sennacherib's first expedition against Hezekiah falls about thirteen years after the time at which the present Hebrew numbers place it.[19] These discrepancies do not at all exceed those with which every reader of profane historians is familiar, and which, in fact, pervade the whole of ancient chronology. They are partly to be accounted for by diversities in the mode of reckoning;[20] while occasionally no doubt they result from a corrupt reading, or from an unauthorised interpolation. Defects of this kind are really of very little importance, except to a professed chronologist; and no candid critic can regard them as affecting the authenticity of a historical narrative.

[12] The only important point of the history which involves a certain amount of difficulty not merely chronological, is the expedition of "Pul, King of Assyria," against Menahem. No monarch of this name appears in the Assyrian lists, which profess to give the complete series of kings. See note on 2 K. xv. 19.

[13] Supra, § 6.

[14] This number is obtained by adding together the years of the kings of Judah. As there is reason to suppose that parts of years are throughout counted as full years, we may conclude that the number obtained by mere addition is somewhat in excess. Clinton makes the actual time 429 years. ('Fasti Hellenici,' vol. i., Appendix, p. 329.)

[15] The sum of the years of the kings of Israel, from the accession of Jeroboam to the capture of Samaria, is 242 years; that of the years of the kings of Judah for the same time is 261 years.

[16] Stuart Poole in Smith's 'Biblical Dictionary,' vol. iii. p. 1288, ad voc. SHISHAK.

[17] Ibid., p. 1377, ad voc. So. (Compare note on 2 K. xvii. 4).

[18] Tiglath-Pileser states that he took tribute from Menahem about his fourth year, which was B.C. 741. The numbers of the Israelite kings make Menahem's reign end thirty years before the capture of Samaria, or B.C. 751. It would bring the Jewish chronology into exact accordance with the Assyrian here, if we were to allow Pekah ten years only, instead of twenty.

[19] See note on 2 K. xviii. 13.

[20] In some systems, fractions of years are reckoned as years; in others, they are omitted altogether. In some, years are longer; in others, shorter than the true astronomical year. The differences which result from these causes mount up to something considerable in the course of centuries.

THE FIRST BOOK OF THE

KINGS,

COMMONLY CALLED THE THIRD BOOK OF THE KINGS.

CHAPTER I.

1 *Abishag cherisheth David in his extreme age.* 5 *Adonijah, David's darling, usurpeth the kingdom.* 11 *By the counsel of Nathan,* 15 *Bath-sheba moveth the king,* 22 *and Nathan secondeth her.* 28 *David reneweth his oath to Bath-sheba.* 32 *Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph.* 41 *Jonathan bringing these news, Adonijah's guests fly.* 50 *Adonijah, flying to the horns of the altar, upon his good behaviour is dismissed by Solomon.*

NOW king David was old *and* †stricken in years; and they covered him with clothes, but he gat no heat.

† Heb. *entered into days.*

2 Wherefore his servants said unto him, †Let there be sought for my lord the king †a young virgin: and let her stand before the king, and let her †cherish him, and let her lie in thy bosom, that my lord the king may get heat.

† Heb. *Let them seek.*
† Heb. *a damsel, a virgin.*
† Heb. *be a cherisher unto him.*

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I

CHAP. I. 1. *Now.*] The prefix translated "now" is the simple conjunction "and." It is used by the sacred writers to open a narrative even where no connexion is implied with any earlier writing; as in Esther i. 1, Ezek. i. 1, Jonah i. 1, &c. But it has here, probably, the same sort of connecting force which it has at the opening of Joshua, Judges, 1 Samuel, &c., and implies that the historian regards his work as a *continuation* of a preceding history.

king David.] The expression "*King* David," instead of the simpler "David," is characteristic of the writer of Kings. (See the Introduction, § 1, note 8.) The phrase is comparatively rare in Chronicles and Samuel.

stricken in years.] David was perhaps now in his 71st year. He was thirty years old when he was made king in Hebron (2 Sam. v. 4); he reigned in Hebron seven years and six months (2 S. ii. 11; 1 Chr. iii. 4); and he reigned thirty-three years at Jerusalem (2 S. v. 5). The expression "old and stricken in years," which has hitherto been used only of persons above eighty (Gen. xviii. 11; xxiv. 1; Josh. xiii. 1; xxiii. 1), may seem over strong for such an age; but the Jews at this time were not long-lived. No Jewish monarch after David, excepting Solomon and Manasseh, exceeded sixty years.

clothes.] Not "garments," but "bed-clothes." The king was evidently bed-ridden. See verse 47.

2. *A young virgin.*] Josephus says that this was the advice of the physicians ('Ant. Jud.' vii. 11). As the Jewish law allowed polygamy, David's conduct in following the physicians' advice was blameless.

3. *They sought.*] Compare the "search" made after a suitable bride for the Persian king when he had put away Vashti (Esth. ii 2).

a Shunammite.] Shunam was a small place in the territory of Issachar, near Jezreel (Josh. xix. 18) and Mount Gilboa (1 S. xxviii. 4). It is probably the modern *Solam*, on the south-west flank of Little Hermon (*Jebel Duhy*).

5. *Then Adonijah.*] It has been well observed that the narrative concerning Abishag is introduced, not for its own sake, but rather in connexion with Adonijah, and particularly as necessary for a proper understanding of his later history. (See ii. 13-25.) It may be added that the narrative has a force where it stands, for it heightens considerably the picture drawn of the poor king's weak and helpless condition, of which Adonijah was not ashamed to take advantage for his own aggrandisement.

† Heb *reign.*

† Heb. *from his days.*

will †be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him †at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.

7 And †he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they †following Adonijah helped *him.*

† Heb. *his words were with Joab.*

† Heb. *helped after Adonijah*

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *be-*

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the son of Haggith.] See 2 S. iii. 4; 1 Chr. iii. 2. Adonijah was born while David reigned at Hebron, and was therefore now between thirty-three and forty years of age. He was David's fourth son, but had probably become the eldest by the death of his three elder brothers. (For Amnon's death see 2 S. xiii. 29; for Absalom's, 2 S. xviii. 14; Chileab's rests only on probability, because nothing is heard of him after his infancy.) Though it is not so stated, there can be little doubt that he claimed the crown by right of primogeniture.

I will be king.] It is probably not intended that he said this openly, but secretly to his partisans he announced his intention of assuming the sovereignty. It was well known to him, and perhaps to the Jews generally, that David intended to make Solomon his successor. (See verse 10.)

to run before him.]—That is, he assumed the same *quasi*-royal state as Absalom, when he contemplated rebellion. (See 2 S. xv. 1.)

6. *Had not displeased him.*] The meaning here is doubtful. Some understand, "His father had never checked or thwarted him all his life;" others, "His father never checked him from the time that he discovered these ambitious intentions." The former seems to be the more natural sense of the words.

a very goodly man.] Here, too, Adonijah resembled Absalom (2 Sam. xiv. 25). The Jews, like the other nations of antiquity, regarded the physical qualities of rulers as of great importance, and wished their kings to be remarkable for strength, stature, and beauty. (See 1 S. ix. 2.) Adonijah's personal advantages no doubt helped to draw the people to him.

7. *Joab.*] For the history of Joab, see 2 S. ii. 13-32; iii. 22-31; x. 7-14; &c. His defection on this occasion, after his faithful adherence to David during the troubles caused by Absalom (2 S. xviii. 2-17), may be accounted for by his fear that Solomon would be a "man of rest" (1 Chr. xxii. 9) and by his preference of the character of Adonijah. He may also have thought that Adonijah, as the eldest son (see above, v. 5), had almost a right to succeed.

Abiathar.] Abiathar's defection is still more surprising than Joab's. He was the son of that Ahimelech who suffered death in David's cause (1 S. xxii. 17), and the only one of his sons who escaped the massacre by Doeg. David seems to have felt towards him a special tenderness. Hitherto they had been the firmest of friends. Abiathar was with David through all his wanderings when he fled from Saul; he served him as priest at Hebron (2 S. ii. 1-3); he accompanied him out of Jerusalem when Absalom rebelled, and only returned by his orders (2 S. xv. 24-29); and he was one of his chief counsellors (1 Chr. xxvii. 34). It has been suggested that he had grown jealous of Zadok, and feared being supplanted by him; but this is a mere conjecture.

8. *Zadok the priest.*] There is some difficulty in understanding how Zadok and Abiathar came to be both "priests" at this time, and in what relation they stood to one another. The best explanation seems to be that Abiathar was the real high priest, and officiated at the sanctuary containing the ark of the covenant in Zion, while Zadok performed the offices of chief priest at the tabernacle of witness at Gibeon (1 Chr. xvi. 39).

Benaiah.] Benaiah was chief of the Chereth-ites and Pelethites, David's body-guard. (See 2 S. viii. 18; xx. 23, &c.) On his principal exploits, see 2 S. xxiii. 20, 21.

Nathan the prophet.] See 2 S. vii. 2, 3, 17; xii. 1-12, and 25. Nathan, it was well known, might be counted among Solomon's stanch friends. He had given the infant prince the name of Jedidiah, "darling of Jehovah" (2 S. xii. 25). He had perhaps been intrusted with his education (ibid., see note). And as privy to all David's plans (see below, verse 24), he had no doubt fully approved the order of succession which the king was known to intend.

Shimei and Rei.] Shimei and Rei are perhaps David's two brothers, Shimma and Raddai.

mighty men.] The "mighty men" or *Gibborim* were the company of 600 originally formed during David's early wanderings (1 S. xxv. 13; xxvii. 2), and afterwards maintained as the most essential element of his standing army. (See 2 S. xxiii. 8-39; 1 Chr. xi. 9-47.)

longed to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by ‖ En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

‖ Or, *the well Rogel.*

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of [a] Haggith doth reign, and David our lord knoweth *it* not?

[a] 2 Sam. 3. 4.

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and † confirm thy words.

† Heb. *fill up.*

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag

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9. *Adonijah slew sheep.*] Adonijah's feast was probably of a sacrificial character, and intended to inaugurate him as king. Compare the "sacrifices" of Absalom (2 S. xv. 12).

Zoheleth.] No satisfactory explanation has been given of this name. Gesenius translates, "the stone of the serpent;" the Rabbinical writers generally, "the rolling stone." Another suggestion is, "the stone of the conduit," from the proximity of the conduits which brought the water into Siloam. Large blocks of stone always attract attention in the East, and receive names which are often drawn from some trivial circumstance. Sinai and Palestine are full of such *Hajars*, which correspond to the *Ebens* or "stones" of Holy Scripture. (See Gen. xxviii. 22; xxxi. 45; xxxv. 14; Josh. iv. 9; xxiv. 26; 1 S. vi. 14; &c.)

En-rogel.] En-Rogel—"the spring Rogel," or perhaps "the spring of the fuller"—is either the *Bir Eyub* (Well of Job), at the junction of the Kedron and Hinnom valleys, or the "Fountain of the Virgin," in the Kedron valley opposite the village of Siloam (*Silwan*). The weight of argument seems to preponderate in favour of the latter (Bonar, 'Land of Promise,' App. V.), which is the only real spring (*En* or *Ain*) in the immediate vicinity of Jerusalem. En-Rogel is mentioned Josh. xv. 7; xviii. 16; and 2 S. xvii. 17. Josephus says that it was "without the city, in the royal garden." ('Ant. Jud.' vii. 11.)

10. *Solomon . . . . . he called not.*] The neglect to invite Solomon shows that Adonijah was well aware of this prince being his rival.

11. *Nathan spake.*] Nathan is not open to the charge of officiousness. As prophet, it was his duty to oppose attempts which were contrary to the expressed will of God. (See 1 Chr. xxii. 9, 10.)

the son of Haggith.] Compare 2 S. iii. 4. This expression was well chosen to touch the pride of Bath-sheba. "Adonijah, not thy son, but the son of thy rival, Haggith."

12. *Thine own life, and the life of thy son.*] It would have been in accordance with general Eastern custom for Solomon to suffer death, if Adonijah had succeeded in his attempt. (See Herod. i. 92; iii. 30, &c.) But to have executed his mother also would have been an unusual severity. Still, such cases sometimes occurred. Cleopatra, for instance, the widow of Philip of Macedon, was involved in the fate of her infant son, Caranus (Pausan. viii. 7, § 5); and Cassander put to death Roxana, the widow of Alexander the Great, at the same time with her son, the young Alexander. (Justin. xv. 2.)

13. *Didst not thou . . . swear.*] We know nothing more of the circumstances of this oath than is recorded in the present chapter. (Compare verses 17 and 30.)

14. *Confirm thy words.*] Not "complete" thy speech, "fill it out," or "supply what is deficient in it," as some have understood, and as the marginal rendering ("fill up") might suggest, but simply "confirm," or "establish," by giving a second testimony. Nathan thinks it best to move David's affections first through Bath-sheba, before he comes in to discuss the matter as one of state policy, and to take the king's orders upon it.

15. *Into the chamber.*] The "**bed-chamber**" or "**inner chamber**"—*cubiculum penetrale*, as Buxtorf renders. Hence the renewed notice of the king's age, which accounts for his being confined to his chamber.

the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, †What wouldest thou?

† Heb. *What to thee?*

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted †offenders.

† Heb. *sinners.*

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and

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Abishag ministered.] There was a disinterested witness present, who heard all that Bath-sheba said to David.

16. *Bath-sheba bowed and did obeisance.*] Something more than the ordinary Eastern salutation seems to be indicated in these words. Bath-sheba bowed, like the woman of Tekoah (2 S. xiv. 4), with the humble prostration of a suppliant. Hence the king's question, "What wouldest thou?"

20. *That thou shouldest tell them who shall sit on the throne.*] Side by side with what may be called the natural right of hereditary succession, there existed in the old world, and especially in the East, a right, if not of absolutely designating a successor, yet at any rate of choosing one among several sons. Alyattes designated Crœsus (Herod. i. 92); Cyrus designated Cambyses (ibid. ch. 208); and Darius designated Xerxes (ibid. vii. 3). Herodotus even calls it "a law of the Persians," that the king should always *appoint* a successor before leading out an expedition. A still more absolute right of nomination was exercised by some of the Roman Emperors, and occasionally by the Caliphs. (See Ockley's 'History of the Saracens,' p. 138, Bohn's edition.)

21. *Shall sleep.*] This euphemism for death had occurred in the Divine message sent to David by the mouth of Nathan (2 S. vii. 12). It is rare in the early Scriptures, being found only once in the Pentateuch (Deut. xxxi. 16), and once also in the historical books before Kings. But in Kings and Chronicles it becomes the ordinary mode of speech. (See 1 K. ii. 10; xi. 43; xiv. 20, 31, &c. 2 Chr. ix. 31; xii. 16; xiv. 1, &c.) David uses the metaphor in one psalm (Ps. xiii. 3). In the later Scriptures it is, of course, common. (Jer. li. 39; Dan. xii. 2; Matt. ix. 24; John xi. 11; 1 Cor. xi. 30; xv. 51; 1 Thess. iv. 14, &c.)

22. *Nathan came in.*] Nathan *i.e.* came into the palace, not into the chamber, whither he might not enter unannounced. Bath-sheba, it appears from verse 28, retired before Nathan entered, in accordance with Oriental ideas of propriety. So, when Bath-sheba was again sent for (verse 28), Nathan retired (verse 32).

24. *Hast thou said.*] **Thou hast said.** In the original no question is asked. Nathan assumes, as far as words go, that the king has made this declaration. He wishes to draw forth a disclaimer.

25. *The captains of the host.*] The use of the plural here is very remarkable. It seems out of harmony with verses 7 and 19. Strictly speaking, too, there was but one "captain of the host," viz. Joab (2 S. viii. 16; xx. 23). Nathan must here extend the term to officers of a rank below the highest. (See 1 Chr. xxvii. 1.)

God save king Adonijah.] This was the ordinary acclamation by which the Jews accepted a new king. (See 1 S. x. 24; 2 S. xvi. 16; 2 K. xi. 12. Compare below, verse 39.)

sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, †God save king Adonijah.

† Heb. *Let king Adonijah live.*

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came †into the king's presence, and stood before the king.

† Heb. *before the king.*

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your

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27. *Thy servant.*] Or "servants," according to another reading.

29. *As the Lord liveth.*] "As the Lord liveth" was the commonest form of oath among the Israelites. We find it used before this by Gideon (Jud. viii. 19), by Boaz (Ruth iii. 13), by Saul repeatedly (1 S. xiv. 39; xix. 6; xxviii. 10), by Jonathan (1 S. xx. 21), by Abigail (1 S. xxv. 26), and also by Achish (1 S. xxix. 6) and by Ittai (2 S. xv. 21). In later times the prophets refer to it as if it were almost the only form. (Hos. iv. 15; Jerem. iv. 2; v. 2; &c.) It was peculiar to David to attach a further clause to this oath—a clause of thankfulness for some special mercy (1 S. xxv. 34), or for God's constant protection of him (2 S. iv. 9). The words here used are identical with those of 2 S. iv. 9.

30. *Even as I sware unto thee.*] See above, verse 13.

31. *Bath-sheba bowed with her face to the earth.*] A lower and humbler obeisance than even her previous one (verse 16). In the Assyrian sculptures ambassadors are represented with their faces actually touching the earth before the feet of the monarch.

live for ever.] This form of compliment has always prevailed in the East. (See Dan. ii. 4; iii. 9; v. 10; vi. 21; Neh. ii. 3; and compare Brisson, 'De Regn. Pers.,' p. 16.)

32. *Benaiah the son of Jehoiada.*] The combination of the high priest, the prophet, and the captain of the body-guard, would show the people that the proceedings had the king's sanction. The order of the names marks the position of the persons with respect to the matter in hand.

33. *The servants of your lord.*] The Cherethites and Pelethites, who formed the royal body-guard. (See verse 38.) Perhaps also the Gibborim, or "mighty men." (Comp. 2 S. xx. 6, 7.)

mine own mule.] Mules and horses seem to have been first employed by the Israelites in the reign of David. Apparently the use of the former was at first confined to great personages. (2 Sam. xiii. 29; xviii. 9.) The Rabbins tell us that it was death to ride on the king's mule without his permission; and thus it would be the more evident to all that the proceedings with respect to Solomon had David's sanction. It was probably with this object, and not merely to do Solomon honour (compare the case of Mordecai, Esth. vi. 8), that he was thus mounted.

Gihon.] The position of Gihon has been much controverted. On the whole it is, perhaps, most probable that it was the ancient name of the valley called afterwards the Tyropœum, which ran from the present Damascus Gate, by Siloam, into the Kedron vale, having the Temple hill, or true Zion, on the left, and on the right the modern Zion, or ancient city of the Jebusites. The upper "source" of the "waters of Gihon," which Hezekiah stopped (2 Chron. xxxii. 30), was probably in the neighbourhood of the Damascus Gate. Originally the stream from this source may have run openly down the Tyropœum valley, and have joined Kedron, after passing Siloam. Thus the Chaldee version, and the Rabbinical traditions, which identify Gihon in this place with Siloam, are not far from the truth.

lord, and cause Solomon my son to ride upon †mine own mule, and bring him down to Gihon:

† Heb. *which* belongeth *to* me.

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with

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Solomon's anointing took place in some part of the valley, which runs down to Siloam—possibly near that reservoir. (See on this subject Williams's 'Holy City,' vol. ii. pp. 470-480; and compare the article on "Gihon," in Smith's 'Biblical Dictionary.' See also Mr. Fergusson's article on "Jerusalem," in the same work, vol. i. p. 1828.)

34. *Anoint him.*] Inauguration into each of the three offices typical of the Messiah, or Anointed One, was by anointing with oil. Divine appointment had instituted the rite in connexion with the kingly office, first in the case of Saul (1 S. ix. 16; x. 1), and then in that of David (1 S. xvi. 1-12), who was anointed three several times. (1 S. xvi. 13; 2 S. ii. 4; v. 3.) It is doubted whether the rite continued to be used in the kingdoms of Israel and Judah in ordinary cases, or only when the succession was in dispute or irregular. After Solomon we have no express mention of the anointing of kings, except in the three cases of Jehu, Joash, and Jehoahaz (2 K. ix. 6; xi. 12; xxiii. 30), who were all appointed irregularly. Still, as we have no details of the institution of the other kings, it is quite possible that they too may have been made kings by anointing. At the time of the captivity, kings, whose anointing has not been related in the historical books, still bear the title of "the anointed of the Lord." (Lam. iv. 20; Ps. lxxxix. 38, 51.)

blow ye with the trumpet.] Trumpets had been used by Absalom when he made himself king (2 S. xv. 10). They are again mentioned at the proclamation of Jehu (2 K. ix. 13) and of Joash (2 K. xi. 14).

God save king Solomon.] In the original "Let the king Solomon live." Compare 1 S. x. 24; and 2 K. xi. 12.

35. *Over Israel and over Judah.*] The writer of Kings has been accused of anticipating here the subsequent division of the kingdom; but the antithesis between Judah and Israel already existed in the reign of David. (See 2 S. ii. 9, 10; xix. 11, 41-43.)

37. *As the Lord hath been with my lord.*] This phrase expresses a very high degree of Divine favour. It occurs first in the promises of God to Isaac (Gen. xxvi. 3, 24) and Jacob (xxviii. 15). We then hear that "the Lord *was with* Joseph" (xxxix. 2, 21). Afterwards we have the phrase repeated with respect to Moses (Ex. iii. 12), Joshua (Josh. i. 5), and David (1 S. xx. 13). David himself uses it with respect to Solomon (1 Chr. xxii. 11, 18).

38. *The Cherethites and the Pelethites.*] The "servants" of verse 33. On the names Cherethite and Pelethite, see above, note on 2 S. viii. 18.

39. *A horn of oil out of the tabernacle.*] The "tabernacle" here intended is probably that which David had made for the ark of the covenant on Mount Zion (2 S. vi. 17). The composition of the holy oil is related, Ex. xxx. 23-25. That it was part of the regular furniture of the tabernacle appears from Ex. xxxi. 11; xxxix. 38.

40. *The people piped with pipes.*] The LXX. translate ἐχόρευον ἐν χόροις, "danced with dances"—a meaning which the Hebrew would give by a change in the pointing, and the alteration of one letter. (See note B at

[1]pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because

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the end of the chapter.) Ewald prefers this sense, and would change the reading; but on insufficient grounds. That pipes were known to the Israelites at this time appears from 1 S. x. 5. They were very ancient in Egypt, and were known also to the Assyrians.

the earth rent.]—If the present Hebrew text is correct we have here a strong instance of Oriental hyperbole. But it is suspected that there is a slight corruption, and that the verb really used meant "resounded." The LXX. however have ἐρράγη. (See note C at the end of the chapter.)

41. *The guests . . . heard it.*] Adonijah's friends were probably listening with some anxiety, to hear if anything would occur when their attempt came to be known. The noise of the trumpet, implying at least some great public proclamation, was well calculated to alarm them.

42. *Jonathan . . . came.*] Jonathan had acted in a similar capacity, as a carrier of intelligence, in the time of Absalom's attempt (2 S. xv. 36; xvii. 17); but at that time, like his father, he was faithful to David.

a valiant man.] It would perhaps be better to translate "a **virtuous** man," or "a man **of worth**." (See verse 52, and compare Prov. xii. 4, where the same epithet, applied to a woman, is translated "a virtuous woman.") For the sentiment, compare 2 S. xviii. 27. Adonijah speaks as he does to reassure himself and his friends. He can scarcely have expected to hear good news.

43. *Verily.*] "**Nay, but**" would be a better translation than "verily." The particle used has always an *objecting* force.

46. *Solomon sitteth on the throne.*] See above, verse 35. Jonathan now carries on the narrative of what occurred in Jerusalem from the point where it was interrupted, v. 40. David, it appears, was not content until Solomon actually took his seat on the royal throne in the sight of the people.

47. *The king's servants.*] The body-guard (see verse 33) who took up the words of Jehoiada, their captain (supra, verse 37), and repeated them with some slight alteration.

God make.] According to the reading preferred by the Masorah, "*thy* God." So in verse 36, "The Lord God *of my Lord the king* say so too."

The king bowed himself.] "The king worshipped God and prayed that it might be so" (Patrick). Compare Gen. xlvii. 31, with the comment furnished by Heb. xi. 21.

50. *Adonijah . . . caught hold on the horns of the altar.*] The "horns" of the altar are mentioned Ex. xxvii. 2; xxx. 2; xxxviii. 2, &c. They seem to have been projections at the four corners, made of Shittim or acacia

of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

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wood, and overlaid with brass. They were partly useful, partly typical. The victim was fastened to them with cords at the time of sacrifice (Ps. cxviii. 27); and after sacrifice the priest had to "take of the blood and put it on them" (Ex. xxix. 12). Taking sanctuary at the altar was no part of the law, but a custom prior to the law and common to the Jews with many other nations. There is an allusion to it as existing in Ex. xxi. 14. The altar to which Adonijah fled was probably that on Mount Zion, which David had set up in the sanctuary where he placed the ark of the covenant. This altar is not expressly mentioned; but its existence is implied in 2 S. vi. 17, and 1 K. iii. 15.

51. *Let king Solomon swear unto me.*] Adonijah, in his alarm, at once acknowledges Solomon's title, and professes himself to be "his servant." He knows that his offence is one punishable with death, and that the altar is no sure protection to him. He asks for an oath, but Solomon only pledges his word.

52. *There shall not a hair of him fall to the earth.*] This was a proverbial expression, meaning "he shall suffer no hurt at all." For its use, see 1 S. xiv. 45, and 2 S. xiv. 11.

if wickedness shall be found in him.] The pardon is conditional on Adonijah's future good behaviour. He would have forfeited it, not only by a new treason, but by any serious misconduct. Solomon's clemency in pardoning Adonijah at all is very remarkable. In the East not only are pretenders almost always punished with death, but it has often been the custom for each king upon his accession to put to death all his brothers as mere possible pretenders. In Turkey this custom continued into the present century.

ADDITIONAL NOTES TO VV. 6 AND 40.

NOTE A on v. 6. "And *his mother* bare him after Absalom."

This clause, in our present Hebrew text, is very awkward. There is no nominative, and "his mother" has to be supplied from the early part of the preceding verse, which is harsh and unnatural. Again, when the sentence is thus filled up, the sense is unsatisfactory; for Haggith is, by implication, made the mother, not only of Adonijah, but of Absalom; which is contrary to the fact. (2 S. iii. 3; 1 Chr. iii. 2.) It has been proposed to read הוליד or יולד, "genuit," for ילדה, "peperit"—an alteration which would clear away all difficulty; for then "David" would be the nominative. The LXX., who translate by ἔτεκεν, which has both meanings, and do not supply a nominative, had perhaps one of these readings.

NOTE B on v. 40. "The people piped on pipes."

The present Hebrew reading is מְחֻלָּלִים, "playing on pipes." Ewald supposes the LXX. to have read מְחֹלְלִים בְּחִילִים, "dancing with dances," and prefers this reading, because flutes could not well have been caught up on a sudden, and "all the people" could not have played on them. ('Geschichte d. Volkes Israel,' vol. iii. p. 267, note.) But he omits to notice the remarkable change of expression from "all the people" (כל־העם) in the first clause, to "the people" (העם) in the second.

NOTE C on v. 40. "So that the earth rent."

Otto Thenius proposes to read ותתקע for ותבקע, which would give the sense of "clanged" or "resounded." He notes that the Vulgate has *insonuit*, some versions of the Septuagint ἤχησεν, and Josephus ὡς περιηχεῖσθαι τὴν γῆν.

CHAPTER II.

1 *David, having given a charge to Solomon,* 3 *of religiousness,* 5 *of Joab,* 7 *of Barzillai,* 8 *of Shimei,* 10 *dieth.* 12 *Solomon succeedeth.* 13 *Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death.* 26 *Abiathar, having his life given him, is deprived of the priesthood.* 28 *Joab fleeing to the horns of the altar is there slain.* 35 *Benaiah is put in Joab's room, and Zadok in Abiathar's.* 36 *Shimei, confined to Jerusalem, by occasion of going thence to Gath, is put to death.*

NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest [a] ‖ prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, [b] there shall not † fail thee (said he) a man on the throne of Israel.

[a] Deut. 29. 9. Josh. 1. 7. ‖ Or, *do wisely.*

[b] 2 Sam. 7 12. † Heb. *be cut off from thee from the throne.*

CHAP. II. 1. *The days of David drew nigh that he should die.*] That is, he felt his end approaching, and determined to give Solomon his last instructions. The events related in 1 Chr. xxviii. and xxix. had occurred in the interval which separates the last and this present chapter.

2. *I go the way of all the earth.*] This same expression occurs also in Josh. xxiii. 14. Among the Jewish writers, "all the earth" often means, as here, "all mankind." (See Gen. xi. 1; 1 S. xvii. 46; 1 K. x. 24; 1 Chr. xvi. 23; Ps. lxvi. 4, &c.)

be thou strong.] David appears to have in his thoughts the Divine address to Joshua. Without following it servilely, he reproduces several of its leading expressions and sentiments. One such reproduction is the exhortation to "be strong," three times repeated to the successor of Moses (Josh. i. 6, 7, 9). Two others will be mentioned in the notes on the next verse. The meaning of "strong" here seems to be "firm and bold." (Compare 1 Chr. xxii. 13; xxviii. 10.)

shew thyself a man.] Solomon's youth clearly constituted one of the chief difficulties of his position. His exact age at his accession is uncertain. Eupolemus made him twelve ('Fr. Hist. Gr.' vol. iii. p. 225). According to Josephus ('Ant. Jud.' viii. 7, § 8), he was just fourteen; but this may be no more than a deduction from David's words, "Solomon, my son, is young and tender" (1 Chr. xxii. 5; xxix. 1), and from Solomon's own declaration (1 K. iii. 7), "I am but a little child." Moderns generally have supposed that he was about twenty, which is probably an over rather than an under estimate. For a youth of nineteen or twenty, known to be of a pacific disposition (1 Chr. xxii. 9), to have to rule over the warlike and turbulent Hebrew nation, with a strong party opposed to him, and brothers of full age ready to lead it, was evidently a most difficult task. Hence he is exhorted, though in years a boy, to show himself in spirit "a man."

3. *Keep the charge of the Lord.*] The reference is to the "charge" given to all the kings in Deut. xvii. 18-20. There is a similar reference in the charge to Joshua (Josh. i. 7). The "statutes" have been explained (Patrick) as the positive ordinances of the law, *e.g.*, the command not to sow two seeds of different kinds together, the "commandments" as the moral precepts, not to steal, &c.; the "judgments" as the laws belonging to civil government; and the "testimonies" as the laws directing the commemoration of certain events. Compare Ps. xix. 7, 8.

that thou mayest prosper.] The Hebrew verb has the two meanings of "prosper" and "act wisely;" but the context evidently requires "prosper" here, as in Josh. i. 7, where the expression used is the same.

4. *That the Lord may continue his word.*] The original promise was given to David indirectly, through Nathan (2 S. vii. 11-17), and was apparently unconditional. But afterwards, it would seem, direct intimation of God's purpose was vouchsafed to David himself (Ps. lxxxix. 3, 4). It was then that the condition of continued obedience was revealed. (See Ps. cxxxii. 12: "If thy children will keep my covenant and my testimony that I shall teach them, their children shall sit upon thy throne for evermore.") David reminds Solomon that the promise is conditional, in order to impress upon him a powerful motive to continue faithful and obedient.

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto [c] Abner the son of Ner, and unto [d] Amasa the son of Jether, whom he slew, and [†] shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of [e] Barzillai the Gileadite, and let them be of those that eat at thy

[c] 2 Sam. 3. 27.
[d] 2 Sam. 20. 10.
[†] Heb. *put.*
[e] 2 Sam. 19. 31.

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5. *Moreover thou knowest also.*] The dying monarch now turns from general exhortations to virtue to particular directions with respect to certain important persons. Perhaps he is solely anxious for the security of his young successor's kingdom; perhaps he allows old animosities to revive, and is willing to avenge himself indirectly and by deputy, though he had been withheld by certain scruples from taking vengeance in his own person. We must not expect Gospel morality from the saints of the Old Testament. They were only the best men of their several ages and nations. The maxim of "them of old time," whether Jews or Gentiles, was "Love your friends and hate your enemies" (see Matt. v. 43); and David perhaps was not in this respect in advance of his age. He had all his life been vexed by Joab (see the next note), whom yet, as his own sister's son, he could not bring himself to punish; he had been cruelly insulted by Shimei, to whom, however, he had promised impunity. It would have been more magnanimous had he, either now or previously, freely forgiven these great offenders their offences against himself; but it would have been a magnanimity unexampled in the previous history of the world, and which we have no right to look for in one who was the warrior-king of a nation just emerging from barbarism. If David was actuated by a sense of his own wrongs in the injunctions which he gave with respect to Joab and Shimei, we cannot justify the morality of his conduct; but it ought not to occasion us any surprise or difficulty. At any rate it is satisfactory to see, that, if David did allow himself to accept the unchristian half of the maxim above quoted, and to indulge malevolent feelings against his enemies, at least he accepted equally the other half, and entertained warm feelings of affection towards his friends. His hatred pursues only the individuals who have done him wrong. His gratitude and love pass on from the doer of a kindness to the doer's children after their father's death. (See verse 7.)

what Joab . . did to me.] Joab's chief offence against David, besides his two murders, was no doubt his killing Absalom (2 S. xviii. 14), despite the king's orders to the contrary. Another serious crime was his support of the treasonable attempt of Adonijah (1 K. i. 7). But besides these flagrant misdemeanours, he seems to have offended David by a number of little acts. He was a constant thorn in his side. He treated him with scant respect, taking important steps without his orders (2 S. iii. 26), remonstrating with him roughly and rudely (ib. verses 24 and 25), almost betraying his secrets (ib. xi. 19-21), and, where he disliked the orders given him, disobeying them (1 Chr. xxi. 6). David allowed his ascendency, but he chafed against it, finding *this* "son of Zeruiah," in particular, "too hard" for him (2 S. iii. 39).

put the blood of war upon his girdle.] In the graphic words of Dean Stanley—"the blood of Amasa spirted all over the girdle to which the sword of Joab was attached; and the sandals on his feet were reddened with the stains left by the falling corpse." (Smith's 'Biblical Dictionary,' vol. i. p. 1083.)

6. *His hoar head.*] Joab, though the nephew of David, was probably not very greatly his junior, David being the youngest of the family, and Zeruiah, as is most likely, one of the eldest. That Joab and David are nearly of the same age is implied by their familiarity.

7. *Shew kindness unto the sons of Barzillai.*] One of the sons of Barzillai here intended was probably the Chimham mentioned in 2 S. xix. 37-40, whom the aged Gileadite recommended to David's favour, and who appears to have received from David a habitation (known afterwards as Geruth-Chimham) near Bethlehem (Jer. xli. 17). Who the others were is not known. That the family continued down to the return from the captivity, and still held property in Israel, is implied by the mention of a Barzillai in Ezra (ii. 61) and Nehemiah (vii. 63), who took the name on his marriage with one of the descendants of David's benefactor.

those that eat at thy table.] David had proposed to grant Barzillai this honour (2 S. xix. 33); but his offer had been declined (verse 35). Probably Chimham had already enjoyed it (verse 40). The custom is thoroughly Oriental, and has prevailed in all ages. (See 2 S. ix. 6-13; 2 K. xxv. 29; Herod. iii. 132; v. 24; Xen. 'Anab.' i. 8, § 25; &c.)

table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee
f 2 Sam. 16. 5. *f* Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a
† Heb. *strong.* †grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying,
g 2 Sam. 19. 23. *g* I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

h Acts 2. 29. & 13. 36. 10 So *h* David slept with his fathers, and was buried in the city of David.

11 And the days that David
c 2 Sam. 5. 4. 1 Chr. 29. 26, 27. *c* reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

d 2 Chr. 29. 23. 12 ¶ *d* Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I ask one petition of thee, †deny me not. And she said unto him, Say on. † Heb. *turn not away my face.*

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went

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they came to me.] See 2 S. xvii. 27. Barzillai himself came. Chimham is also mentioned as present; but nothing is said of any other son. Still, there may have been others present.

8. *He came down to meet me at Jordan.*] See 2 S. xix. 18.

9. *Hold him not guiltless.*] *I. e.* "Do not treat him as an innocent man. Punish him as in thy wisdom thou deemest best. Not capitally at once; but so that he may be likely to give thee in course of time a just occasion to slay him." So, at least, Solomon seems to have understood the charge. (See verses 36-46.)

10. *And was buried.*] For the position of the tomb of David, see note on Nehem. iii. 16.

11. *Forty years.*] Or rather, "forty years and six months." See 2 S. v. 5, and 1 Chr. iii. 4. The Jewish writers almost universally omit the fractions of a year.

12. *His kingdom was established.*] It has been conjectured that foreign were combined with domestic troubles at the beginning of the reign of Solomon, and that the primary application of Ps. ii. is to this period (Ewald; F. Newman). But the "establishment" of the kingdom here intended is probably its universal acceptance both by the tribe of Judah and the other Israelites. (See 2 Chr. i. 1, 2.)

13. *Comest thou peaceably?*] A similar question is put (1) to Samuel (1 S. xvi. 4), and answered in the same way—(2) to Jehu (2 K. ix. 22), and answered differently—"What peace, &c."

15. *All Israel set their faces on me.*] Adonijah, bent on exciting compassion, exaggerates his late disappointment. It does not seem as if he had really had a very large following. (See 1 K. i. 39, 40, 45, and 49.)

it was his from the Lord.] This acknowledgment was probably made to deceive Bath-sheba as to the real intention of the coming petition.

16. *Deny me not.*] Literally, as in the margin, "turn not away my face"—*i.e.* "make me not to hide my face through shame at being refused."

19. *Caused a seat to be set.*] In the original "a throne." The word is identical with that translated "throne" in the preceding clause. We have here a proof of the high dignity of the Queen mother, a dignity which appears again in the history of Asa (1 K. xv. 13), and which must have made it easier for Athaliah to seize the throne (2 K. xi. 1-3). In the Persian Court

unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he [e]promised, Adonijah shall be put to death this day.

[e] 2 Sam. 7. 12, 13.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

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the Queen mother had often the chief power. (See Herod. vii. 114; and compare Heeren, 'Asiatic Nations,' vol. i. pp. 397-400.)

22. *Ask for him the kingdom also.*] Bathsheba had not seen anything dangerous or suspicious in Adonijah's request. As a woman she may not have understood politics. No doubt she felt flattered to be told that her influence with her son was irresistible (verse 17), and she may have had a curiosity to make trial of it. She might also, as a woman, feel an interest in a love-match, more especially where the two lovers were both so beautiful (1 K. i. 3, 6). Solomon, on the contrary, when he hears the request, takes alarm at once. To ask for Abishag is to ask for the kingdom. In the Oriental mind a monarch was so sacred, such a divinity hedged him in, that whatever was brought near to him was thenceforth separate from common use. This sacred and separate character attached especially to the Royal harem. The inmates either remained widows for the rest of their lives, *or became the wives of the deceased king's successor*. When a monarch was murdered or dethroned, or succeeded by one whose title was doubtful, the latter alternative was almost always adopted. The Pseudo-Smerdis married all the wives of Cambyses (Herod. iii. 68); and Darius married all the wives of the Pseudo-Smerdis (ib. ch. 88). So David, when he succeeded Saul, had "all the wives of Saul" given "into his bosom" (2 S. xii. 8); and Absalom, when he seized the crown, by the advice of Ahithophel, "went in unto his father's concubines" (ibid. xvi. 22). These are examples of what seems to have been a universal practice; and the result was such a close connection in public opinion between the title to the crown and the possession of the deceased monarch's wives, that to have granted Adonijah's request would have been the strongest encouragement to his pretensions. Solomon, seeing this, assumes that Adonijah cherishes a guilty purpose, just as Ishbosheth assumes guilt on the part of Abner, when he has taken for his own a concubine of the deceased Saul (2 S. iii. 7). He concludes that there has been a fresh plot, that Abiathar and Joab are privy to it, and that the severest measures are necessary to crush the new treason.

and for Abiathar the priest, and for Joab.] Adonijah's counsellors in the former conspiracy (1 K. i. 7) are naturally suspected now. The kingdom is said to be asked for them, because, if Adonijah were king, they, as his counsellors, would share his authority. There is no need to alter the Hebrew text, as some have proposed.

23. *Against his own life.*] Adonijah had forfeited his life by his former conduct, and his pardon had been merely conditional. (See 1 K. i. 52.)

24. *Who hath made me an house.*] The phrase "making a house" means "continuing the posterity" of a person, and, in the case of a royal person, "maintaining his descendants upon the throne." (Compare the conditional promise to Jeroboam, 1 K. xi. 38.)

25. *King Solomon sent by the hand of Benaiah.*] In Oriental monarchies, the captain of the body-guard constantly executed offenders with his own hand. (Compare Judg. viii. 20 with Herod. iii. 30.)

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* † worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

† Heb. *a man of death.*

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might / fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

/ 1 Sam. 2. 31, 35.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not know-

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26. *Get thee to Anathoth.*] Anathoth is mentioned as a city of the priests in Josh. xxi. 18. It lay within the limits of the tribe of Benjamin (ib. verse 17), and is placed by Jerome at the distance of three miles from Jerusalem towards the north. In this position is a village now called *Anâta*, situated on a broad ridge, and surrounded with fields of grain and groves of figs and olives, which is probably identified with Anathoth. (Robinson, 'Researches in Palestine,' vol. ii. p. 319.)

thou barest the ark . . . before David.] Zadok and Abiathar had borne the ark of God before David, both when he brought it up to Jerusalem (1 Chr. xv. 11), and when he fled from Jerusalem on the revolt of Absalom. (2 S. xv. 24-29.)

thou hast been afflicted.] See note on 1 K. i. 7.

27. *That he might fulfil the word of the Lord.*] We need not understand this as stating that the fulfilment of the old prophecy was Solomon's motive, or even one of his motives. The reference is not to the springs of human action, but to the overruling providence of God, which thus brought about the fulfilment of the prophecy. (Compare Matt. i. 22; ii. 15; xxvii. 35, &c.)

concerning the house of Eli.]. See 1 S. ii. 31-36. The deposition of Abiathar involved the rejection of the house of Ithamar (1 Chr. xxiv. 3), to which Eli belonged, and the re-establishment of the high-priesthood in the line of Eleazar.

28. *Joab fled . . . and caught hold on the horns of the altar.*] Following the example of Adonijah (1 K. i. 50). The tabernacle was now at Gibeon (1 Chr. xvi. 39; 1 K. iii. 4).

31. *Fall upon him.*] This command could only be justified by recalling the murders which Joab had committed, for it was only a murderer to whom the tabernacle was to be no protection (Ex. xxi. 14). Hence the immediate reference to the "innocent blood."

that thou mayest take away the innocent blood.] David had never formally pardoned Joab; and indeed it may be questioned whether by the law there was any power of pardoning a murderer. (See Num. xxxv. 16-34; Deut. xix. 12.) The utmost that the king could do was to neglect to enforce the law. Even in doing this he incurred a danger. Unpunished murder was a pollution to the land (Num. xxxv. 33), and might bring a judgment upon it, like the famine which had been sent a few years before this on account of Saul and of his bloody house, "because he slew the Gibeonites." (2 S. xxi. 1.) Or the judgment might fall upon the negligent monarch, or his house, as punishment fell upon Eli, and his house, for not chastising the wickedness of his sons. (1 S. iii. 13.)

32. *The Lord shall return his blood.*] *I. e.* "his shedding of blood."

ing *thereof, to wit,* [e] Abner the son of Ner, captain of the host of Israel, and [h] Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to

[e] 2 Sam. 3. 27.

[h] 2 Sam. 20. 10.

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33. *Upon the head of his seed.*] Joab's house had been included by David in the curse which he uttered on hearing of the murder of Abner (2 S. iii. 29). Nothing further is heard of his descendants in the history.

34. *Slew him.*] Thus retribution overtook Joab on the very scene of the most treacherous of his murders; for the tabernacle was now at Gibeon (see note on verse 28), and it was at the "great stone which is in Gibeon" that Joab slew Amasa (2 S. xx. 8-10).

35. *And Zadok the priest did the king put in the room of Abiathar.*] The high-priesthood had been for some time in a certain sense divided between Zadok and Abiathar. (See note on 1 K. i. 8.) Henceforth Zadok became sole High-Priest.

36. *Go not forth.*] The object, apparently, was to keep Shimei under the immediate eye of the government.

37. *The brook Kidron.*] Shimei's old home, Bahurim, lay east of Jerusalem, on the road to Jericho (2 S. xvii. 18), and could only be reached by crossing the Kedron valley. Solomon assumes, that, if he quits the city, it will probably be in this direction.

39. *Ran away unto Achish.*] "Achish, son of Maachah, king of Gath," may possibly be the "Achish, son of Maoch, king of Gath" (1 S. xxvii. 2), to whom David fled twice. Or he may be the grandson of the former Achish, the names Achish and Maachah (or Maoch) being used alternately in the royal Gittite house. Perhaps this last is the more probable view, since David's first flight to Gath was fifty years before this. (See 1 S. xxi. 10.)

42. *Did I not make thee to swear.*] The LXX. add to verse 37 a clause stating that Solomon "made Shimei swear" on the day when he commanded him to reside at Jerusalem.

44. *The Lord shall return.*] Rather "returns," or "has returned." The LXX. render correctly ἀνταπέδωκε.

Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the [a]kingdom was established in the hand of Solomon.

[a] 2 Chr 1. 1.

CHAPTER III.

1 *Solomon marrieth Pharaoh's daughter.* 2 *High places being in use, Solomon sacrificeth at Gibeon.* 5 *Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour.* 16 *Solomon's judgment between the two harlots maketh him renowned.*

AND [b]Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about. [b] ch. 7. 8

2 Only the people sacrificed in

45. *The throne of David shall be established . . . for ever.*] Such was the promise that had been made to David (2 S. vii. 13 and 16; Ps. lxxxix. 4, 36, &c). In its direct literal sense it was, as David himself understood (1 K. ii. 4), conditional.

CHAP. III. 1. *And Solomon made affinity.*] This verse is closely connected with the preceding one. Now that tranquillity was established, Solomon was in a position to marry; and so he proceeded to ally himself with one of the great kingdoms upon his borders. His wealth and power entitled him to make proposals to any of the surrounding monarchs, and his choice naturally fell upon Egypt, the most ancient and splendid of the kingdoms.

with Pharaoh.] Which Pharaoh this was is uncertain. It must have been a predecessor of Shishak (or Sheshonk), who invaded Judæa more than forty years later (1 K. xiv. 25), and whose whole reign did not exceed twenty-one years. Bunsen, Winer, and Brugsch suppose that it was his immediate predecessor, Psusennes II., the last king of Manetho's 21st dynasty; and Ewald acquiesces in the suggestion. But as Shishak's first year was, at the earliest, Solomon's twenty-fourth, and as Manetho assigns to Psusennes II. a reign of only fourteen years, this supposition is improbable. Psinaces, the predecessor of Psusennes, is far more likely than Psusennes to have been the father of Solomon's bride; possibly, he was a still earlier monarch. Mr. Stuart Poole, wisely cautious, only ventures to say that "the Egyptian princess who became Solomon's wife was a daughter of *a late king* of the (21st) Tanite dynasty" ('Biblical Dictionary,' vol. i. p. 511). It appears that this dynasty, especially towards its close, had become very weak, whence we may conceive how gladly it would ally itself with the powerful house of David. The Jews were not forbidden to marry foreign wives, if they became proselytes. As Solomon is not blamed for this marriage either here or in ch. xi., and as the idol temples which he allowed to be built (1 K. xi. 5-7) were in no case dedicated to Egyptian deities, it is to be presumed that his Egyptian wife adopted her husband's religion.

the city of David.] The city, situated on the eastern hill, or true Zion, where the temple was afterwards built, over against the city of the Jebusites. (See below ix. 24; and compare 2 Chr. viii. 11.)

the wall of Jerusalem.] David had fortified Jerusalem to a certain extent (2 S. v. 9). Solomon now either strengthened, or, more probably, enlarged his walls. (Compare 1 K. ix. 15.)

2. *Only the people sacrificed.*] The particle translated "only" introduces a contrast. The writer means to say that there was one exception to the flourishing condition of things which he has been describing, viz., that "the people sacrificed in high-places." (Compare the next verse.) The law did not forbid "high-places" directly, but only by implication; or, at any rate, it did not forbid them clearly. It required the utter destruction of all the high-places which had been polluted by idolatrous rites (Deut. xii. 2); and, after distinct mention of the prevalent idolatries, it said, "Ye shall not *do so* unto the Lord your God" (ib. verse 4); but what "so" meant was open to doubt. The injunction to offer sacrifices nowhere except at the door of the tabernacle (Lev. xvii. 3-5) was an indirect prohibition of high-places, or, at least, of the use which the Israelites made of them; but there was some real reason to question whether this was a command intended to

high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great ‖mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

‖ Or, *bounty.*

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast

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come into force until the "place" was chosen "where the Lord would cause His name to dwell." (See Deut. xii. 11, 14.) The result was that high-places were used for the worship of Jehovah, from the time of the Judges downwards (Judg. vi. 25; xiii. 16; 1 S. vii. 10; xiii. 9; xiv. 35; xvi. 5; 1 Chr. xxi. 26), with an entire unconsciousness of guilt on the part of those who used them. And God so far "winked" at this ignorance that he accepted the worship thus offered him, as appears from the vision vouchsafed to Solomon on this occasion. There were two reasons for the prohibition of high-places; first, the danger of the old idolatry creeping back if the old localities were retained for worship; and, secondly, the danger to the unity of the nation if there should be more than one legitimate religious centre. The existence of the worship at high-places did, in fact, facilitate the division of the kingdom.

3. *Walking in the statutes of David.*] The "statutes of David" are either the Divine commandments which David loved and (despite some grievous falls) ordinarily practised, or the commands especially enjoined by David upon Solomon. (See 1 K. ii. 2-4; 1 Chr. xxviii. 8, 9.)

4. *Gibeon.*] The transfer to Gibeon of the "tabernacle of the congregation," and the brazen "altar of burnt offerings" made by Moses, which were removed thither from Nob (as appears from a comparison of 1 S. xxi. 6, with 1 Chr. xvi. 39, 40, and 2 Chr. i. 3), had made it "the *great* high-place," more sacred, *i.e.*, than any other in the Holy Land, unless it were Mount Zion whither the ark had been conveyed by David. The position of Gibeon has been already described. (See note on Josh. ix. 3.) The town seems to have occupied one of two twin eminences—"mamelons," as they have been called—rising from the central plateau of lower Palestine, or "land of Benjamin;" it is still called *El-Jib*, a corruption of the old appellation. The "great high-place" was probably the summit of the other elevation, "close to the town, yet distinct from it."

a thousand burnt-offerings did Solomon offer.] We are not to suppose that Solomon offered sacrifice with his own hand. The meaning is simply that he presented the victims. The priests were the actual sacrificers. (See below, ch. viii. 5.) A sacrifice of a thousand victims (χιλιώμβη of the later Greeks) was an act of royal magnificence suited to the greatness of Solomon. So Xerxes offered 1000 oxen at Troy (Herod. vii. 43). If the offerings in this case were "whole burnt offerings" (χιλίαν ὁλοκαύτωσιν, LXX.), and were all offered upon the altar of Moses, the sacrifice must have lasted several days.

5. *The Lord appeared unto Solomon in a dream.*] Compare Gen. xv. 1; xxviii. 12; xxxvii. 5.

6. *this great kindness.*] David himself had regarded this as God's crowning mercy to him (supra, ch. i. 48).

7. *I am but a little child.*] See note on 1 K. ii. 2; and on the hyperbole contained in the phrase "little child," compare Gen. xliii. 8, Ex. xxxiii. 11.

how to go out or come in.] This expression is proverbial for the active conduct of affairs. (See Num. xxvii. 17; Deut. xxviii. 6; xxxi. 2; 1 S. xviii. 13, 16; 2 S iii. 25; &c.)

8. *A great people that cannot be numbered.*] There seems to be a reference in these words to the promises made by God to Abraham, more especially to Gen. xiii. 16. Solomon regards the promises as fulfilled in

chosen, a great people, that cannot be numbered nor counted for multitude.

[c] 2 Chr. 1. 9 [c]Give therefore thy servant an [†] Heb. *hearing.* [†]understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, [†] Heb. *many days.* and hast not asked for thyself [†]long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding [†]to discern judgment; [†] Heb. *to hear.*

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also [d]given thee that which thou hast not asked, both riches, and honour: so that there [‖]shall not be any among the kings like unto thee all thy days. [d] Wisd. 7. 11. Matt. 6. 33. [‖] Or, *hath not been.*

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as [e]thy father David did walk, then I will lengthen thy days. [e] ch. 15. 5.

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the existing greatness and glory of the Jewish nation. The hyperbolical use of the expressions, "that could not be numbered," "countless," "countless as the stars of heaven," is common in all languages.

9. *To judge thy people.*] One of the chief functions of the Oriental monarch is always to hear and decide causes. Hence supreme magistrates were naturally called "judges" —*shophetim* or *suffetes*—not only by the Jews, but also by the Phœnicians and Carthaginians. Deioces in the Median story was made king because of the justice of his decisions (Herod. i. 98). Cyrus was instructed by his tutors in the art of delivering just judgments. (Xen. 'Cyrop.' i. 3, § 16.) In the minds of the Jews the "judge" and the "prince" were always closely associated, the direct cognisance of causes being constantly taken by their chief civil governors. (See Ex. ii. 14; xviii. 16, 22; 1 S. viii. 20; 2 S. xv. 2-6.)

between good and bad.] "Good and bad" mean here "right and wrong," "justice and injustice." (See verse 11, ad fin.)

10. *The speech pleased the Lord.*] Although Solomon's choice was made "in a dream" (*supra*, verse 5), we must regard it as springing from his will in some degree, and therefore as indicative of his moral character. Aristotle says ('Eth. Nic.' i. 13) βελτίω τὰ φαντάσματα τῶν ἐπιεικῶν ἢ τῶν τυχόντων, "the dreams of good men are better than those of ordinary persons;" and it seems certain that the will is often only partially suspended, even in our natural sleep. In the particular phase of sleep, known in Scripture as "dream" or "vision," it may be that the mind was sometimes in possession of all its powers, and that only the body slumbered.

11. *Thine enemies.*] *E. g.* Hadad the Edomite (1 K. xi. 14-22) and Rezon the son of Eliadah (ib. verses 23-25), whom Solomon might well have wished to remove. Hadad and Rezon were adversaries to Solomon "*all his days.*"

12. *A wise and an understanding heart.*] Solomon's wisdom seems to have been both moral and intellectual. (See 1 K. iv. 29-34.) But it was moral wisdom alone which he requested, and which was promised him. The terms translated "wise" and "understanding," both denote *practical* wisdom. (See Gen. xli. 33, 39; Deut. iv. 6; Prov. i. 2, &c.)

neither after thee shall any arise like unto thee.] It has been proposed to explain this as simply meaning that Solomon was to be the wisest of all the *kings of Israel;* but more seems to be intended. In the knowledge of what was in man, and in the wisdom to direct men's goings, he was to be the wisest of *all* mere men. In such wisdom the world would know one only "greater than Solomon" (Matt. xii. 42; Luk. xi. 31).

13. *I have also given thee that which thou hast not asked.*] Here we see a striking illustration of that law of the Divine government, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. vi. 33; Luk. xii. 31).

14. *I will lengthen thy days.*] The promise here is only conditional. As the condition was not observed (1 K. xi. 1-8), the right to the promise was forfeited, and it was not fulfilled. Solomon can scarcely have been more than fifty-nine or sixty at his death. (See above, note on verse 7.)

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels †yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let *it* be neither mine nor thine, *but* divide *it*. † Heb. *were hot.*

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* †in him, to do judgment. † Heb. *in the midst of him.*

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15. *Solomon awoke; and, behold, it was a dream.*] Compare Gen. xli. 7, where the same words are used; and see above, note on verse 10.

he.. stood before the ark of the covenant.] Solomon determined to inaugurate his reign by a grand religious ceremonial at each of the two holy places which at this time divided between them the reverence of the Jews. Having completed the religious service at Gibeon, where was the Tabernacle of the Congregation, he proceeds now to Jerusalem, and sacrifices before the Ark of the Covenant, which was in Mount Zion (2 S. vi. 12).

and made a feast to all his servants.] A great feast naturally followed on a large sacrifice of peace-offerings. In these the sacrificer always partook of the flesh of the victim, and he was commanded to call in to the feast the Levite, the stranger, the fatherless, and the widow (Deut. xiv. 29). Compare David's largess, 2 S. vi. 19; 1 Chr. xvi. 3.

26. *Her bowels yearned upon her son.*] This Hebrew idiom is made familiar to us by its adoption into the New Testament (Luk. i. 78; 2 Cor. vii. 15; Philipp. i. 8; ii. 1, &c.). It may be compared with our use of the word "heart," one of the *viscera*.

28. *The wisdom of God.*] *I.e.* "Divine wisdom," "a wisdom given by God." (See verse 12.) The ready tact and knowledge of human nature exhibited in this pattern judgment, and its peculiar fitness to impress Orientals, have generally been admitted.

CHAPTER IV.

1 Solomon's princes. 7 His twelve officers for provision. 20, 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His wisdom.

SO king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok ‖the priest.

‖ Or, *the chief officer.*

3 Elihoreph and Ahiah, the sons of Shisha, ‖scribes; Jehoshaphat the son of Ahilud, the ‖recorder.

‖ Or, *secretaries.* ‖ Or, *remembrancer.*

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:

CHAP. IV. 1. *King over all Israel.*] Solomon, that is, was king over "*all* Israel" from the first; not like David, who for seven and a half years reigned over Judah only. This feature well introduces the glory of Solomon, of which the historian in this chapter intends to give us a general sketch.

2. *The princes.*] "Princes"—*sarim*—are mentioned in David's reign (2 S. xviii. 6) incidentally; but we hear of no such organization of the Court under him as under his successor. Solomon constitutes certain "princes," or officers of the first rank, deriving their station from him, and probably holding it during pleasure.

Azariah, the son of Zadok, the priest.] "The priest" here belongs to Azariah, not to Zadok. The term used—which is *cohen*—means sometimes a priest, sometimes a civil officer, with perhaps a semi-priestly character. (See Gesenius ad voc., and 'Biblical Dict.' vol. ii. p. 915.) In this place it has the definite article prefixed, and can only mean "the high priest." Azariah, called here the *son*, but really the *grandson*, of Zadok, seems to have succeeded him in the priesthood, and to have been "he that [first] executed the priest's office in the temple that Solomon built in Jerusalem" (1 Chr. vi. 10; and note ad loc.) It is his position as high-priest at the time when this list was made out that gives Azariah the foremost place in it.

3. *The sons of Shisha.*] Shisha is probably the Shavsha of 1 Chr. xviii. 16, who was David's "scribe." He seems to be called Sheva in 2 S. xx. 25, and Seraiah in 2 S. viii. 17.

scribes.] The "scribes" mentioned at this time are probably royal "secretaries" (marg.), who draw up the king's edicts, write his letters, and perhaps manage his finances. (See 2 K. xii. 10.) They are naturally among his most influential councillors. The position assigned to them in the present list is strongly indicative of their high rank.

Jehoshaphat . . . the recorder.] Jehoshaphat was "recorder" also under David (1 Chr. xviii. 15). By "recorder" or "remembrancer" (marg.), we must understand "Court annalist," an officer whose duty it was to chronicle events as they occurred, and whose work formed a part of the archives of the kingdom. He held evidently a high rank (compare 2 K. xviii. 18, 37; 2 Chr. xxxiv. 8), though scarcely so high a one as the three officers who here precede him.

4. *Benaiah.*] See ch. i. 32.

was over the host.] The words "was" and "were" are improperly supplied in verses 4-6. The writer is giving us a list of Solomon's "princes;" and appends to the names of the men, in the briefest possible manner, the office borne by each.

Zadok and Abiathar.] It is curious to find Abiathar in this list of princes, after what has been said of his disgrace. (1 K. ii. 27, 35.) Some have supposed that after a while Solomon pardoned him; but this is improbable. Perhaps the true explanation is that the historian here enumerates all those who were accounted "princes" in any part of Solomon's reign. Abiathar would naturally have been a "prince" until he lost the priesthood.

5. *The son of Nathan.*] It is uncertain whether the Nathan of this verse is the prophet or the son of David (2 S. v. 14). While on the one hand the position of "king's friend" is more likely to have been held by a contemporary, which the Prophet's son would have been, than by one so much younger as the son of a younger brother, on the other the title *cohen* seems to point to a member of the royal family. (See the next note but one.)

over the officers.] Chief, that is, of the "officers" mentioned in verses 8 to 19, as appears from the identity of the term here used with the title by which they are designated in verse 7.

principal officer.] The word here used is *cohen*, which ordinarily means "priest." The Vulgate gives "sacerdos," while the Septuagint (Vatican) omits the term altogether. The title *cohen* was, we know, borne by sons of David (2 S. viii. 18), who could not be priests in the ordinary sense of the word.

the king's friend.] This appears to have been now a recognised office. (Compare 2 S xv. 37; xvi. 16; 1 Chr. xxvii. 33.)

6 And Ahishar *was* over the household: and [f] Adoniram the son of Abda *was* over the [‖] tribute.

[f] ch. 5. 14.
[‖] Or, *levy*.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: [‖] The son of Hur, in mount Ephraim:

[‖] Or, *Ben-hur*.

9 [‖] The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

[‖] Or, *Ben-dekar*.

10 [‖] The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

[‖] Or, *Ben-hesed*.

11 [‖] The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

[‖] Or, *Ben-abinadab*.

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6. *Ahishar was over the household.*] Comptroller of the household, like the "Steward" (μελεδωνός) of the Persian Court (Herod. iii. 61). On the importance of this office, see 2 K. xviii. 18, and compare Is. xxii. 15-25.

the tribute.] The marginal reading, "levy," is to be preferred to the textual, "tribute." The reference is to the forced labourers whom Solomon employed in his great works. (See below, ch. v. 13, 14.) The word *mas*, here translated "tribute," has not that meaning in the old Hebrew, though it means "tribute" in Egyptian (see above, vol. i. p. 486), and also in Chaldee and Rabbinical Hebrew. (See Esth. x. 1.)

7. *Officers . . . which provided victuals.*] The requirement of a portion of their produce from subjects, in addition to money payments, is a common practice of Oriental monarchs. It obtained in ancient, and it still obtains in modern, Persia (Chardin, 'Voyages en Perse,' tom. iii. p. 345). In ancient Persia, as in Solomon's kingdom, the country was parcelled out into divisions, which had to supply the table of the king and his Court during different portions of the year (Herod. i. 192).

8. *These are their names.*] In this arrangement of the territory into twelve portions, the productive power of which should be, as nearly as possible, equal, the divisions of the tribes would not of course be followed exactly; but they seem to have been adopted as far as could be managed without unfairness. The prefecture of Ben-Hur corresponded nearly to the territory of Ephraim; that of Ben-Dekar to Dan; that of Ben-Hesed to Judah; those of Ben-Abinadab and Baana to Cis-Jordanic Manasseh; that of Ben-Geber to Manasseh beyond Jordan; of Abinadab to Gad; of Ahimaaz to Naphtali; of Baanah to Asher; of Jehoshaphat to Issachar; of Shimei to Benjamin; and of Geber to Reuben. The order in which the prefectures are mentioned is clearly not the geographical. Perhaps (as Thenius conjectures) it is the order in which they had to supply the king's table.

in Mount Ephraim.] By "Mount Ephraim" we are to understand, not a single mountain, but the entire highland of central Palestine, extending from the plain of Esdraëlon on the north, to Judah and Benjamin on the south—the heart of the country called in later times Samaria.

9. *In Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan.*] Of these cities Makaz is otherwise unknown to us. Shaalbim (called also Shaal-abbin, Josh. xix. 42) is a well-known city of Dan (Jud. i. 35); as are Beth-shemesh, or Ir-shemesh (Josh. xix. 41), now called *Ain-Shems*, and Elon (Josh. xix. 43). Beth-hanan, "the abode of Hanan," is either an epithet here added to Elon, to distinguish it from some other city of the name, or (more probably) a distinct place, the letter *vau* which attached it to Elon having fallen out accidentally. Beth-hanan is perhaps the modern *Beit-Hunun*, near Gaza. (Robinson's 'Researches,' vol. ii. p. 371.)

10. *Aruboth.*] Nothing more is known of Aruboth, or Arubboth.

Sochoh.] There were two Sochohs, both in Judah, one in the highland south of Hebron (Josh. xv. 48), the other in the plain to the south-west, which bordered on the country of the Philistines (Josh. xv. 35; 1 S. xvii. 1-3). The latter is probably here intended, as "the land of Hepher"—the territory of one of the kings conquered by Joshua (Josh. xii. 17)—was in this direction.

11. *The son of Abinadab*]. It has been conjectured that Ben-Abinadab was the son of Abinadab, David's elder brother (1 S. xvi. 8; xvii. 13). In this case he would have been Solomon's first-cousin.

in all the region of Dor.] "The region of Dor" was the tract upon the sea-coast immediately south of Carmel. It was conquered by Joshua (Josh. xii. 23), and assigned to Manasseh (ib. xvi. 11). Dor (now *Tan'ura*) was an important town on the coast, a little to the south of Mount Carmel. It is mentioned among the cities which were seized and occupied in Palestine by the second Tiglath-Pileser. (See 'Ancient Monarchies,' vol. ii. p. 398.)

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 [1] The son of Geber, in Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo *had* [1] Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

[1] Or, *Ben-geber.*

[1] Or, *to Mahanaim.*

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which had Taphath the daughter of Solomon to wife.] It has always been a practice among Oriental potentates to attach to themselves the more important of their officers by giving them for wives princesses of the royal house (Rawlinson's 'Herodotus,' vol. ii. p. 462, 2nd ed.). The practice of polygamy has generally enabled them to carry out this system to a very wide extent.

12. *Taanach and Megiddo, and all Beth-shean.*] Taanach, Megiddo, and Beth-shean (or Beth-shan), "the city of the Sun" (ὁ οἶκος Σάν, LXX.), were famous towns in the plain of Esdraëlon, the great depression which separates the hill country of Galilee from that of Samaria (or Mount Ephraim). See Josh. xii. 21; xvii. 11; Jud. i. 27; 1 S. xxxi. 10. They belonged to Manasseh, though lying within the territory of Issachar. The expression "all Beth-shean" shows that the name was given, not only to the town, but also to a tract of country in its neighbourhood.

Zartanah beneath Jezreel.] "Zartanah beneath Jezreel" is perhaps the Zarthan of 1 K. vii. 46, and the Zaretan of Josh. iii. 16.

Abel-meholah.] Abel-meholah, according to Eusebius and Jerome, lay in the Jordan valley, 8 or 10 miles south of Beth-shan. See 1 K. xix. 16.

Jokneam.] Jokneam was a Levitical town within the territory of Ephraim (1 Chr. vi. 53). The prefecture of Baana would thus seem to have contained the greater portion of the plain of Esdraëlon, together with a strip of the Jordan valley, and some of the outskirts of Mount Ephraim.

13. *The son of Geber.*] It will be observed that five out of the twelve prefects are designated solely by their fathers' names (vv. 8, 9, 10, 11, and 13), Ben-Hur, Ben-Dekar, &c., while one (Ahimaaz, v. 15) has no such designation. Probably the document, which the author of the Book of Kings consulted, had contained originally the proper name and father's name of each prefect; but it was mutilated or illegible in places at the time when he consulted it. If it was in the shape of a *list*, a single mutilation at one corner might have removed four of the six wanting names.

in Ramoth-Gilead.] Ramoth-Gilead was the chief town of the trans-Jordanic region. It lay in the territory of Gad (Josh. xx. 8), and was a city of refuge (ib. xxi. 38).

the towns of Jair.] It has been much disputed whether "the towns of Jair" (*havoth-Jair*), in Gilead, are identical with the 60 cities (*'arim*) in the region of Argob, a part of Bashan, which formed the kingdom of Og at the time of the Exodus. The present passage makes strongly against the identity.

three-score great cities with walls and brasen bars.] This description is evidently borrowed from Deut. iii. 4, 5, and is intended to identify the towns with those which are there mentioned.

14. *Ahinadab .... had Mahanaim.*] Literally "Ahinadab .... *was* to Mahanaim" (marg.), *i. e.* Ahinadab had the territory from the places last mentioned to Mahanaim, which was a place of some importance (2 S. ii. 8; xvii. 24) on the further side of Jordan, in the district assigned to Gad (Josh. xiii. 26). On the meaning and origin of the name, see Gen. xxxii. 2. Mahanaim is supposed by some to be the modern *Mahneh*; but this is doubtful.

15. *He also took Basmath.*] "He also"—*i.e.*, he, as well as Ben-Abinadab (supra, verse 11, *q. v.*), had a daughter of Solomon to wife.

16. *Baanah the son of Hushai.*] Perhaps the son of Hushai the Archite, David's "friend" (2 S. xv. 32, 37), who frustrated the counsel of Ahithophel (2 S. xvii. 1-14).

in Aloth.] The Septuagint, the Syriac, and the Vulgate, attach the *beth* here (which our translators regard as the preposition "in") to the name Aloth, and read Baaloth or Bealoth. There was a city of this name in the territory of Judah (Josh. xv. 24), and there was a Baalath in Dan (ibid. xix. 44); but neither of these places can be here intended. The name of Aloth is wholly unknown to us.

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And [a] Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's [†] provision for one day was thirty [†] measures of fine flour, and threescore measures of meal.

[a] Ecclus 47. 13.

[†] Heb *bread.*

[†] Heb *cors.*

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19. *Geber . . . was in the country of Gilead.*] Geber's prefecture, *i.e.*, consisted of the parts of Gilead not already assigned to others (vv. 13, 14), or, in other words, of the more southern district, which was originally allotted to Reuben (Josh. xiii. 15-21). It perhaps included also a portion of the territory of Gad.

the only officer which was in the land.] The meaning of this last clause is somewhat doubtful. (See note at the end of the chapter.) On the whole, our version may well stand as nearly correct. The writer has assigned to Geber a wide stretch of territory —all Sihon's dominions, and some part of the dominions of Og—and, anticipating surprise on the part of his readers, assures them "(there was but) one officer who (purveyed) in this land."

20. *Judah and Israel were many.*] There is some doubt about the proper arrangement of the remainder of this chapter. The Vatican LXX. omits vv. 20, 21, and 25, 26, and places vv. 27, 28, immediately after the list of prefects. This certainly improves the connection, but at the cost of four verses which must, beyond a doubt, have been a part of the original. The best alteration, if we alter the Hebrew order at all, would be to place vv. 20 and 21 after v. 25. On the recognised distinction between Israel and Judah, even at this date, see note on ch. i. 35.

as sand which is by the sea in multitude.] See note on ch. iii. 8; and compare Psalm cxxvii., which is traditionally ascribed to Solomon, and which celebrates the populousness and security of Israel in his day.

21. *Solomon reigned over all kingdoms.*] Solomon's empire, like all the great empires of Asia down to the time of the Persians, consisted of a congeries of small kingdoms, all ruled by their own kings, who admitted the suzerainty of the Jewish monarch, and paid him an annual tribute. The organisation of a great empire into provinces ruled by governors holding office at the pleasure of the crown was a discovery of Darius Hystaspis.

from the river.] By "the river" we must understand the Euphrates, the "great river" of Western Asia (Gen. xv. 18; Josh. i. 4. Compare Ex. xxiii. 31; Num. xxii. 5; 2 S x. 16, &c.). The writer here draws attention to the fact that the extent of Solomon's kingdom was in accordance with the promises made to Abraham, Moses, and Joshua.

unto the land of the Philistines.] There is no word corresponding to "unto" in the Hebrew. Some suppose that a word with that meaning, which occurs in the corresponding passage of Chronicles (2 Chr. ix. 26), has here fallen out. Others, more reasonably, consider the construction to be, "Solomon reigned over all the kingdoms from the river, *over* the land of the Philistines, and unto the borders of Egypt," the force of the prefix which means "over" being carried on to the second limb of the sentence from the first.

they brought presents.] That is, "tribute." Compare 2 S. viii. 2, ad fin.; 2 K. xvii. 3, 4, &c.; and see ch. x. 25, where it is explained that the so-called presents were at a fixed "rate year by year."

all the days of his life.] The empire of Solomon continued to the end of his life, in spite of the revolts raised by Hadad and Rezon (infra, xi. 14-25). The latter is said to have "reigned over Syria," but this probably means only "Syria of Damascus" (*Aram-Dammesek.*) See note ad loc.

22. *Solomon's provision.*] The marginal "bread" is unnecessary. The word used, *lechem*, has the general signification of "provisions, victuals," as well as the special one of "bread."

thirty measures (marg. *cors*).] The *cor*, which was the same measure as the homer, is computed, on the authority of Josephus at 86, on the authority of the Rabbinical writers at 44, English gallons. (R. S. Poole, in Smith's 'Biblical Dictionary,' vol. iii. p. 1742.) Thirty *cors*, even at the lower estimate, would equal 1320 gallons, or 33 of our "sacks;" and the 90 *cors* of fine and coarse flour would altogether

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt †safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

† Heb. *confidently.*

26 ¶ And [b]Solomon had forty thou-

[b] 2 Chr. 9. 25.

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equal 99 sacks. Attempts have been made to calculate, from the quantity of flour consumed, the number of those who fed at the royal board. Thenius makes them amount to 14,000. The number of persons fed daily at the Court of the kings of Persia was said by Ctesias and Dino to have been 15,000. (Athen. 'Deipnosoph.' iv. p. 146, C.)

23. *Ten fat oxen.*] Rather **fatted** or **stalled oxen.**

harts, and roebucks, and fallow-deer.] There is no doubt that some sorts of wild land animals are here intended, but the exact species are very uncertain. Perhaps it would be best to translate the three terms by "wild-goats, gazelles, and wild oxen." These sorts of game abounded in the wilder parts of Syria, whence Solomon would be supplied. (See the next verse.) The use of game at the royal banquets of Assyria appears in the sculptures.

fatted fowls.] The noun used here, *barburim*, does not occur elsewhere in Scripture. Its meaning is very uncertain. Kimchi suggests "capons," Gesenius "geese." Others deny that birds of any kind are intended. *Barburim*, according to them, means simply "what is choice."

24. *On this side the river.*] On the true meaning of this phrase, see 'Introduction,' § 4, note 9.

from Tiphsah.] It is generally agreed that Tiphsah, or rather Tiphsach, is the place on the Euphrates which the Greeks called Thapsacus (Xen. 'Anab.' i. 4, § 11; Strab. xvi. 3, § 4). The word means "ford," or "passage," being formed from *pasach*, "to pass over," a root with which the word "paschal" makes us familiar. Thapsacus seems to have been at *Suriyeh*, forty-five miles below Balis, at the point where the Euphrates changes its course from S. to S.E. by E. (Chesney, 'Euphrat. Exp.,' vol. i. p. 72). Here are traces of an old walled town, and of a great causeway on either side of the river. The stream, moreover, is fordable here, and nowhere else in this part of its course. Solomon's possession of Thapsacus would have been very favourable to his schemes of land commerce. (See below, ix. 18.)

to Azzah.] *I. e.* Gaza. See note on Judg. xvi. 1.

all the kings.] Petty kings were numerous at this time in all the countries dependent upon Judæa, as they were in Canaan before the Jewish occupation. (See Josh. xii. 9-24.) In Philistia, small as it was, there were five kings (1 S. vi. 18). Syria was divided into numerous small states (2 S. viii. 3-10; 1 K. x. 29), as many as thirty-two kings being mentioned on one occasion (1 K. xx. 1). The Hittites were ruled by a great number of chieftains or princes (1 K. x. 29; 2 K. vii. 6). Twelve are mentioned in the Assyrian inscriptions.

peace on all sides.] Either the troubles caused by Hadad and Rezon (infra, xi. 14-25) did not amount to wars, or (like the war with Hamath-Zobah, 2 Chr. viii. 3) they are regarded as too temporary and insignificant to be noticed in this general summary of the character of Solomon's reign.

25. *Every man under his vine, and under his fig-tree.*] This phrase seems to have been common among the Jews, and even among neighbouring nations (2 K. xviii. 31), to express a time of quiet and security. It is used by the prophets Micah (iv. 4) and Zechariah (iii. 10) in descriptions of the Messianic kingdom.

from Dan even to Beer-sheba.] From the extreme north of the Holy Land (Judg. xviii. 29) to the extreme south (Josh. xv. 28). The phrase is first found in Judg. xx. 1, shortly after the Danites took Laish, and called it Dan.

26. *Forty thousand stalls of horses.*] In 2 Chr. ix. 25, the number of stalls for Solomon's chariot horses is stated at 4000, instead of 40,000. As the word translated "stalls" is not the same in the two passages, some have argued that in Chronicles "stables" are intended, and in Kings "stalls for single horses" (Patrick, Bochart, &c.). But it is more reasonable to suppose that the number in the present passage is a corruption. Solomon's chariots were but 1400 (infra, x. 26, 2 Chr. i. 14), for which 40,000 horses could not possibly be required. The Assyrian chariots have at most three horses apiece, while some have only two horses. Four thousand horses would

sand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ‖dromedaries brought they unto the place where *the officers* were, every man according to his charge.

‖ Or, *mules*, or, *swift beasts*.

29 ¶ And [c]God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

[c] Eccles. 47. 14, 15 16.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and

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supply the full team of three to 1200, and the smaller team of two to 200 chariots. The number 4000 is in due proportion to the 12,000 horses for cavalry, and is in accordance with all that we know of the military establishments of the time and country. Shishak, the Egyptian king, brought only 1200 chariots into the field (2 Chr. xii. 3); Zerah the Ethiopian had but 300 (ibid. xiv. 9); Hadadezer had 1000 (2 S. viii. 4); the Syrians of Mesopotamia 700 (ibid. x. 18).

twelve thousand horsemen.] The chariots and horsemen were placed in garrison in various cities (infra, x. 26). Some, of course, were at Jerusalem, but the bulk were scattered through the land (infra, ix. 19; x. 26; 2 Chr. i. 14; ix. 25).

27. *Those officers.*] The officers mentioned in verses 7-19. Some place this verse and the next immediately after verse 19.

28. *Barley also.*] Barley is to this day the common food of horses in the East.

dromedaries.] **Coursers** would be a better translation. The best authorities are agreed that the animal intended is neither a camel nor a mule, but a swift horse.

unto the place where the officers were.] The LXX. render "to the place where *the king* was" (*οὗ ἂν ᾖ βασιλεύς*). But the true meaning seems to be, that "they brought the provender to the places where the horses and coursers were," *i.e.* to the different cities where they were lodged. (See above, note on verse 26.)

29. *God gave Solomon wisdom and understanding exceeding much.*] In accordance with the promise made to him, supra, iii. 12.

largeness of heart.] By "largeness of heart," seems to be intended what we call "great capacity." The heart is often used for the intellect by the sacred writers. (See above, iii. 12, and note ad loc.)

as the sand that is on the sea-shore.] This expression is common in reference to numerical multitude (Gen. xxii. 17; xxxii. 12; xli. 49; Josh. xi. 4; Judg. vii. 12; 1 S. xiii. 5; 2 S. xvii. 11; 1 K. iv. 20; Ps. lxxviii. 27, &c.). But its use here to express mere amplitude or greatness is peculiar.

30. *Children of the east country.*] The "children of the east country," or rather "of the East"—the *Beni Kedem*—appear to have been a distinct tribe, who occupied both sides of the Euphrates along its middle course. (See Gen. xxix. 1; Judg. vi. 3 and 33; vii. 12; viii. 10, &c.) They were mostly nomads, who dwelt in tents (Jer. xlix. 28, 29). Job belonged to them (Job i. 3), as did probably his three friends; and, perhaps, Balaam (Num. xxiii. 7). They must have been either Arabs or Aramæans. We may see in the Book of Job the character of their "wisdom." Like Solomon's, it was chiefly gnomic, but included some knowledge of natural history.

the wisdom of Egypt.] The "wisdom of Egypt" was of a different kind. It included magic (Gen. xli. 8; Ex. vii. 11, &c.), geometry (Herod. ii. 109), medicine (ib. ii. 84), astronomy, architecture, and a dreamy mystic philosophy, of which metempsychosis was the main principle. (See note on Exod. ii. 10.) It is not probable that Solomon was, like Moses (Acts vii. 22), deeply versed in Egyptian science. The writer only means to say that his wisdom was truer and more real than all the much-praised wisdom of Egypt.

31. *Wiser than all men.*] See note on ch. iii. 12. It is doubtful whether the persons with whom Solomon is here specially compared, Ethan, Heman, &c., were contemporary wise men, or four of the sons of Zerah (mentioned together in 1 Chr. ii. 6, *in the same order*), who may have had a traditional character for wisdom. In favour of the latter view are the combination and *order* of the names; against it are the designation of Ethan as "the Ezrahite," which he would scarcely be called if he were actual son of Zerah, and the statement that at least two of the four were "sons of Machol." It has been proposed to understand this expression figuratively, as "sons of the pipe," or, in

Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

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other words, "musicians." But this seems a very forced explanation. On the whole, it is most probable that Ethan the Ezrahite is Ethan the son of Kishi, or Kushaiah (1 Chr. vi. 44; xv. 17), whom David appointed as one of those who were to preside over the "service of song" in the tabernacle (ib. vi. 31), and who is mentioned in the title of the 89th Psalm; that Heman is the son of Joel (ib. xv. 17), also an Ezrahite (title of Ps. lxxxviii.), who held a similar office to Ethan, and is called "David's seer" (1 Chr. xxv. 5); and that Chalcol and Darda, sons of Machol, were persons of the same date, contemporaries with David and Solomon, and men noted for "wisdom," though there is no other mention of them.

his fame was in all nations.] See below, ch. x.

32. *Three thousand proverbs.*] In the collection which forms the "Book of Proverbs," only a small portion of these proverbs has been preserved, less certainly than one thousand out of the three. Ecclesiastes, if it be Solomon's, would add between one and two hundred. But the great bulk of Solomon's proverbs has perished.

his songs were a thousand and five.] Of these, Canticles is probably one (Cant. i. 1). Psalms lxxii. and cxxvii. *may* also be of the number. Probably the bulk of Solomon's songs were of a secular character, and consequently were not introduced into the Canon.

33. *He spake of trees, &c.*] A keen appreciation of the beauties of nature, and a habit of minute observation, are apparent in the writings of Solomon that remain to us. Whether the writer here means to say that Solomon composed special works on these subjects, is not quite certain, but, from the connexion of this verse with the preceding, it is most probable that he does. What the character of Solomon's speculations on these subjects really was, whether parabolic, as Josephus seems to imagine ('Antiq. Jud.' viii. 2, § 5), or medical, as some moderns have supposed, or such as to bring them under the head of natural history, we have no means of determining.

the cedar tree ... in Lebanon.] The Lebanon cedars were the most magnificent of all the trees known to the Hebrews, and hence represent in the Old Testament the grandest of vegetable productions. See especially the poetical books (Ps. civ. 16; Cant. v. 15; Ezek. xxxi. 3, &c.).

even unto the hyssop.] See notes on Ex. xii. 22 and Lev. xiv. 4.

of beasts, and of fowls, and of creeping things, and of fishes.] This is the usual Biblical division of the animal kingdom (Gen. i. 26; ix. 2; Ps. cxlviii. 10; Apoc. Dan. iii. 79-81, &c.).

34. *All kings of the earth.*] We are not to suppose that the kings generally came in person, but rather that they sent messengers, as Josephus relates of Hiram ('Ant. Jud.' viii. 5, § 3). One queen, however, came to judge for herself. (See below, x. 1.)

NOTE ON v. 19.

NOTE A, v. 19. "*He was* the only officer which *was* in the land."

Bp. Patrick supposes a thirteenth officer to be here intended, and assigns to him the duty of providing for visitors to the Court. Others, grounding themselves on the Septuagint (βασιλέως τοῦ Βασὰν καὶ Νασεφ· εἷς ἐν γῇ Ἰούδα), have imagined a thirteenth officer, whose prefecture consisted of a portion of the territory of Judah. Schulze translates, "he was the *first* officer in the land." For ונציב אחד אשר בארץ Houbigant would read ונציב אחד ישר בארץ, and would translate "each prefect bore rule in the land," or, in other words, "each prefect was at once purveyor for the royal table and actual governor of his prefecture."

CHAPTER V.

1 *Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto.* 7 *Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees.* 13 *The number of Solomon's workmen and labourers.*

AND Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

[d] 2 Chr. 3.

2 And [d] Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I [†] purpose to build an house unto the name of the LORD my God, [e] as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

[†] Heb. *say.*

[e] 2 Sam. 7. 13. 1 Chr. 22. 10.

6 Now therefore command thou that they hew me cedar trees out of

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CHAP. V. 1. *Hiram, king of Tyre.*] Menander of Ephesus, who wrote a history of Tyre in Greek, founded upon native Tyrian documents, about B.C. 300, mentioned this Hiram as the son of Abibaal king of Tyre, and said that he ascended the throne when he was nineteen; that he reigned thirty-four years, and, dying at the age of fifty-three, was succeeded by his son Baleazar. Menander spoke at some length of the dealings of Hiram with Solomon.

Hiram was ever a lover of David.] See 2 S. v. 11; 1 Chr. xiv. 1; and xxii. 4; 2 Chr. ii. 3. The name Hiram appears in Kings under two forms, "Hiram" and "Hirom;" in Chronicles the form used (except in 1 Chr. xiv. 1) is "Huram."

sent his servants.] This appears to have been an embassy of congratulation, as Josephus explains ('Ant. Jud.' viii. 2, § 6), and as the Syriac version expresses.

3. *Thou knowest how that David my father could not build an house.*] Solomon presumes Hiram's knowledge of David's design to build the temple, and of his design having been obstructed. This had not appeared in the previous history, but it is in accordance with the account in 1 Chr. xxii. 4, that David during his later years imported great quantities of cedar-wood from Tyre and Sidon as material for the temple.

for the wars which were about him.] The word here translated "wars" is literally "war," which seems to be the abstract for the concrete "war," for "those who warred," *i.e.* "enemies."

4. *Now the Lord . . . has given me rest.*] See above, iv. 24. The contrast is not between different periods of Solomon's reign, but between his reign and that of his father.

evil occurrent.] Rather **evil occurrence.**

5. *As the Lord spake.*] See above, 2 S. vii. 13, and compare 1 Chr. xxii. 10.

6. *Now therefore command thou.*] We seem to have here an abbreviated form of Solomon's message to Hiram, which is given much more fully in 2 Chr. ii. 3-10. Solomon's request was not only for cedar-trees, but also for fir-trees and almug-trees (2 Chr. ii. 8; compare 1 K. v. 8); and further, for a man "cunning to work in gold, silver, brass, iron, &c." (2 Chr. ii. 7). He also undertook to supply food for the support of the Phœnician workmen who cut the timber (ib. 10). And he stated his purpose in building the temple at greater length (ib. 4-6).

cedar-trees.] The Hebrew word here and elsewhere translated by "cedar," appears to be used, not only of the cedar proper, but of other timber-trees also, as the fir, and, perhaps, the juniper. Still there is no doubt that the real Lebanon cedar is most commonly intended by it. This tree, which still grows on parts of the mountain, but which threatens to die out, was probably much more widely spread anciently. The Tyrians made the masts of their ships from the wood (Ezek. xxvii. 5), and would naturally be as careful to cultivate it as we have ourselves been to grow oak. The Assyrian kings, when they made their expeditions into Palestine, appear frequently to have cut it in Lebanon and Hermon, and to have transported it to their own capitals. Cedar-wood, which is not a product of Assyria, was detected at Nimrud by Mr. Layard ('Nineveh and Babylon,' p. 357). According to Polybius, it was used largely in the great Palace of Ecbatana (Polyb. x. 27, § 10).

Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt † appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

† Heb. *say.*

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have † considered the things which thou sentest to me for: *and* I will do all † thy desire concerning timber of cedar, and concerning timber of fir.

† Heb. *heard.*

† Heb. *thy desire.*

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt † appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my household.

† Heb. *send.*

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there is not among us any that can skill to hew timber like unto the Sidonians.] The mechanical genius of the Phœnicians generally, and of the Sidonians in particular, is noticed by many ancient writers. Homer represents the most precious and valuable of the great metal wine-bowls, in which the Greeks of the heroic age delighted, as imported from Sidon ('Odyss.' iv. 614-618; xv. 425), and made by Sidonian workmen ('Iliad' xxiii. 743, 744). He also ascribes to Sidonian women the production of the beautifully embroidered robes which were worn by Asiatic ladies of the first rank (ib. vi. 289-295). Herodotus notes that at the time of the Persian war, the Phœnicians alone of all the subject nations understood the true principles on which to construct a canal or cutting (vii. 23). Both he and Homer attest the general nautical skill of the Phœnicians (Herod. iii. 19; vii. 96, &c.; Hom. 'Odyss.' xv. 415-425, &c.); and Herodotus here, too assigns the palm to Sidon (vii. 44, 96). According to Strabo the Sidonians were well versed in philosophy and astronomy, arithmetic, navigation, and all the fine arts (xvi. 2, § 23). From the manner in which the Sidonians are here mentioned we may gather that in the reign of Hiram, Sidon, though perhaps she might have a king of her own, acknowledged the supremacy of Tyre.

7. *When Hiram heard the words of Solomon . . . he . . . said.*] Hiram's answer is given more fully in 2 Chr. ii. 11-16. It was "in writing," and contained, not only an acknowledgment of the Lord God of Israel as a real god, but a recognition of Him as "the maker of heaven and earth." Probably Hiram meant to identify Jehovah with his own supreme god, Melkarth, as Cyrus (Ezr. i. 2, 3) identified Him with Ormazd.

8. *Thy desire concerning . . . timber of fir.*] It is uncertain what tree is intended by the *berôsh*, which is here rendered "fir," but most probably the juniper is meant. Solomon's "desire" for such timber (which had not been mentioned by the writer of Kings in his brief abstract of that king's message) is distinctly noticed in the fuller account of Chronicles (2 Chr. ii. 8).

9. *My servants shall bring them down . to the sea.*] To shorten the land-carriage, the timber was first carried westward from the flanks of Lebanon to the nearest part of the coast, where it was collected into floats, or rafts, which were then conveyed southwards along the coast to Joppa (2 Chr. ii. 16), now *Jaffa*, whence the land journey to Jerusalem was not more than about forty miles. A similar course was taken on the building of the second temple (Ezr. iii. 7).

food for my household.] This supply of provisions for the "household," or "court" of Hiram, seems to have been proposed by the Tyrian king, in lieu of the "hire," or wages, which Solomon had offered to give him for the loan of his servants (verse 6). The Phœnician cities had very little arable territory of their own, the mountain range of Lebanon rising rapidly behind them; and they must always have imported the chief part of their sustenance from abroad. They seem commonly to have derived it from Judæa, the "land of corn and wine, of oil olive and honey," as appears both from Ezek. xxvii. 17, and from Acts xii. 20. Hiram agreed now to accept for his timber and for the services of his workmen a certain annual payment of grain and oil, both of them the best of their kind, for the sustentation of his Court. Similarly the Persian monarchs received from the subject nations a tribute in kind, which was applied in the same way (Herod. i. 192). This payment of grain and oil was entirely distinct from the supplies furnished to the workmen, of which an account is given in 2 Chr. ii. 10.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand †measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, *f*as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a †levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and *g*Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly

† Heb. *cors.*

f ch. 3. 12.

† Heb. *tribute* of men.

g ch. 4. 6

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11. *Twenty thousand measures* (marg. *cors*) *of wheat.*] This was considerably less than Solomon's own annual consumption, which exceeded 32,000 cors. (See above, iv. 22.)

twenty measures of pure oil.] The small amount of twenty *cors* of oil, which seems at first sight scarcely to match with the 20,000 cors of wheat, will not appear improbable, if we consider that the oil was to be of superior quality ("pure oil"—literally "beaten oil"—*i.e.* oil extracted from the olives by pounding, and not by means of the press).

thus gave Solomon to Hiram year by year.] *I.e.* during all the years that he was engaged in building, and was helped by Hiram.

12. *The Lord gave Solomon wisdom.*] It seems to be implied that Solomon's Divine gift of wisdom enabled him to make such favourable arrangements with Hiram.

13. *Solomon raised a levy out of all Israel.*] This was, apparently, the first time that the Israelites had been called upon to perform forced labour. It had been prophesied, when they desired a king, that, if they insisted on having one, he would "take their menservants, and their maidservants, and their goodliest young men, and put them to his work" (1 S. viii. 16); and David had bound to forced service "the *strangers* that were in the land of Israel" (1 Chr. xxii. 2); but hitherto the Israelites had escaped. Solomon now, in connexion with his proposed work of building the temple, with the honour of God as an excuse, laid this burthen upon them. Out of the 1,300,000 able-bodied Israelites (2 S. xxiv. 9), a band of 30,000—one in forty-four—was raised, of whom one-third was constantly at work in Lebanon, while two-thirds remained at home, and pursued their usual occupations. The working 10,000 were relieved every month, and thus each man laboured for one month in Lebanon, then spent two months at home, then in the fourth month returned to his forced toil, in the fifth found himself relieved, and so on year after year. This, though a very light form of task-work, was felt as a great oppression, and was the chief cause of the revolt of the ten tribes at Solomon's death (1 K. xii. 4).

14. *Adoniram.*] See above, ch. iv. 6.

15. *Threescore and ten thousand that bare burdens, &c.*] It appears from ch. ix. 21, and from the parallel passage to the present in Chronicles (2 Chr. ii. 17, 18), that these labourers, whose services were continuous, consisted of "strangers"—"the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites"—whom Solomon, following the example of his father (1 Chr. xxii. 2), condemned to slavery, and employed in this way.

16. *Which were over the work, three thousand and three hundred.*] There is a discrepancy between the number of the overseers in this passage and in the parallel passage of Chronicles (2 Chr. ii. 18), which is probably consequent upon the adoption by the authors of Kings and Chronicles of two distinct principles of arrangement in regard to the overseers. For the author of Kings, who here mentions 3300 "officers over the work," elsewhere (ch. ix. 23) counts 550 "chiefs of the officers;" while the writer of Chronicles, who gives 3600 as the number of overseers furnished by the "strangers," has 250 "chiefs"—probably Israelites—in a later passage (2 Chr. viii. 10). The entire number of the overseers is thus stated by both writers at 3850; but in the one case nationality, in the other degree of authority, is made the principle of the division.

17. *They brought great stones.*] Some

stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the ‖stone-squarers: so they prepared timber and stones to build the house.

‖ Or, *Giblites*: as Ezek. 27. 9.

CHAPTER VI.

1 *The building of Solomon's temple.* 5 *The chambers thereof.* 11 *God's promise unto it.* 15 *The cieling and adorning of it.* 23 *The cherubims.* 31 *The doors.* 36 *The court.* 37 *The time of building it.*

[a] 2 Chr. 3. 1.

AND [a]it came to pass [in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt], in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he †began to build the house of the LORD.

† Heb. *built*

2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

‖ Or, *windows broad* within, and *narrow* without: or, *skewed* and *closed*.

4 And for the house he made ‖windows of narrow lights.

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of these "great stones," carefully hewn, and bevilled at the edges, are probably still to be seen in the place where they were set by Solomon's builders, at the south-western angle of the wall of the Haram area in the modern Jerusalem. The largest of these are 30 feet long by 7½ feet high. (See Robinson's 'Researches in Palestine,' vol. i. pp. 386-395; and compare below, ch. vii. 10.)

and hewed stones.] It would improve the sense to remove the conjunction "and," to which there is nothing correspondent in the original. The same stones are intended in all the three cases.

18. *The stone-squarers*] **The Gebalites.** The word translated "stone-squarers" is certainly a proper name, as rendered in the margin. The people intended seem to be the inhabitants of Gebal, a Phœnician city between Beyroot and Tripolis, which the Greeks called Byblus, and which is now known as *Jebeil*. Gebal is mentioned in Ps. lxxxiii. 7, and again in Ezek. xxvii. 9, both times in connexion with Tyre, to which it was probably at this time subject.

CHAP. VI. 1. In the four hundred and eightieth year. (See note A at the end of the chapter.)

2. *The length . . . threescore cubits.*] The size of Solomon's temple depends upon the true length of the Jewish *ammah*, which is doubtful. The measure was certainly a cubit of some kind or other; but whether one based on the length of the bone of the fore-arm, or on the distance from the elbow to the tip of the middle finger, or on that between the elbow and the knuckles, cannot be determined. The author of Chronicles tells us that a cubit "of the first (*i.e.* most ancient) measure" was the one here intended (2 Chron. iii. 3); but we cannot say whether the old measure was longer or shorter than those of later adoption. The ancient *ammah* has been estimated as somewhat less than a foot (Saalschütz), and again as between 19 and 20 inches (Thenius), a difference of nearly 8 inches, which would produce a variation of nearly 40 feet in the length of the temple-chamber, and of 46 in that of the entire building. It is worthy of remark that, even according to the highest estimate for the *ammah*, Solomon's temple was really a *small* building, less than 120 feet long, and less than 35 broad.

the height . . . thirty cubits.] In 2 Chr. iii. 4 the general height of the building is not mentioned, but the height of the porch is said to have been 120 cubits. This, however, is perhaps a corrupt reading. (See note ad loc.)

3. *The porch before the temple.*] Remark that the measures of the temple, both "house" and porch, were exactly *double* those of the older tabernacle, which had twenty boards at the sides, each a cubit and a half broad (Ex. xxvi. 16, 18, 20), and six boards of the same breadth, with two angle boards or posts, at the two ends. (Compare Josephus, 'Ant. Jud.' iii. 6, § 3, where the breadth is positively stated at 10 cubits.) This identity of proportion confirms the numbers in both instances, and amounts to an undesigned coincidence, indicating the thoroughly historical character of both Kings and Exodus.

4. *Windows of narrow lights.*] Hebrew scholars are still divided as to the meaning of this passage. Gesenius, De Wette, Keil, and the majority of moderns, believe windows with fixed lattices, or jalousies, to be

5 ¶ And [1]against the wall of the house he built [†]chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made [†]chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [†]narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right [†]side of the house: and they went up with winding stairs

[1] Or, *upon*, or, *joining to.*
[†] Heb. *floors.*
[†] Heb. *ribs.*
[†] Heb. *narrowings*, or, *rebatements.*
[†] Heb. *shoulder.*

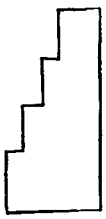
intended. Professor Lee and others maintain the correctness of the marginal rendering, "windows broad within and narrow without"—windows, *i.e.*, greatly splayed, externally mere slits in the wall, but opening wide within, like the windows of old castles. The balance of authority is in favour of the meaning "windows with fixed lattices." The windows seem to have been placed high in the walls, above the chambers spoken of in vv. 5-8.

5. *Chambers.*] The Hebrew word here used is in the singular, and would perhaps be best translated **a lean-to.** It is applied in the feminine to each of the three stories of chambers which were built round the temple (verse 6), and in the masculine to the entire building made up of these stories (verse 10); but is never applied to a single chamber.

against the walls of the house round about.] That is, the lean-to completely surrounded three sides of the building, the north, the west, and the south. It abutted both upon the holy place, the main chamber of the temple, 40 cubits long and 20 wide, into which the worshipper entered from the porch, and also upon the oracle, or holy of holies, a cube of 20 cubits (verse 20), which lay beyond. The writer assumes that the arrangement which he explains in vv. 16-20 is already known to his readers.

he made chambers (marg. *ribs*) *round about.*] This word is in the plural. Its primary meaning is perhaps rather "sides" than "ribs." (Keil ad loc.) It is used in this chapter (1) of the individual chambers, and (2) of each of the three stories (verse 8), but not of the entire lean-to.

6. *Without . . . . he made narrowed rests.*] In order to preserve the sanctity of the temple, and at the same time to allow the attachment to it of secular buildings—sleeping apartments, probably, for the priests and other attendants—Solomon made "rebatements" in the wall of the temple, or in other words built it externally in steps, thus:—The beams, which formed the roof of the chambers and the floors of the upper stories, were then laid on these steps or "rests" in the wall, not piercing the wall, or causing any real union of the secular with the sacred building. It resulted from this arrangement that the lowest chambers were the narrowest, and the uppermost considerably the widest of all, the wall receding each time by the space of a cubit.



7. *Stone made ready before it was brought thither.*] The spirit of the command "not to lift up any iron tool" on the stones of an altar (Ex. xx. 25; Deut. xxvii. 5) seems to have been followed by the Jewish king in building the temple. Every stone was so carefully prepared in the quarry (supra, v. 18), that without further chipping it exactly fitted into its place. Thus the fabric rose without noise.

8. *The door for the middle chamber.*] *I.e.* The door which gave access to the midmost "set of chambers." The writer apparently thinks it unnecessary to say how the chambers on the ground-floor were reached. (They might have had several doors, or each their own door, in the outer wall of the lean-to.) He is only bent on explaining how men reached the middle and upper floors. For them he tells us there was a single door in the right or south wall, from which a winding staircase ascended to the second tier, while another ascended from the second to the third. The staircase no doubt occupied a portion of the space which would otherwise have been thrown into the chambers. The door to it, we may be sure, was in the outer wall of the building, not in the wall between the chambers and the temple. That would have desecrated the temple far more than the insertion of beams. (See note on verse 6.)

into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house ‖ with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, [b] which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

‖ Or, *the vault-beams and the cielings with cedar.*

[b] 2 Sam. 7. 13. 1 Chr. 22. 10.

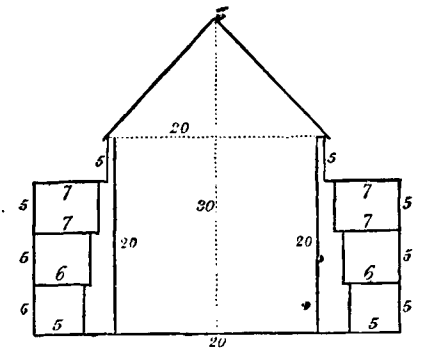
9. *He built the house, and finished it.*] "The house" here evidently means the main building only, without the lean-to; and the finishing spoken of is the completion of the shell of the house. The internal fittings were added afterwards. (See verses 15-22.)

covered the house.] *I.e.* roofed it. Our old commentators imagined that the roof was flat, like that of most modern Oriental buildings. But Mr. Fergusson has *demonstrated* the contrary. (Smith's 'Biblical Dictionary,' vol. iii. art. "Temple.") The tabernacle was a *tent*, as its name shows, and was constructed like all tents, with a sloping roof. The temple was modelled after the tabernacle (Wisd. ix. 8), from which it differed in little, excepting size and material. A wooden roof, sloped like our roofs, and composed of cedar beams or rafters, boarded over with cedar planks, replaced the sloping hangings of the tabernacle, which rested upon tent-poles, and were stretched by means of lines and pegs.

10. *He built chambers.*] "A lean-to," as in verse 5, or rather **the lean-to**, for the word has the article.

five cubits high.] It is evident that 5 cubits—7½ feet, or (according to the highest estimate of the *ammah*) little more than 8 feet—cannot have been the height of the whole lean-to, which contained three tiers or stories of chambers. The writer must mean that *each* story was of this height. Our version, though not literal, thus gives the true sense.

they rested on the house with timber of cedar.] See above, verse 6. This verse seems at first sight a mere repetition, but it adds two facts—1. the height of the chambers; and 2. the material of the beams which formed their floors and cielings. As nothing more is said of the roofing of the chambers, we must suppose that the beams above the third tier—strengthened, perhaps, by a coating of cement—formed their roof, which was thus flat. The annexed diagram represents a section of the temple. The numbers give the dimensions in cubits.



11. *The word of the Lord came to Solomon, saying.*] The Vatican MS. of the Septuagint omits this and the three following verses. But most critics regard them notwithstanding as genuine. They are not (as some have thought) a mere anticipation of ch. ix. 2-9, but record a divine communication quite distinct from that—a communication which was made during the time that the temple was building (see verse 12), not one which followed the completion both of the temple and the palace (ix. 1).

12. *Concerning this house.*] The ellipse is rather, "*See, now*, this house," &c.; and the meaning is, "So far as this house goes, thou art obedient (2 S. vii. 13; 1 Chr. xvii. 12, &c.); if thou wilt be obedient in other things also, then will I perform my word," &c., God's promises being always conditional.

My word which I spake unto David.] The promises made to David were—1, that he should be succeeded by one of his sons (2 S. vii. 12; Ps. cxxxii. 11); 2, that the kingdom should be established in the line of his descendants for ever, if they were faithful (Ps. cxxxii. 12); and 3, that the Israelites should be no more afflicted as beforetime (2 S. vii. 10). These promises are now confirmed to Solomon, but on the express condition of obedience, and two further promises are added. (See the next verse.)

13. *I will dwell among the children of*

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, ‖ both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

‖ Or, *from the floor of the house unto the walls*, &c. and so ver. 16.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

Israel.] The promise to "dwell among" the Israelites had been made to Moses (Ex. xxv. 8; xxix. 45), but had not been repeated to David.

And will not forsake . . . Israel.] This promise, if not absolutely new, seems to have been at any rate more positive and general than any previous similar promise. Moses promised the people that God would not forsake them *in their struggles with the Canaanites* (Deut. xxxi. 6, 8); and God made a similar promise to Joshua (Josh. i. 5). But the assurance now given seems to be that God will not *at any time or under any circumstances* wholly forsake Israel.

14. *So Solomon built the house.*] The account of the building has been interrupted by the narrative of verses 11-13. It is now resumed, with a repetition of the last facts noticed with respect to it—a common practice among all writers.

15. *And he built.*] Or "constructed." The internal fittings and furniture form the subject of the chapter from this verse to verse 36.

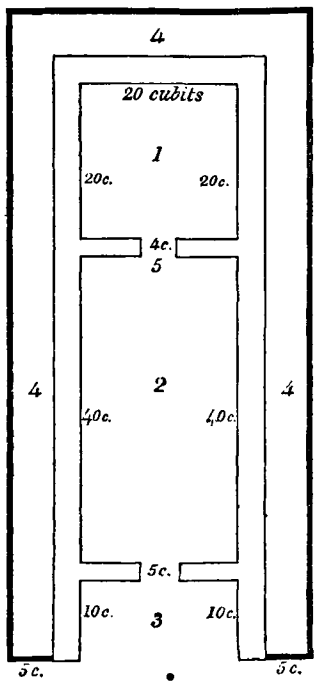
both the floor of the house and the walls, &c.] The marginal rendering is here right, and not the rendering in the text. The whole verse should be thus translated and punctuated:—"And he constructed the walls of the house within with boards of cedar; **from the floor of the house to the walls of the cieling he covered** *them* on the inside with wood; and he covered the floor of the house with planks of juniper."

the walls of the cieling.] "The walls of the cieling" are either the cieling itself, or the upper part of the side walls, that part which touched the cieling. The meaning of the phrase, "from the floor of the house to the walls of the cieling," is simply from top to bottom.

with planks of fir.] Rather "**juniper.**" See note on ch. v. 8.

16. *And he built.*] The description of verse 15 applies to the main chamber of the temple, the holy place, only. The writer now proceeds to describe the holy of holies. The meaning is, that at the distance of 20 cubits, measured along the side walls of the house from the end wall, Solomon constructed a partition, which reached from the floor to the cieling, by means of cedar planks; and that he thus made for himself, within the house, a sanctuary for a holy of holies. The partition had, of course, a doorway in it. (See verse 31.)

17. *And the house . . . was forty cubits.*] As the whole temple, exclusive of the porch, was 60 cubits long (verse 2), and the sanctuary was 20 cubits (verse 16), the main chamber—*the* house or temple, *par excellence*—had a length of 40 cubits.



GROUND PLAN OF TEMPLE.

1. Holy of Holies, Oracle or Sanctuary.
2. Holy Place, or Main-chamber.
3. Porch. 4. Priest's Chambers.
5. Position of Altar of incense.

18 And the cedar of the house within *was* carved with ‖knops and †open flowers. all *was* cedar; there was no stone seen.

‖ Or, *gourds.* † Heb. *ope ings of flowers.*

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with †pure gold; and *so* covered the altar *which was of* cedar.

† Heb. *shut up.*

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* ‖†olive tree, *each* ten cubits high.

‖ Or, *oily.* † Heb. *trees of oil.*

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18. *Knops.*] The marginal rendering "**gourds**" is preferable. Compare note on 2 K. iv. 39, where the same word is used.

and open flowers.] Rather "**opening flower-buds.**" Imitations of the vegetable world are among the earliest of architectural ornaments. They abound in the architecture of Egypt and Persia. In that of Assyria they occur more sparingly.

all was cedar.] The word "Cedar" (*erez*) is used here in the wider sense, in which it includes, together with the cedar proper, other similar woods. See above, verse 15.

20. *And the oracle in the fore part.*] No explanation that is quite satisfactory has been given of the expression which is here rendered "in the fore part." Keil regards it as a rare substantive, signifying "the interior." He translates—"And *the interior* of the oracle was twenty cubits in length, &c."

and so covered the altar which was of cedar.] Rather, "and **he covered the altar** (*i.e.* the altar of incense) **with cedar.**" As Patrick observes, the altar was doubtless of stone, and was covered with cedar in preparation for the overlaying with gold. This overlaying was not gilding, which was probably unknown in Palestine at this early time, but the attachment of thin plates of gold, which had to be fastened on with small nails. Such a mode of ornamentation was common in Babylon, in Assyria, and in Media.

21. *So Solomon.*] Rather "**and** Solomon."

the house] *I.e.* the main chamber.

he made a partition by the chains of gold.] The use of these chains is doubtful. The most probable view is, that they were passed across the aperture in the partition-wall of verse 16, at the distance of a few feet from the ground, and that their object was to form a barrier between the holy place and the holy of holies. This meaning is fairly expressed by the authorized version, where, however, the word "*the*" before "chains of gold" should be cancelled.

overlaid it with gold.] "It" can only mean "the oracle;" and the clause is thus a repetition of what was stated in the preceding verse.

22. *And the whole house he overlaid with gold.*] That is, "not only did he overlay the holy of holies and the main chamber with gold, but also the rest of the house, including the porch" (2 Chr. iii. 4). The side chambers are not included, since they were no part of "the house."

also the whole altar.] The *whole* altar—top, and sides, and horns, according to the command given to Moses with respect to the altar of the tabernacle. (See Ex. xxx. 3.)

that was by the oracle.] The position of the altar was directly in front of the opening into the sanctuary, across which hung the veil. (See Ex. xxx. 6.) See the plan in note on verse 17.

he overlaid with gold.] The lavish use of the precious metals in ornamentation was a peculiar feature of early Oriental architecture. Polybius tells us that the royal palace at Ecbatana was not only coated with them internally, but had a roof composed of thin plinths of silver. (Polyb. x. 27, § 10.) The temple of Anaïtis at the same place was similarly adorned (ib.). According to Herodotus, two of the seven walls which guarded the palace had battlements of these metals. (Herod. i. 98.) And recent researches have given reason to believe that two stages of the great temple at Borsippa—now known as the Birs Nimrud—had respectively a gold and a silver coating.

23. *Two cherubims.*] Here, again, the pattern of the tabernacle was followed (Ex. xxxvii. 6-9), but without servile imitation. The original cherubs were entirely of gold. These, being so much larger, were of wood, merely

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [c] ‖they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and †open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* ‖a fifth part *of the wall.*

32 The ‖two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and †open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

[c] Ex. 25. 20.
‖ Or, *the cherubims stretched forth their wings.*
† Heb. *openings of flowers.*
‖ Or, *five-square.*
‖ Or, *leaves of the doors.*
† Heb. *openings of flowers*

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overlaid with a golden plating. No doubt the general character of the form, whatever that may have been, was preserved; but the arrangement of the wings, and the direction of the faces, seem to have been different. Moses' cherubim "covered with their wings over the mercy seat;" Solomon's stretched out theirs to the full, so that the four wings, each five cubits long (verse 24), extended across the whole sanctuary, the width of which was twenty cubits (verse 20). The former looked toward one another, and were bent downward towards the mercy seat (Ex. xxxvii. 9); the latter looked outward, towards the great chamber. (See 2 Chr. iii. 13, and note.)

of olive-tree.] The tree intended is probably the oleaster or wild olive, not the cultivated species. The two are mentioned together in Neh. viii. 15, where our version has "olive branches and pine branches."

27. *They stretched forth the wings of the cherubims.*] The marginal rendering—"the cherubims stretched forth their wings"—is against the laws of Hebrew grammar.

29. *Carved figures of cherubims and palm-trees, and open flowers.*] There is a considerable resemblance between the decoration here described and a portion of the ornamentation used by the Assyrians. Patterns are frequent in which winged bulls—not perhaps very different in shape from the Jewish cherubs—kneel down on either side of a vegetable form which seems to represent a palm-tree. (Layard, 'Monuments of Nineveh,' 1st series, pls. 43 to 45.) Of all architectural ornaments the commonest in Assyria is the rosette, which probably represents an open blossom. Thus palms, cherubs, and flowers—the main decorations of Solomon's temple—meet likewise in the ornamentation of the Assyrians, a circumstance which can scarcely be accidental.

within and without.] *I.e.* both in the inner chamber, or holy of holies, and in the outer one. So, too, in the next verse.

31. *Doors of olive-tree.*] See the second note on verse 23.

the lintel and side-posts were a fifth part of the wall.] This rendering is more correct than that in the margin. The meaning seems to be that the lintel was one-fifth of the width of the wall, and each door-post one-fifth of its height. Thus the opening was a square of four cubits, of six feet. (See verse 20.)

32. *The two doors.*] As in the Assyrian gateways generally, so here the aperture was not closed by a single door, but by two leaves which met in the middle.

and spread gold upon the cherubims and upon the palm-trees.] This clause is added to mark that the doors were not simply sheeted with gold, like the floors (verse 30), but had the gold hammered to fit the forms of the palms, cherubs, and flowers carved upon them. (See verse 35.) Such hammered metal-work, generally in bronze, has been found in tolerable abundance among the Assyrian remains. (Layard, 'Nineveh and Babylon,' p. 199.)

33 So also made he for the door of the temple posts *of* olive tree, [1]a fourth part *of the wall.*

34 And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished [1]throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

[1] Or, *four-square.*

[1] Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

33. *The door of the temple.*] The door, that is, which led from the porch into the great chamber of the temple.

a fourth part of the wall.] Or, "five cubits high," which was, therefore, the height of the doorway; probably its breadth was also five cubits, though this is not stated.

34. *The two doors were of fir-tree.*] Rather **juniper.** (See above, note on ch. v. 8.)

the two leaves of the one door.] Each door was made in two parts, which folded back one on the other like shutters, by means of hinges. The weight of the doors no doubt made it inconvenient to open the whole door on every occasion.

36. *And he built the inner court.*] That there was also an *outer* court might be gathered from this passage. Such a court is distinctly mentioned in 2 Chr. iv. 9. The inner court is probably identical with the "higher court" of Jeremiah (xxxvi. 10), being raised above the outer, as were sometimes the inner courts of Assyrian palaces. The court seems to have surrounded the temple. Its dimensions may be reasonably presumed to have been double those of the Court of the Tabernacle, *i.e.* 100 cubits on each side of the temple and 200 cubits at the ends; or, about 720 feet long by 360 broad.

with three rows of hewed stone.] Most commentators refer these words to a fence enclosing the court; and this was certainly the view of the LXX., who added κυκλόθεν, "round about." But J. D. Michaelis is perhaps right in understanding the clause of the area of the court, which was formed, he thinks, by three layers of hewn stone placed one above the other, and was then boarded on the top with cedar planks. Such a construction would no doubt be elaborate; but if it was desired to elevate the inner court above the outer, this is the way in which it would be likely to have been done. The temple would be placed, like the Assyrian palaces, on an artificial platform: and the platform, being regarded as a part of the sacred building, would be constructed of the best material.

38. *Seven years.*] Or, more exactly, "seven years and six months," since Zif was the second and Bul the eighth month. (See verse 1.)

ADDITIONAL NOTE on v. 1.

In the four hundred and eightieth year.] It is upon this statement that all the earlier portion of what is called the "received chronology" depends. The year of the foundation of the temple can be approximately fixed by adding the remaining years of Solomon's reign, the years of the kings of Judah, and the seventy years of the captivity, to the received date for the accession of Cyrus to the throne of Babylon. The chronology thus obtained is checked and (in a general way) confirmed by the ancient document called the 'Canon of Ptolemy,' by the recently-discovered 'Assyrian Canon,' and again by the chronology of Egypt. Amid minor differences there is a general agreement, which justifies us in placing the accession of Solomon *about* B.C. 1000. But great difficulties meet us in determining the sacred chronology anterior to this. Apart from the present statement, the chronological data of the Old Testament are insufficient to fix the interval between Solomon's accession and the Exodus, since several of the periods which make it up are unestimated. The duration of Joshua's judgeship, the interval between his death and the servitude of Chushan-Rishathaim, and the duration of the judgeships of Shamgar and Samuel, are not mentioned in Scripture. Again, the frequent occurrence of round

numbers (twenty, forty, and eighty) in this portion of the chronology seems to indicate an inexact reckoning, which would preclude us from fixing the dates with any accuracy. Under these circumstances chronologists have found in the present verse their sole means of extrication from the difficulties which beset this portion of the inquiry; and the "received chronology," in its earlier portion, is (as has been already observed) based entirely upon it. But the text itself is not free from suspicion. 1. It is the sole passage in the Old Testament which contains the idea of dating events from an era—an idea which did not occur to the Greeks till the time of Thucydides. 2. It is quoted by Origen *without the words*, "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt" ('Comment. in S. Johann.' ii. 20). 3. It seems to have been known only in this shape to Josephus, to Theophilus of Antioch, and to Clement of Alexandria, who would all naturally have referred to the date, had it formed a portion of the passage in their day. 4. It is, to say the least, hard to reconcile with other chronological statements in the Old and New Testament. Though the Books of Joshua, Judges, and Samuel furnish us with no exact chronology, they still supply important chronological data —data which seem to indicate for the interval between the Exodus and Solomon, a period considerably exceeding 480 years. For the years actually set down amount to at least 580, or, according to another computation, to 600; and though a certain deduction might be made from this sum on account of the round numbers, this deduction would scarcely do more than balance the addition required on account of the four unestimated periods. Again, in the New Testament, St. Paul (according to the received text) reckons the period from the division of Canaan among the tribes in the sixth year of Joshua (Josh. xiv.), to Samuel the prophet, at 450 years, which would make the interval between the Exodus and the commencement of the temple to be 579 years. On the whole, therefore, it seems probable that the words "in the four hundred and eightieth year, &c.," are an interpolation into the sacred text, which did not prevail generally before the third century of our era. (Compare 'Introduction to Judges,' p. 120.)

CHAPTER VII.

1 *The building of Solomon's house.* 2 *Of the house of Lebanon.* 6 *Of the porch of pillars.* 7 *Of the porch of judgment.* 8 *Of the house for Pharaoh's daughter.* 13 *Hiram's work of the two pillars.* 23 *Of the molten sea.* 27 *Of the ten bases.* 38 *Of the ten lavers,* 40 *and all the vessels.*

BUT Solomon was building his own house [a] thirteen years, and he finished all his house. [a] ch. 9 10.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height

CHAP. VII. 1. *Solomon was building his own house thirteen years.*] The thirteen years are to be counted from the end of the seven (supra, vi. 38). Solomon's buildings thus occupied him for twenty years (1 K. ix. 10; 2 Chr. viii. 1), from the fourth year of his reign to the twenty-fourth. The difference in the time taken by the temple and the palace is to be accounted for, 1. by the long period of preparation which preceded the actual building of the former (1 Chr. xxii. 2-4; 1 K. v. 13-18); and 2. by the greater size of the palace, which consisted of several large ranges of buildings. (See the next note.)

2. *He built also.*] Many have supposed that Solomon's own house (verse 1), the house of the forest of Lebanon (verse 2), and the house for Pharaoh's daughter (verse 8), were three entirely distinct and separate buildings; and some have gone so far as to locate the house of the forest of Lebanon in that mountain. Keil, on the contrary, regards the "house" of verse 1 as the entire palace, and the various buildings mentioned from verse 2 to verse 8 as merely its parts. But perhaps it is best to consider the "house" of verse 1 as the palace proper—Solomon's own dwelling-house (see verse 8); the house of the forest of Lebanon with its porches, as the state apartments; and the house for Pharaoh's daughter as the *hareem* or *zenana;* and to regard these three groups of buildings as distinct, though interconnected, and as together constituting what is elsewhere termed "the king's house" (1 K. ix. 10).

the house of the forest of Lebanon.] This name was probably given, not on account of any "pleasant shades and groves" surrounding the house, nor simply by reason of the employment of cedar in its construction, but from the supposed resemblance of the mass of cedar pillars, which was its main feature, to the Lebanon cedar forest.

the length thereof was a hundred cubits.] Or 150 feet, nearly twice as long as the entire temple without the porch; but shorter than some of the great halls in Assyrian palaces. These were occasionally as much as 180 feet.

thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the †beams, that *lay* on forty five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and †light *was* against light *in* three ranks.

5 And all the ‖doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* ‖before them: and the *other* pillars and the thick beam *were* ‖before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar †from one side of the floor to the other.

† Heb. *ribs.*

† Heb. *sight against sight.*

‖ Or, *spaces and pillars were square in prospect.*

‖ Or, *according to them.*

‖ Or, *according to them.*

† Heb. *from floor to floor.*

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the breadth thereof fifty cubits.] Or 75 feet, a breadth very much greater than is ever found in Assyria, and one indicative of the employment in the two countries of quite different methods of roofing. By their use of pillars the Jews, like the Persians, were able to cover in a very wide space.

four rows of cedar pillars.] It is almost impossible to reconcile this number with the numbers in the next verse. If the pillars were forty-five, fifteen in a row, there should have been but three rows, as seems to have been the case in the old palace of Cyrus at Pasargadæ. If there were four rows of fifteen, the number of pillars should have been sixty. Pillars, one over the other, as Keil understands, are not to be thought of. The Septuagint gives "three rows" instead of "four"—which removes all difficulty.

3. *Upon the beams.*] The word here used is the same which in the preceding chapter was applied to the *side* chambers of the temple. (See the last note on ch. vi. 5.) Apparently it has here (as in ch. vi. 15) the force of "beams;" a meaning obtained from "side" through the intermediary sense of "rib."

4. *And there were windows in three rows.*] Most expositors understand three ranges of windows, one above the other, on either side of the house; but perhaps Houbigant is right in suggesting that the three ranges were one in either side wall, and the third in a wall down the middle of the hall, along the course of the midmost row of pillars. A wall down the middle of an unusually wide apartment, not reaching the two ends, was found at Nimrud by Mr. Layard. ('Nineveh and its Remains,' vol. i., plan opposite p. 34.)

in three ranks.] Literally, "three times." The windows were directly opposite one another, giving what we call a *through* light.

5. *All the doors and posts.*] "Doors and posts" is better than "spaces and pillars" (marg.). The doorways, and the posts which formed them, seem to be intended.

were square.] Square at top, not arched or rounded. In Assyrian buildings arched doorways were not uncommon.

with the windows.] The meaning here is very doubtful. Gesenius translates "all the doors and posts were made square with *layers of beams.*"

in three ranks.] "Three times," as in verse 4. The meaning seems to be that the doorways also, like the windows, exactly faced one another.

6. *And he made a porch of pillars.*] It is not expressly said that this was the porch of the "House of the Forest;" but from the correspondence of its length with the breadth of that house (see verse 2), which exactly resembles the correspondence of the length of the temple porch with the breadth of the temple (supra, vi. 2, 3), we may fairly assume that it was so. Porches of columns immediately in front of columnar chambers were a favourite feature of Persian architecture

and the porch was before them.] Rather "*a* porch." There is no article; and most commentators are agreed that a second porch—a minor vestibule before the great vestibule—is intended. The whole verse should be translated, "**And he made the porch of the pillars in length 50 cubits, and in breadth 30 cubits, and a porch before them** (*i. e.* the pillars), **and pillars, and a base** (or step) **before them.**" Most of the Persepolitan porches had small pillared chambers at some little distance in front of them. Compare the Egyptian "propylæa."

7. *The porch of judgment.*] It has been well remarked that this "porch or gate of justice still kept alive the likeness of the old patriarchal custom of sitting in judgment at the gate; exactly as the 'Gate of Justice' still recalls it to us at Granada, and the Sublime Porte—'the Lofty Gate'—at Constantinople." (Stanley, 'Jewish Church,' 2nd series, p. 195.)

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's [b] daughter, whom he had taken *to wife*, like unto this porch.

[b] ch. 3. 1.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and or the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He *was* [†] a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work

[†] Heb. *the son of a widow woman.*

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8. *And his house where he dwelt.*] This is probably the "house" of verse 1. (See the first note on verse 2.)

had another court.] Translate "**His house**, where he dwelt, **a court** (or **hall**) **distinct from these buildings, within** (or behind) **this porch, was of similar workmanship**," similar *i.e.* to the porch of judgment.

like unto this porch.] *I.e.* of similar materials, hewn stone and cedar. The *zenana* could not have been a mere portico.

9. *According to the measures of hewed stone.*] The stones were uniform—all cut to certain fixed measures of length, breadth, and thickness.

sawed with saws within and without.] Not squared only on the face which showed, but also on the sides which fell within the wall and were not seen. Saws appear in Assyrian sculptures of the age of Sennacherib; and fragments of an iron saw were found at Nimrud. (Layard, 'Monuments,' 2nd series, pl. 12; 'Nineveh and Babylon,' p. 195.)

and so on the outside toward the great court.] Hewn stones were also used outside the building for the pavement of the great court. (See verse 12.)

10. *Great stones.*] On the size of the stones used for the substructions of the temple, see note on ch. v. 17. The foundation stones of the palace were of inferior size; but still they indicate the same grand and massive style of construction.

11. *Above were . . . cedars.*] That is to say, the roof in every case was of cedar.

12. *And the great court.*] The palace, like the temple, had two courts (see note on ch. vi. 36), not, however, one immediately within the other. The lesser court of the palace seems to have been a private inner court among the buildings (verse 8). The greater court was outside all the buildings, surrounding the palace on every side. Assyrian palaces had always such an external court, and had generally one or more inner courts or quadrangles.

three rows of hewed stones.] See note on ch. vi. 36.

both for the inner court.] The sense requires "*as.*" According to some, the Hebrew prefix, translated "both" in the text, may have this force; but, more probably, there is a slight corruption. (See note A at the end of the chapter.)

and for the porch of the house.] The porch of judgment, which had a planking of cedar over the stone pavement. (See verse 7.)

13. *King Solomon sent and fetched Hiram out of Tyre.*] According to 2 Chr. ii. 7, Solomon, when he made his first application to King Hiram (supra, v. 2-6), asked to have a skilful artificer in metalwork sent to him; and King Hiram assented, and sent a man who bore the same name with himself, a master workman, known as Hiram Ab, *i.e.* Master Hiram (2 Chr. ii. 13; iv. 16). The "sent and fetched Hiram" of the present verse represents in brief this complex translation.

14. *He was a widow's son of the tribe of Naphtali.*] In 2 Chr. ii. 14, we read, that Hiram was "the son of a woman of the daughters of Dan." The best way of reconciling this apparent discrepancy is to suppose, with Keil and Berthau, that Hiram's mother, while by birth of the tribe of Dan, had had for her first husband a man of the tribe of Naphtali.

all works in brass. And he came to king Solomon, and wrought all his work.

† Heb. *fashioned.*

15 For he †cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were*

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and wrought all his work.] *I.e.* all his *metal* work. Though Hiram was skilled also to work "in stone, and in timber, in purple, in blue, in fine linen, and in crimson" (2 Chr. ii. 14), yet the work that he personally did for Solomon seems to have been limited to metal-work, and indeed to works in brass. (See below, verse 45, and compare 2 Chr. iv. 16.)

15. *For he cast two pillars.*] It is uncertain whether these famous pillars, which were broken in pieces by the Babylonians when they destroyed Jerusalem (2 K. xxv. 13; Jer. lii. 17), were primarily for use or for ornament—whether, *i.e.*, they were supports to the roof of the temple porch, or mere columns standing by themselves under or in front of the porch. Among the advocates of the latter view are Keil, Kugler, Winer, and Gesenius; among the advocates of the former are F. Meyer, Böttcher, Thenius, and Mr. Fergusson. It is certain that the Phœnicians used isolated metal columns as sacred ornaments, so that Hiram would be familiar with such a mode of ornamentation. And it seems very improbable that, while all the other supports of the temple were of cedar, two, and two only, should have been of brass. There is also a difficulty in regarding the pillars as supports on account of their height, which does not suit the dimensions of the porch according to any theory of either. It seems, therefore, best to regard these pillars as isolated columns, standing a little in front of the porch of the temple.

eighteen cubits high apiece.] Eighteen cubits appears to have been the height of the shaft only. The capital consisted of two members, one of network ornamented with pomegranates, which was five cubits high (verse 16), and the other of lily work, which was four cubits (verse 19). The entire metal pillar was thus 27 cubits high; and if it had a stone base of eight cubits, which would not be greatly out of proportion, the height of 35 cubits (52½ feet), mentioned in 2 Chr. iii. 15, which is not to be accounted for by any theory of duplication, would have been reached. The height of some of the Persepolitan columns, with which these pillars may be best compared, is 67 feet.

a line of twelve cubits did compass either.] A circumference of 12 cubits (18 feet) implies a diameter of about 5 feet 9 inches at the base, which would make the column somewhat heavy in appearance. Egyptian pillars were, however, even thicker in proportion to their height.

16. *Two chapiters.*] Or "capitals." The general character of the capitals, their great size in proportion to the shaft, which is as one to two, and their construction of two quite different members, remind us of the pillars used by the Persians in their palaces, which were certainly "more like Jachin and Boaz than any pillars that have reached us from antiquity." (Fergusson, in Smith's 'Biblical Dictionary,' vol. iii. p. 1458.) At the same time there is no sort of resemblance in the ornamentation, which seems to have been far more elaborate than that of the Persian capitals.

17. *Nets of checkerwork and wreaths of chainwork.*] Or "nets chequerwise, and festoons chainwise,"—probably a fine network over the whole, and chainwork hanging in festoons outside.

Seven for the one chapiter.] Or "a net for the one chapiter and a net for the other chapiter." (See note B at the end of the chapter.) The two nets are mentioned again in verse 41.

18. *With pomegranates.*] The pomegranate was one of the commonest ornaments in Assyria. It was used on quivers, on spear-shafts, and mace-heads, in patterns on doorways and pavements, &c. It is doubtful whether a symbolical meaning attached to it, or whether it was merely selected as a beautiful natural form.

upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.

[c] 2 Chr. 3. 17. 21 [c]And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof [‖] Jachin: and he set up the left pillar, and called the name thereof [‖] Boaz.

[‖] That is, *He shall establish.*

[‖] That is, *In it is strength.*

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits [†]from the one brim to the other: *it was* round all about, and

[†] Heb. *from his brim to his brim.*

20. *The pomegranates were two hundred.*] The "four hundred" pomegranates of verse 42, and of 2 Chr. iv. 13, are obtained (as appears from these passages) by counting the pomegranates of both pillars together. In Jerem. lii. 23, we hear of *one* hundred pomegranates round about upon the network of the capitals, whereof ninety-six faced the cardinal points, the remaining four apparently occupying the angles. This seems to be an account of the arrangement of a single row of pomegranates, whereof each pillar had two.

round about upon the other chapiter.] Here, and elsewhere in this chapter (see especially verse 15), a portion of the original text has fallen out in consequence of the repetition of words. The full phrase of the original has been retained in verses 16 and 17 (*e.g.* "The height of the one chapiter was five cubits, and the height of the other chapiter was five cubits"); but in verses 15 and 20 the end of the first clause and the beginning of the second have dropped out. Verse 15 reads in the Hebrew—"He cast two pillars of brass; eighteen cubits was the height of the *one* pillar . . . and a line of twelve cubits compassed the *other* pillar." Originally it must have stood thus: "He cast two pillars of brass; eighteen cubits was the height of the one pillar, *and eighteen cubits was the height of the other pillar; and a line of twelve cubits compassed the one pillar*, and a line of twelve cubits compassed the other pillar." In the present place the writer no doubt said—"And the pomegranates were two hundred in rows round about *upon the one chapiter, and two hundred in rows round about* upon the other chapiter."

21. *In the porch.*] Rather, "**at the porch.**" (See above, note 1, on verse 15.)

and called the name thereof Jachin.] The LXX. in the parallel passage of Chronicles (2 Chr. iii. 17), translate Jachin and Boaz by Κατόρθωσις and Ἰσχύς—"Direction" and "Strength." Literally, Jachin would seem to be, as rendered in the margin, "He will establish;" while Boaz may either be "in strength," or "in him is strength," or "in it is strength." The meaning was probably "God will establish in strength" (*i.e.* firmly) the temple and the religion connected with it.

22. *Upon the top of the pillars was lily-work.*] See above, verse 19. There is a cornice of (so-called) lily-work at Persepolis, consisting of three ranges of broadish rounded leaves, one over the other. (See the 'Biblical Dictionary,' vol. iii. p. 1457.) Lilies are also represented with much spirit on a bas-relief from Koyunjik. ('Ancient Monarchies,' vol. i. p. 440.)

23. *And he made a molten sea.*] The "molten sea" of Solomon, so called from its great size, took the place of the laver of the tabernacle (Ex. xxx. 18-21), which was required for the ablutions of the priests. It was ten cubits, or fully fifteen feet, in diameter at top, and therefore forty-seven feet in circumference, with a depth of five cubits, or 7½ feet. As a vessel of these dimensions, if hemispherical, would certainly not hold 2000, much less 3000 (2 Chr. iv. 3) *baths*, the bath equalling 8½ gallons, it is now generally supposed that the bowl bulged considerably below the brim, and further, that it had a "foot,"—or basin which received the water as it was drawn out by taps from the bowl. The "2000 baths" of verse 26 may give the quantity of water ordinarily supplied to the "sea." The "3000 baths" of 2 Chr. may represent the utmost that the laver could anyhow take. Bowls of a considerable size are represented in the Assyrian bas-reliefs; but none of such dimensions as to bear comparison with this of Solomon. Even the largest of which we hear in Greek history were greatly inferior to it. These are the silver bowl dedicated by Crœsus at Delphi (Herod. i. 51), and a bronze bowl, seen by Herodotus in Scythia (ib. iv. 81), each of which held 600 amphoræ, or 5400 gallons, less than one-third of the contents of the "molten sea," even according to the lowest estimate.

a line of thirty cubits did compass it round about.] The slight inexactness of reckoning the proportion of the circumference to the diameter

his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, [d] compassing the sea round about: the knops *were* cast in two rows, when it was cast.

[d] 2 Chr. 4. 3.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

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at 3 to 1, instead of 3·1416 to 1, will not disturb any reasonable student of Scripture. In matters which have no bearing on religion the sacred writers are constantly content with general statements and approximate truth.

24. *Under the brim of it . . . there were knops.*] Literally "gourds,"—*i.e.* a boss or ball ornament encircled the rim of the bowl in two rows.

25. *It stood upon twelve oxen.*] See note on Ex. xx. 5.

26. *An hand-breadth thick.*] The palm or hand-breadth seems to have a little exceeded three inches (Thenius).

with flowers of lilies.] Rather "**in the shape of a lily flower.**" The rim *i.e.* was slightly curved outwards, like the rim of an ordinary drinking-cup, or the edge of a lily blossom. See the marginal rendering of the same phrase in 2 Chr. iv. 5.

it contained two thousand baths.] See the first note on verse 23.

27. *And he made ten bases of brass*] These were bases for the ten lavers described in verse 38. We learn from 2 Chr iv. 6, that these lavers were for the washing of such things as were offered for the burnt offering, while the "sea" was for the ablutions of the priests. The description of the bases is full of difficulties, owing to the uncertain meaning of many of the terms employed, which are technical, and of rare occurrence. The general character of the bases is, however, tolerably clear. They were square stands, 6 feet each way, and 4½ feet high, elaborately ornamented on their four sides, and resting upon four wheels, 2¼ feet in diameter. Each stand supported a laver 6 feet high, which contained 40 baths, or about 340 gallons.

28. *They had borders.*] Rather "**panels,**" a set of square compartments covering the upper portion of the four sides.

the borders were between the ledges.] These "ledges" seem to be borders, or mouldings, at all the angles of the bases, along the lines where the sides were joined, covering and concealing the joining.

29. *On the borders . . . were lions, oxen, and cherubims.*] The lion and the ox are the two animal forms which occur most frequently in Assyrian decoration.

upon the ledges there was a base above.] Upon the "ledges" which surrounded the top of the base there was a stand for the laver, distinct from the upper surface of the base.

beneath the lions and oxen were certain additions made of thin work.] The whole of each side was not panelled. Below the panelling, with its ornamentation of lions, oxen, and cherubim, was a space decorated differently. Here were garlands hanging in festoons, literally, "**garlands, pensile work.**"

30. *Plates of brass.*] Rather "**brasen axletrees**" (Gesenius).

the four corners . . . . had undersetters.] These "undersetters" (literally, "shoulders")

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* †*joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

† Heb. *in the base.*

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the †proportion of every one, and additions round about.

† Heb. *naked-ness.*

37 After this *manner* he made the ten bases: all of them had

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are conjectured to have been "four strong cast brackets, or bars, which, proceeding from the four upper corners of the bases, stretched upwards to the outer rim of the laver, which thus rested partly upon them."—(Keil.)

at the side of every addition.] Rather "**each opposite garlands.**" The laver was ornamented with a garland at the place where the support reached it.

31. *And the mouth of it within the chapiter and above.*] No commentator has given a satisfactory explanation of this passage. It seems impossible to determine what is meant by the "mouth" of the laver, or what by its "chapiter."

32. *Under the borders were four wheels.*] Rather, "**under the panels were the four wheels.**" The wheels reached no higher than that portion of the sides of the base which was ornamented with garlands. The panelled portion was raised above the top of the wheels, which were consequently "under" it.

and the height of a wheel was a cubit and half a cubit.] With this small diameter—less than two feet six inches—may be compared that of the earliest Assyrian chariot-wheels, which was under three feet; and—still more appropriately—that of the front wheels seen in representations of Assyrian close carriages, which scarcely exceed one-fourth of the height of the entire vehicle ('Ancient Monarchies,' vol. ii. p. 224). The wheels of these moveable lavers appear to have been a little less than one-fifth of the height of the whole structure.

34. *The four corners of one base.*] *I.e.* "of *each* base." (See verse 30, of which this is little more than a repetition.)

the undersetters were of the very base itself.] Cast with it, not afterwards attached to it, and therefore stronger, and better able to support the laver.

35. *In the top of the base was there a round compass.*] This may be either a circular elevation, half a cubit high, or a circular depression, half a cubit deep. It is more consonant with the statement in verse 29, that "upon the ledges there was a stand for the laver," to suppose the former. Otherwise a depression, into which the laver might have fitted, would have given a great increase of steadiness, and so of security, when the lavers were moved.

on the top of the base . . . the ledges thereof, &c.] Literally, "and on the top of the base *were* its hands and its panels, from it." These "hands" seem to be distinct from the "shoulders" of verse 30. They were probably supports, sufficiently broad to be adorned with engraved plates (verse 36), either of the elevated circle on which the laver stood, or of the lower part of the laver itself. The top of the base, outside the circle, and perhaps the circle itself, was adorned with panels, containing representations of cherubs, lions, and palm-trees. Both panels and "hands" were "from the base," *i.e.* of one piece with it, cast at the same time.

36. *The ledges.*] Literally, "hands."

the borders.] Rather, "**panels.**" (See note on verse 28.)

according to the proportion of every one.] This is generally understood to mean "as large as the room left for them allowed," implying that the panels were smaller than those on the sides of the base, and allowed scant room for the representations.

one casting, one measure, *and* one size.

38 ¶ Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right † side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

† Heb. *shoulder.*

40 ¶ And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* † upon the pillars;

† Heb. *upon the face of the pillars*

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* † bright brass.

† Heb. *made bright*, or, *scoured.*

46 In the plain of Jordan did the king cast them, † in the clay ground between Succoth and Zarthan.

† Heb. *in the thickness of the ground.*

47 And Solomon left all the vessels *unweighed*, † because they were exceeding many: neither was the weight of the brass † found out.

† Heb. *for the exceeding multitude.*

† Heb. *searched.*

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was.*

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

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additions.] "**Garlands.**" (See note on verse 29.)

38. *One laver contained forty baths.*] *I.e.* about 340 gallons.

every laver was four cubits.] The writer may mean either "four cubits high," or "four cubits across." It is in favour of the former meaning that the height of all the other parts has been mentioned. (See verses 27, 32, and 35.) Assuming height to be intended, and taking the cubit at 20 inches, the entire height of the lavers as they stood upon their wheeled stands would seem to have been 165 inches, or 13 feet 9 inches. It is evident, therefore, that the water must have been drawn from them, as from the "molten sea," through cocks or taps.

40. *Made the lavers.*] Rather, "the **pots.**" (Compare verse 45; and see note C at the end of the chapter.) The "pots" were the caldrons in which it was usual to boil the peace-offerings. (See 1 S. ii. 13, 14.)

42. *Four hundred pomegranates.*] Literally, "*the* four hundred." (See note on verse 20.)

43. *And ten lavers.*] Rather, "**the** ten lavers." The noun has the article; as have the words "sea" and "oxen" in the next verse.

46. *Between Succoth and Zarthan.*] Succoth appears to have lain on the left or east bank of the Jordan (Josh. xiii. 27; Judg. viii. 4, 5), not far from Bethshan, or Scythopolis (Jerome, 'Quæst. in Gen.' xxxiii. 16). Zarthan (or Zeredathah, 2 Chr. iv. 17) was in the same neighbourhood, but west of the river.

47. *Neither was the weight of the brass found out.*] The brass of which the two pillars, Jachin and Boaz, the brazen sea, and the various vessels were made had been taken by David from Tibhath and Chun, two cities of Hadadezer, king of Zobah (1 Chr. xviii. 8).

48. *The altar of gold.*] See ch. vi. 20, 22. The altar was of stone, covered with cedar-wood, and then overlaid with plates of gold.

the table of gold.] On the apparent discrepancy between this passage, and 2 Chr. iv. 8, 19, see note on 2 Chr. iv. 19.

49. *The flowers, and the lamps, and the tongs of gold.*] The "flowers" were part of the

50 And the bowls, and the snuffers, and the basons, and the spoons, and the †censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place, and* for the doors of the house, *to wit*, of the temple.

† Heb. *ash pans.*

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the †things [a]which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

† Heb. *holy things of David.*
[a] 2 Chr 5. 1.

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ornamental work of the candlesticks. (See Ex. xxv. 31-33.) The "lamps" held the lights, and were placed at the ends of the branches (ib. verse 37). The "tongs" was the instrument for trimming the lamps (ib. verse 38).

50. *And the bowls.*] Not the "bowls" of the candlesticks, which were at the ends of the branches, and held the lamps (Ex. xxv. 33), but rather the "bowls" for the tables (Ex. xxxvii. 16), which were probably large vases to contain oil for the lamps.

the snuffers.] "Knives" (Thenius). The word is translated "pruning-hooks" ("scythes" in the margin) in Is. ii. 4; and Mic. iv. 3.

the basons.] Of these we learn from 2 Chr. iv. 8, there were a hundred. Probably they were to receive the water of sprinkling and the blood of the sacrifices.

the spoons.] Rather, "**incense cups.**" (See note on Ex. xxv. 29.)

the censers.] Rather "**snuffdishes,**" as in Ex. xxv. 38; xxvii. 23; and Num. iv. 9. (See note on Ex. xxv. 38.)

51. *Solomon brought in the things which David his father had dedicated.*] David had not only set apart gold and silver for various portions of the temple furniture, as for the altar of incense, for the tables of shewbread, for the candlesticks, the bowls, the basons, &c. (2 Chr. xxviii. 14-18); but, besides all this, he had dedicated to God in a general way much of the spoil of the nations which he had subdued (1 S. viii. 11, 12), and also the vessels of gold, silver, and brass, sent him by Toi king of Hamath, on his victory over Hadadezer. These seem to have been the "things dedicated by David," which Solomon now brought into the temple treasury. A sacred treasury had been established at least as early as the time of Saul, to which Saul himself, Abner, Joab, and others, had contributed (1 Chr. xxvi. 28).

ADDITIONAL NOTES on vv. 12, 17, 40.

NOTE A, v. 12. "Both for the inner court."

For ולחצר in this passage Bishop Horsley proposed to read כהחצר, Houbigant כחצר, Thenius כלחצר, and then for ולאלם simply לאלם. The smallest sufficient change would be the substitution of כ "ut" for ו "et" before לחצר. The meaning would then be, "as (was done) in the inner court of the Lord's house, and in the porch of the house."

NOTE B, v. 17. "Seven for the one chapiter."

"A net" is שבכה; "seven" is שבעה. If the latter had been the true reading, it would have had a substantive—either שבכים or נדילים—after it. The reading followed by the LXX. was שבכה.

NOTE C, v. 40. "Hiram made the lavers.'

The true reading here is undoubtedly הסירות, "pots" (or, according to some, "ash-pans"), not הכירות, "lavers." The former word occurs in the parallel passage of Chronicles (2 Chr. iv. 11), and is joined with the shovels and the basons in Ex. xxvii. 3; 2 K. xxv. 14; Jerem. lii. 18. It also occurs in the recapitulation of Hiram's works both in 2 Chr. iv. 16 and *in the present chapter* (verse 45). This last fact is decisive.

It may be added that several MSS. have הסירות, and that it is the reading followed by the Chaldee and Greek (LXX.) versions.

CHAPTER VIII.

1 *The feast of the dedication of the temple.* 12, 54 *Solomon's blessing.* 22 *Solomon's prayer.* 62 *His sacrifice of peace offerings.*

[b] 2 Chr. 5. 2.

[†] Heb. *princes.*

THEN [b] Solomon assembled the elders of Israel, and all the heads of the tribes, the [†] chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

CHAP VIII. 1. *Solomon assembled the elders.*] A great many MSS. have "all the elders;" and so the Septuagint, the Syriac, Arabic, and other ancient versions.

all the heads of the tribes.] There seems to be a contrast here between the more popular proceedings of David, who, when he brought up the ark to Mount Zion, "gathered together all the chosen men of Israel, *thirty thousand*," and the statelier, more aristocratic system of his son, who, born in the purple, conducts himself in a loftier way, merely summoning the chief men as representatives of the nation. The rest of the people "assembled themselves" (verse 2), and were mere spectators of the solemnity.

2. *At the feast in the month Ethanim.*] "The feast in the month Ethanim" was the Feast of Tabernacles, or In-gathering, at once a commemoration of the dwelling in booths at the time of the Exodus (Lev. xxiii. 43), and a festival of thanksgiving on account of the completion of harvest (Ex. xxiii. 16; Lev. xxiii. 39; Deut. xvi. 13). The people flocked, of course, to Jerusalem at this feast, since it was one of the three on which they were required to "appear before the Lord" (Ex. xxiii. 17; xxxiv. 23; Deut. xvi. 16).

3. *The priests took up the ark.*] In the parallel passage of Chronicles (2 Chr. v. 4) we read, "*the Levites* took up the ark;" and certainly by the law the ark was the special charge of the Kohathites (Num. iii. 31; iv. 15). Still, there is no contradiction between Kings and Chronicles, for all priests were Levites (Josh. iii. 3), though all Levites were not priests. Solomon appears not to have been content on this grand occasion to commit the bearing of the ark to ordinary Levites. As Joshua had done at the passage of the Jordan (Josh. iii. 6), and again at the compassing of Jericho (ib. vi. 6), he called upon the priests themselves to bear the holy structure, allowing to mere Levites only the inferior honour of helping to transport the tabernacle and the vessels of the sanctuary. (See verse 4.)

4. *And the tabernacle of the congregation.*] By "the tabernacle of the congregation" seems to be meant, not the tented structure erected for the ark on Mount Zion (2 S. vi. 17) by David, but the original tabernacle made by Moses (*τὴν σκήνην ἣν Μωϋσῆς ἐπήξατο*, Joseph. 'Ant. Jud.' viii. 4, § 1), which had hitherto remained at Gibeon. (See note on ch. iii. 4.) Though neither the tabernacle, nor its holy vessels, were applied to any use in the temple, their sacred character made it fitting that they should be deposited within its precincts. Most probably they were placed in the treasury.

5. *Sacrificing sheep and oxen that could not be told for multitude.*] Sacrifices had been offered by David when he brought the ark to Mount Zion (2 S. vi. 13), but apparently in no great numbers. (See 1 Chr. xv. 26.)

6. *Unto his place.*] The holy of holies, the place which Solomon had specially prepared for it. (See above, vi. 16.)

8 And they drew out the staves, that the † ends of the staves were seen out in the ‖ holy *place* before the oracle, and they were not seen without: and there they are unto this day.

† Heb. *heads.*
‖ Or, *ark*; as 2 Chr. 5. 9.

9 *There was* nothing in the ark [c] save the two tables of stone, which Moses put there at Horeb, ‖ when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

[c] Deut. 10. 5.
‖ Or, *where.*

10 And it came to pass, when the priests were come out of the holy *place*, that the cloud [d] filled the house of the LORD.

[d] Ex. 40 34.

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD [e] said that he would dwell in the thick darkness.

[e] 2 Chr. 6. 1.

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8. *They drew out the staves*] The staves of shittim-wood, overlaid with gold (Ex. xxv. 13), by means of which the ark was borne. It was forbidden to withdraw these wholly from the rings (ib. verse 15); but they appear to have been now drawn forward in such a way that their ends or heads could be seen from the holy place, or great chamber of the temple, though without their being visible from the porch or vestibule. There are various ways in which this might be possible, as *e.g.* if the doorway into the holy of holies was not exactly opposite the ark, but a little on one side; or if, though that doorway was in the middle, opposite the ark, the doorway from the porch into the main chamber was not opposite to it. In Assyrian temples the arrangement of the outer door, the inner door, and the sanctuary, seems to have been designedly such that a mere passer-by on the outside should not obtain even a glimpse of the shrine ('Ancient Monarchies,' vol. i. p. 400). It is suggested that the withdrawal of the staves was intended as a sign that the ark had reached "the place of its rest," and was not to be borne about any more (Stanley's 'Jewish Church,' 2nd Series, p. 215).

there they are unto this day.] This statement is curious, considering that the writer of the books of Kings wrote after the destruction of Jerusalem, and consequently when the temple had been burnt, and its contents destroyed or carried off. (See 2 K. xxv. 27; and compare 'Introduction,' § 3.) It can be no otherwise explained than as a quotation from an author who lived while the temple was still standing.

9. *There was nothing in the ark save the two tables of stone.*] In Heb. ix. 4, the ark is said to have contained originally, besides "the tables of the covenant," "the golden pot that had manna, and Aaron's rod that budded." And it is natural, though not necessary, to understand Ex. xvi. 34, and Num. xvii. 10, in this sense. It would seem that Solomon, now that the sacred chest had reached its final resting-place, and stood in a large chamber surrounded by tables (2 Chr. iv. 8), removed the pot of manna and the rod from the interior, and set them elsewhere in the holy of holies.

which Moses put there at Horeb.] See Ex. xxv. 16, and xl. 20. The "book of the law" was at no time placed in the ark, but "at the side of the ark." (See Deut. xxxi. 26.)

10. *The cloud filled the house of the Lord.*] The cloud—the visible symbol of the Divine presence — the Shechinah of the Targums —which had been promised before the ark was begun (Ex. xxix. 43), and had filled the tabernacle as soon as it was completed (ib. xl. 34), and which had probably been seen from time to time during the long interval when we have no express mention of it, from a little before the death of Moses (Deut. xxxi. 15) to the present occasion, now once more appeared in full magnificence, and took, as it were, possession of the building which Solomon was dedicating. The presence of God in the temple henceforth was thus assured to the Jews, and His approval of all that Solomon had done was signified.

11. *The priests could not stand to minister because of the cloud.*] So, when the cloud first entered the tabernacle, Moses "was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Ex. xl. 35). The glory of the Lord, the manifestation of the Divine presence, which the cloud usually veiled, shone forth from it with such brilliancy on some occasions, that mortal man could not bear the sight. (Compare Ex. xiv. 24; xix. 21; xxiv. 17, &c.) The present was an occasion of this kind. More particulars concerning the descent of the cloud are given by the writer of Chronicles. (See 2 Chr. v. 11-13.)

12. *The Lord said that he would dwell in the thick darkness.*] Rather, "**The Lord spake of dwelling in the thick darkness.**" The reference is to such passages as Ex. xix. 9, 16, 18; xx. 21; Deut. iv. 11; v. 22, &c., as well as to Lev. xvi. 2. Solomon sees in the cloud the visible symbol of God's pre-

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose *f* David to be over my people Israel.

f 2 Sam. 7. 8.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

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sence, and accepts the token as a proof that He has taken possession of the house built for Him, and will thenceforth dwell there.

13. *A settled place for thee to abide in for ever.*] This was the special idea under which the temple was designed and built—to give the ark of God, and so the Divine presence, a fixed and permanent abode in the land. (See 2 S. vii. 5; 2 Chr. xxviii. 2; Ps. lxviii. 16; cxxxii. 14.)

14. *And the king turned his face about.*] Solomon had spoken the preceding words, addressed to God, with his face directed to the holy of holies. He now turned round and looked outwards towards the people. The people "stood" to hear him—the attitude of respect and attention.

and blessed all the congregation.] This first blessing seems to have been without speech—an inward prayer accompanied by the ordinary gesture of blessing, an outstretching of the hands with the palms downwards.

15. *The Lord God . . . . . which spake with his mouth . . . saying.*] It is noticeable that the exact words of 2 S. vii. are not reproduced; only their general sense is given. In one place (verse 18) what was merely tacitly implied is regarded as actually "said."

16. *Since the day that I brought forth my people Israel.*] The fuller version of 2 Chr. vi. 5, 6 ("Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that my name might be there; *neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there;* and have chosen David to be over my people Israel") is to be compared with this, as it completes the sense which the more elliptical passage of Kings suggests. But neither passage requires to be corrected by the other. The passage in Kings is in accordance with archaic modes of speech, and is probably the more verbally accurate of the two. The passage in Chronicles is faithful to Solomon's sense, which it brings out and completes, but in no way changes or modifies.

18. *Thou didst well that it was in thy heart.*] God's approval of David's wish to build a house for the ark, though not expressed, was implied by his acceptance of the design, with only the difference that it should be executed by the son instead of the father, and also by the various promises with which he rewarded the pious wish of "his servant" (2 S. vii. 10–16).

19. *Thy son . . . he shall build the house.*] See 2 S. vii. 13; 1 Chr. xxii. 10; xxviii. 6.

21. *The covenant of the Lord.*] The two tables of stone, which contained "the words of the covenant, the ten commandments" (Ex. xxxiv. 28).

22 ¶ And Solomon stood before [e] the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, [h] LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [a†] There shall not fail thee a man in my sight to sit on the throne of Israel; [†] so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [b] My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make [‖] toward this place.

[e] 2 Chr. 6. 13.

[h] 2 Mac. 2. 8.

[a] 2 Sam. 7. 12. ch. 2. 4. † Heb. *There shall not be cut off unto thee a man from my sight.* † Heb. *only if.*

[b] Deut. 12. 11.

[‖] Or, *in this place.*

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22. *Solomon stood before the altar of the Lord.*] We learn from 2 Chr. vi. 13 that the king was so placed as to be seen by all present, being raised about five feet above the level of the floor by means of a brazen platform set up before the altar in the midst of the court. We also learn distinctly what is implied below (in verse 54), but omitted here, that, before beginning his prayer, he knelt down upon his knees.

23. *Who keepest covenant and mercy.*] Solomon has in his mind the words of Moses in Deut. vii. 9, "Know therefore that the Lord thy God he is God, the faithful God, which *keepeth covenant and mercy* with them that love him," &c.

25. *There shall not fail thee a man.*] See note on ch. ii. 4.

26. *O God of Israel.*] "O Lord God" is the reading of many MSS., and so the Septuagint, the Vulgate, and the Syriac and Arabic versions.

let thy word, I pray thee, be verified.] Solomon's prayer is, perhaps, generally for the fulfilment of all the promises made to David in connection with the building of the temple. But there seems to be special allusion in this verse to the promise recorded in Ps. cxxxii. 14, "This is my rest for ever; *here will I dwell.*" Hence the question which immediately follows.

27. *The heaven and heaven of heavens cannot contain thee.*] The expression "heaven of heavens" occurs in Deut. x. 14, and in Ps. cxlviii. 4. It seems to mean (as Keil explains) "the heaven in its most extended compass"—the illimitable space above the visible heaven or firmament which lies immediately over the earth. Solomon's sense of the majesty, infinitude, and omnipresence of God, is strikingly exhibited in his use of the phrase. The passage is identical in spirit with the words of the evangelical prophet (Is. lxvi. 1), quoted by St. Stephen (Acts vii. 49), and again with those of St. Paul (Acts xvii. 24). Solomon combines with his belief in Jehovah's special presence in the temple, which is the foundation of his whole prayer (see verses 29, 30, 33, 35, 38, &c.), the strongest conviction that he is no local or finite deity, but is ever present everywhere. (Compare Ps. cxxxix. 7-10.)

29. *The place of which thou hast said, My name shall be there.*] The reference seems to be, not to any single text, but to the many passages in Deuteronomy where God speaks of a place which He will choose in one of the tribes to "set his name" there, to which the Israelites are thenceforward to bring their offerings (Deut. xii. 5, 11, 18, &c.; xiv. 23; xv. 20; xvi. 2, &c.). The choice of Jerusalem as the place seems to have been made by special revelation to David. (See Ps. lxxviii. 68; cxxxii. 13; and compare 1 Chr. xxii. 1.)

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ‖toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

‖ Or, *in this place.*

31 ¶ If any man trespass against his neighbour, †and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

† Heb. *and he require an oath of him.*

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee ‖in this house:

‖ Or, *towards.*

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their ‖cities; whatsoever plague, whatsoever sickness *there be;*

‖ Or, *jurisdiction.*

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30. *When they shall pray toward this place.*] "Toward" is better than the marginal "in." Wherever they were, the Jews always worshipped *towards* the temple. (See Ps. v. 7; xxviii. 2; cxxxviii. 2; Jonah ii. 4; and more especially Dan. vi. 10.)

and when thou hearest, forgive.] Literally "both hear and forgive"—*i.e.*, "hear the prayer, and forgive the sin" which alone causes God to chasten men or to withhold from them His choicest blessings.

31. *If any man trespass against his neighbour.*] *I.e.*, if there be a case, *real or supposed*, of a man trespassing against his neighbour in any of the ways in respect of which the law provided that the accused party might make oath of his innocence (Ex. xxii. 7-11).

and the oath come before thine altar.] There is some doubt here as to the true reading of the Hebrew text. If the present reading is sound, the translation of the Authorised Version would seem to be correct, and we must explain "the oath" as equivalent to "the man who swears the oath." But it is not unlikely that our present text is a corrupt one. (See note A at the end of the chapter.)

33. *When thy people Israel be smitten . . . . because they have sinned.*] See Lev. xxvi. 3, 7, and 14, 17; Deut. xxviii. 1, 7, and 15-25, &c.

34. *And bring them again unto the land.*] Compare the threats, Lev. xxvi. 33; Deut. iv. 27; xxviii. 64-68, &c., and the promises, Lev. xxvi. 40-42; Deut. iv. 29-31; xxx. 1-5.

35. *When heaven is shut up, and there is no rain.*] The withholding of rain in case of sin was also threatened by the law. (See Lev. xxvi. 19; Deut. xi. 17; xxviii. 23, 24.)

36. *That thou teach them the good way.*] In 2 Chr. vi. 27, the same words are rendered, "when thou hast taught them the good way," &c. This is certainly better; but it is not quite correct. Translate, "**when thou art teaching** them (by thy chastisement) the good way that they should walk in," *i.e.* when thou art still teaching, not taking vengeance.

37. *If there be in the land famine, . . . blasting, mildew, locust, . . . caterpiller, &c.*] Excepting the ravages of the caterpillar, all these calamities were distinctly threatened in the Law—famine, in Lev. xxvi. 26, and Deut. xxviii. 38; pestilence, in Lev. xxvi. 25; blasting and mildew, in Deut. xxviii. 22; locusts, in the same chapter, verses 38 and 42; siege, also in the same chapter, verse 52; plagues and sicknesses of various kinds, in Lev. xxvi. 16; Deut. xxviii. 22, 27, and 35.

in the land of their cities.] Literally, "in the land of their *gates*." Hence the marginal translation "jurisdiction," because judgments were pronounced in the town gates (Deut. xvi. 18; xxi. 19; xxv. 7; Josh. xx. 4, &c.). The reading, however, is doubtful. (See note B at the end of the chapter.)

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that †this house, which I have builded, is called by thy name.

† Heb. *thy name is called upon this house.*

44 ¶ If thy people go out to battle

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38. *Which shall know every man the plague of his own heart.*] To "know the plague of one's own heart" is either to "perceive one's sinfulness" (Hitzig), or to "recognise one's sufferings as Divine chastisements" (Keil), "and sin as their cause" (Pool).

40. *That they may fear thee.*] The fear of God is again connected with forgiveness in Ps. cxxx. 4 ("But there is forgiveness with thee; that thou mayest be feared"), as if we should not fear, unless we could hope. So Milton makes Satan say, "Then farewell Hope; and, with Hope, farewell Fear;" and Aristotle speaks of fear as inseparably connected with hope in his 'Rhetoric' (ii. 5).

41. *Moreover concerning a stranger.*] Nothing is more remarkable in the Mosaic law than its liberality with regard to strangers. Not only were the Israelites forbidden to vex or oppress a stranger (Ex. xxii. 21), not only were they required to relieve the stranger who was poor or in distress (Lev. xxv. 35), not only had they a general command to "love the stranger" (Deut. x. 19), but, even in religious matters, where anciently almost all nations were exclusive, they were bound to admit strangers to nearly equal privileges. Such persons might make offerings at the tabernacle under exactly the same conditions as the native Israelites (Num. xv. 14-16); and they might be present at the solemn reading of the law which took place once in seven years (Deut. xxxi. 12). It is quite in the spirit of these enactments that Solomon, having first prayed God on behalf of his fellow-countrymen, should next go on to intercede for the strangers, and to ask for their prayers the same acceptance which he had previously begged for the prayers of faithful Israelites.

for thy name's sake.] *I.e.* "to visit the place where thou hast set thy name" (Deut. xii. 5, 11, &c.).

42. *They shall hear of thy great name.*] The "*great* name" of God is a somewhat rare expression. It does not occur at all in the Pentateuch, where the "strong" or "mighty hand" and the "stretched out arm" are so frequent (Ex. vi. 6; xiii. 9; Deut. ix. 26, 29; vii. 19; xi. 2, &c.). We find it only once in the earlier historical books (Josh. vii. 9), and twice in the Psalms (Ps. lxxvi. 1 and xcix. 3). About the time of the captivity the use of the phrase became more common. Besides the present passage, and the parallel passage of Chronicles (2 Chr. vi. 32), we find it in Ezek. xxxvi. 23, and in Jerem. x. 6 and xliv. 26.

43. *That all the people of the earth may know thy name, to fear thee.*] Solomon prays that the result of Jehovah's hearing the prayers of heathens addressed towards the temple may be the general conversion of the world to the worship of Him. This prayer breathes a spirit akin to many parts of the Book of Psalms, as, for instance, the whole of Psalms xcvi. and xcviii.

this house ... is called by thy name.] Literally, as in the margin, "that thy name is called upon this house." In Scripture, when God's name is said to be "called upon" persons or things, it seems to be meant that God is really present in them, upholding them and sanctifying them. This passage, therefore means, that the heathen, when their prayers, directed towards the temple, are granted, will have a full assurance that God is present in the building in some very special way.

46. *There is no man that sinneth not.*] Solomon expresses the same conviction in

against their enemy, whithersoever thou shalt send them, and shall pray
† Heb. *the way of the city.* unto the LORD †toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and
‖ Or, *right.* maintain their ‖cause.

[c] 2 Chr. 6. 36. Eccles. 7. 22. 1 John 1. 8, 10. 46 If they sin against thee, ([c]for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

† Heb. *bring back to their heart.* 47 *Yet* if they shall †bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their ‖cause, ‖ Or, *right.*

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [d]as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD. [d] Ex. 19. 6

Proverbs—"Who can say, I have made my heart clean, I am pure from my sin?" (Prov. xx. 9.)

47. *If they shall bethink themselves.*] Literally, "if they shall bring back to their heart" (marg.) The promises of Moses, in Deut. xxx. 1-3, are in Solomon's mind; and he here reproduces the exact phrase, which occurs in verse 1. To "bring back to the heart" is to "reflect," to "consider seriously."

we have sinned, and done perversely; we have committed wickedness.] The words here used seem to have become the standard form of expressing contrition when the time of captivity arrived and the Israelites were forcibly removed to Babylon. We find the same three verbs occurring in exactly the same order both in the confession of Daniel (ix. 5), and in a psalm (Ps. cvi. 6) ascribed with much probability to the Babylonian period. The three expressions are thought to form a climax, rising from negative to positive guilt, and from mere wrongful acts to depravation of the moral character (Hävernick, Hengstenberg).

48. *And so return unto thee with all their heart.*] Here again we have the exact words of Deut. xxx. (verse 2). See note on verse 47.

50. *Give them compassion before those who carried them captive.*] Solomon probably means, not merely such compassion as Evil-Merodach shewed towards Jehoiachin in alleviating his sufferings and ameliorating his condition (2 K. xxv. 27-30; Jer. lii. 31-34), but such as Cyrus and Artaxerxes shewed in allowing the captive Jews to return to their own land. (Ezr. i. 3; vii. 13; Neh. ii. 6.)

51. *From the midst of the furnace of iron.*] Egypt is called "a furnace of iron," or "an iron furnace," as a place of severe trial and affliction. The expression was used by Moses (Deut. iv. 20) in a passage which Solomon has here in his mind.

53. *Thou didst separate them . . . to be thine inheritance.*] The reference is not so much to Ex. xix. 5, 6, where the promise was that the Israelites should be God's "peculiar treasure," as to Deut. iv. 30, and ix. 26, 29, where they are termed "a people of inheritance," and "God's inheritance."

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not †failed one word of all his good promise, which he promised by the hand of Moses his servant.

† Heb. *fallen.*

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel †at all times, as the matter shall require:

† Heb. *the thing of a day in his day.*

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [a]the king, and all Israel with him, offered sacrifice before the LORD.

[a] 2 Chr. 7. 4.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

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54. *This prayer.*] If the prayer of Solomon be, as it has all the appearance of being, a genuine document of the time, preserved in the archives to which the authors of both Kings and Chronicles had access, all theories of the late origin of Deuteronomy must be regarded as baseless. While references are not infrequent to other portions of the Pentateuch (see notes on verses 33, 34, 35, and 37), the language of the prayer is mainly modelled upon Deuteronomy, the promises and threats contained in which are continually before the mind of the writer. (See above, notes on verses 23, 27, 29, 34, 37, 47, 48, 51, 53, &c.)

he arose ... from kneeling on his knees.] See above, note on verse 22.

56. *According to all that he hath promised.*] Promises of "rest" occur Ex. xxxiii. 14; Deut. iii. 20; xii. 10; xxv. 19; &c.

57. *Let him not leave us nor forsake us.*] Compare the promise to this effect made by Moses speaking on God's behalf to the people (Deut. xxxi. 6); and, also, that made directly by God Himself to Joshua (Josh. i. 5). The exact words here used by Solomon are those of Ps. xxvii. 9, entitled, probably with reason, "a Psalm of David."

58. *That he may incline our hearts.*] That God "inclines men's hearts" is a doctrine which first appears in Scripture in the Davidical Psalms. (See Ps. cxix. 26; cxli. 4.) Remark that Solomon in this prayer seems to be thoroughly penetrated with his father's spirit.

60. *That all the people of the earth may know that the Lord is God.*] See note on verse 43.

61. *As at this day.*] *I.e.* "as ye are now doing, in coming with pious intentions to this festival."

63. *Two and twenty thousand oxen and a hundred and twenty thousand sheep.*] These numbers have been thought incredible, and they are certainly very great. Still there is nothing impossible in the narrative. Its various parts are in perfect harmony. The writer notes that "*all Israel*" was assembled at Jerusalem—all Israel "from the entering in of Hamath to the river of Egypt" (verse 65) which would imply at least 100,000 or 120,000 men. And as they *all* offered sacrifice with the king (verse 62), the number of victims must have been enormous. Again, we are expressly told that the one temple altar was found insufficient for the victims (verse 64), and that on that account the king "hallowed the middle of the court that was before the house of the Lord;" or, as some translate, "hallowed the whole area of the court," simply in order that many victims might be offered at one and the same time. It has been said that the people assem-

[b] 2 Chr. 7. 7.

64 [b]The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they ‖blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

‖ Or, *thanked.*

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bled could not possibly have eaten the flesh of so many victims; but this depends on their number, and we really do not know what the number assembled was. The number of the full-grown males at the last census had been 1,300,000 (2 S. xxiv. 9), or 1,570,000 (1 Chr. xxi. 5). We cannot say how many of these had come up to Jerusalem, or what proportion of them was accompanied by their families. Again, we cannot say that there was no waste. It was provided in the law, that anything remaining of a peace-offering to the third day should be privately burnt (Lev. xix. 6): much of the meat may have been disposed of in this way, the object of the sacrifice being the glory of God, and not the convenience of the people. Profusion was a usual feature of the sacrifices of antiquity. Three hundred oxen formed a common sacrifice at Athens. Five hundred kids were offered annually at the Marathonia. (Böckh's 'Athens,' vol. i. p. 283, E.T.) Sacrifices of a thousand oxen (χιλιόμβαι) were not infrequent. According to an Arabian historian (Kotobeddyn) the Caliph Moktader sacrificed during his pilgrimage to Mecca, in the year of the Hegira 350, 40,000 camels and cows, and 50,000 sheep. Tavernier speaks of 100,000 victims as offered by the King of Tonquin. (See Milman's 'Gibbon,' vol. iv. p. 96, note.)

64. *The middle of the court.*] Or "the *whole area* of the court"—all the *mid* space within the enclosing walls, which thus became one huge altar, on any part of which victims might be offered.

65. *At that time Solomon held a feast.*] A feast necessarily accompanied such a sacrifice as Solomon was holding, for the offerers were directed by the Law to consume as much as they could of the flesh of peace-offerings. (Lev. xix. 5.) On the present occasion there was a double festival—"seven days and seven days"—first, *i.e.* the feast of the dedication, lasting from the eighth day of the month Ethanim (or Tisri) to the fifteenth day, and then the feast of tabernacles, lasting from the fifteenth day to the twenty-second. On the day after this, "the eighth day," *counting from* the commencement of the second seven, and the twenty-third day of the month (2 Chr. vii. 10), Solomon dismissed the people to their homes.

the entering in of Hamath.] Compare Num. xiii. 21; xxxiv. 8; Josh. xiii. 5; and Jud. iii. 3: it also occurs in 2 K. xiv. 25; 1 Chr. xiii. 5; and Amos vi. 14. The phrase marks the extreme northern boundary of the Holy Land. Dean Stanley has well explained it as designating the "screen of hills" which forms the watershed of Cœle-Syria, separating the sources of the Litany from those of the Orontes, on which lay Hamath, now Hamah. ('Sinai and Palestine,' p. 399.)

the river of Egypt.] *Nachal*—the word here translated "river"—means "torrent," "wady." The "torrent of Egypt" is almost certainly the Wady-el-Arish, the only large water-course on this coast.

66. *They ... went unto their tents.*] *I.e.* "their homes." The word "tents" was used for "houses" from an old habit of speech, which had come down from the time when the Israelites were a nomadic nation. (See Josh. xxii. 41; Jud. vii. 8; 2 S. xx. 1; 1 K. xii. 16; &c.)

Dean Milman's description of the scene recorded in this chapter ('History of the Jews,' vol. i. pp. 315-318) is at once most truthful and most graphic—especially its termination. "As the king concluded," he says, "the cloud which had rested over the Holy of Holies grew brighter and more dazzling; fire broke out and consumed all the sacrifices" (see 2 Chr. vii. 1); "the priests stood without, awe-struck by the insupportable splendour: the whole people fell on their faces, and worshipped and praised the Lord, *for He is good, for His mercy is for ever.* Which was the greater, the external magnificence or the moral sublimity of this scene? Was it the Temple, situated on its commanding eminence, with all its courts, the dazzling splendour of its materials, the innumerable multitudes, the priests in their gorgeous attire, the king with all the

insignia of royalty on his throne of burnished brass, the music, the radiant cloud filling the Temple, the sudden fire flashing upon the altar, the whole nation upon their knees? Was it not rather the religious grandeur of the hymns and of the prayer; the exalted and rational views of the Divine Nature; the union of a whole people in the adoration of the one Great, Incomprehensible, Almighty, Everlasting Creator?"

ADDITIONAL NOTES ON VV. 31, 37.

NOTE A, v. 31. "And the oath come."

If this were the sense here intended, we should have expected והאלה, "*the* oath," for the simple אלה, and באה, the feminine 3 pers. sing., for בא, the masculine form. By reading ובא ואלה all difficulty disappears, and the meaning is simply "and he (*i. e.* the man accused) go and swear before thine altar," &c. Compare the Septuagint καὶ ἔλθῃ καὶ ἐξαγορεύσῃ κ.τ.λ. and the Vulgate.

NOTE B, v. 37. "In the land of their cities."

For בארץ שעריו it seems best to read (with Thenius) בארח עריו, which exactly corresponds to the ἐν μιᾷ τῶν πόλεων αὐτοῦ of the Greek version, and is not a very great alteration. Some of the Hebrew MSS. have this reading; and it is followed by the Syriac and Arabic versions.

CHAPTER IX.

1 *God's covenant in a vision with Solomon.* 10 *The mutual presents of Solomon and Hiram.* 15 *In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants.* 24 *Pharaoh's daughter removeth to her house.* 25 *Solomon's yearly solemn sacrifices.* 26 *His navy fetcheth gold from Ophir.*

[b] 2 Chr. 7. 11. AND [c] it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [d] as he had appeared unto him at Gibeon. [d] ch. 3. 5.

3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, [e] to put my name there for ever; and mine eyes and mine heart shall be there perpetually. [e] ch. 8. 29.

4 And if thou wilt walk before

CHAP. IX. 2. *The Lord appeared unto Solomon the second time.*] It has generally been supposed that the Dedication of the Temple took place immediately on the completion of the building, in Solomon's eleventh year, whereas this appearance is fixed by verse 1 of this chapter to Solomon's twenty-fourth year, the year in which he completed his palace, (ch. vi. 37, 38, and vii. 1); whence it has been concluded that there was an interval of twelve years between Solomon's prayer and God's answer to it. The words of the answer, however ("I have heard thy prayer," &c.), and its close connection with the Dedication prayer, especially in Chronicles (2 Chr. vii. 12), make this supposition most improbable. The fact seems to be that, though the temple was finished in Solomon's eleventh year, the dedication did not take place till his twenty-fourth year, either because the furniture was not completed till then, or for some other reason. The order of the narrative in Kings agrees with this view, since it interposes the account of the building of the palace (ch. vii. 1-12), and of the making of the furniture (ibid. 13-51), between the completion of the building of the temple (ch. vi. 38) and the ceremony of the Dedication (ch. viii.).

3. *And the Lord said unto him.*] The answer given by God to Solomon's prayer is reported more fully in Chronicles. (See 2 Chr. vii. 12-22, especially verses 13 to 15.)

to put my name there for ever.] God's gifts are "without repentance." When He puts His name in the temple He does it, in intention, *for ever*. He will not arbitrarily withdraw it after so many years or so many centuries. Once placed there, it will remain there *for ever*, so far as God is concerned. But the people may by unfaithfulness drive it away. (See verses 7 to 9.).

and mine eyes and my heart shall be there.] Solomon's prayer had been that God's eyes might be directed towards the temple continually (ch. viii. 29). The answer given is—"Not mine eyes only, but mine eyes *and mine heart*."

4. *If thou wilt walk before me as David ... walked.*] See above, ch. iii. 14. Solomon's subsequent fall lends to these repeated warnings a special interest.

me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, *f* as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

f 2 Sam. 7. 12. 1 Chr. 22. 10.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed *g* for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

g Jer. 7. 14.

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, *h* Why hath the LORD done thus unto this land, and to this house?

h Deut. 29. 24. Jer. 22. 8.

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And *i* it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

i 2 Chr. 8. 1.

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they † pleased him not.

† Heb. *were not right in his eyes*

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6. *But if ye shall at all turn away from following me.*] The meaning is rather "If ye shall **wholly** turn away from following me." See the parallel passage in Chronicles (2 Chr. vii. 19)—"If ye turn away *and forsake* my statutes." The Israelites were not to be cut off, except for an entire defection.

7. *Israel shall be a proverb and a byword.*] The exact words of Deut. xxviii. 37 are here repeated. Similar threatenings to those now given will be found recorded in Deut. iv. 25-27; xxviii. 15-68.

8. *And at this house, which is high.*] The Hebrew text runs—"**And this house shall be high**: every one that passeth by it shall be astonished," &c. The meaning appears to be, "This house shall be high" (*i.e.* conspicuous) "in its ruin as in its glory. Every one that passeth by shall see the desolation and be astonished," &c. The text of Chronicles (2 Chr. vii. 21, "This house, *which is high*, shall be an astonishment") is probably a corrupt one. (See additional note at the end of 2 Chr. vii.)

and shall hiss.] In contempt. This expression first appears in the time of Hezekiah (2 Chr. xxix. 8; Mic. vi. 16). It is especially familiar to Jeremiah (Jer. xviii. 16; xix. 8; xxv. 9; xxix. 18; xlix. 17; l. 13; li. 37; Lam. ii. 15, 16). The other prophets use it but rarely.

10. *At the end of twenty years.*] The "twenty years" are to be counted from the fourth year of Solomon, the year when he commenced the building of the temple. They are made up of the seven years employed in the work of the temple (supra, vi. 38), and the thirteen years during which Solomon was building his own house (supra, vii. 1).

11. *Hiram ... had furnished Solomon ... with gold.*] See below, verses 27 and 28.

Solomon gave Hiram twenty cities.] By the spirit, if not by the letter of the law, Solomon had no right to give away these cities, or any part of the inheritance of Israel (see Lev. xxv. 13-34). But the exigences of a worldly policy caused the requirements of the law to be set aside.

12. *They pleased him not.*] It is a reasonable conjecture that, when a question arose with respect to a cession of land, Hiram had cast his eyes on the noble bay or harbour of Acco, or Ptolemais (Milman, vol. i. p. 321), and was therefore the more disappointed when he received an inland tract of mountain territory.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of ‖Cabul unto this day.

‖ That is, *displeasing*, or, *dirty*.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

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13. *He called them the land of Cabul.*] The word Cabul has no meaning in Hebrew. Josephus says it was a Phœnician word, and signified "displeasing." There is some reason to believe that the cities thus despised by Hiram were restored to Solomon (2 Chr. viii. 2), and that Solomon rebuilt them and colonized them with Israelites.

14. *And Hiram sent unto the king sixscore talents of gold.*] Apparently, to show that, although disappointed, he was not offended. The sum sent was very large—above a million and a quarter of our money, according to Mr. Poole's estimate of the weight of the Hebrew gold talent; or about 720,000*l.* according to the estimate preferred by Mr. S. Clarke. (See note on Ex. xxxviii. 31.) At any rate, it was more than equal to a sixth part of Solomon's regular revenue. (See below, ch. x. 14.)

15. *This is the reason of the levy.*] On "the levy," or system of forced labour (see note on ch. v. 13).

For to build ... Millo.] Millo (or rather "the Millo," for in the original the word always has the article), seems to have been a part of the fortifications of the old Jebusite city taken by David (2 S. v. 9). It was evidently a very important work from the frequent mention which is made of it in connexion with the fortifications of Jerusalem (2 S. l. s. c.; 1 K. xi. 27; 1 Chr. x. 8; 2 Chr. xxxii. 5). The LXX. commonly render the word ἡ ἄκρα, "the citadel," and it may possibly have been the fortress on Mount Zion which the party of Antiochus occupied in the Maccabee struggle, and which was razed to the ground by Simon, the very eminence on which it stood being levelled (1 Mac. iv. 41; xiii. 49-52; Joseph. 'Ant. Jud.' xiii. 6, § 7). Its exact site has not been determined.

and the wall of Jerusalem.] David's fortification (2 S. v. 9; 1 Chr. x. 8) had been hasty, and had now—fifty years later—fallen into decay. Solomon therefore had to "repair the breaches of the city of David" (1 K. xi. 27)

and Hazor, and Megiddo, and Gezer.] Hazor, Megiddo, and Gezer were three of the most important sites in the Holy Land. Hazor was towards the north, on the high ground overlooking Lake Merom, in the vicinity of Ramah and Kedesh of Galilee. (See note on Josh. xi. 1.) In the time of Joshua it was in the possession of Jabin king of Canaan, and was "the head of all the kingdoms" in those parts. Joshua burned it on account of its importance (Josh. xi. 13). The district in which it lay was then assigned to Naphtali (ib. xix. 36); but it was soon recovered by the Canaanites, and became the capital of the second Jabin (Jud. iv. 2). Hazor was evidently fortified as a protection to the northern provinces. It commanded the approach from Hamath, Syria, and Assyria. Megiddo was the most important city of the great plain of Esdraelon, the chief battle-field of Palestine, and the richest tract of the central region. (See Jud. v. 19; 1 S. xxxi. 1; 2 K. xxiii. 29; Judith iii. 9, 10; and compare note on 1 K. iv. 12.) Gezer was a main city of the south. It was situated on the great maritime plain, and commanded the ordinary line of approach from Egypt, which was along this low region. The importance of Gezer appears from Josh. x. 33; xii. 12; 2 S. v. 25; 1 Chr. xx. 4; 1 Mac. iv. 15; 2 Mac. x. 32, &c. Its exact site is uncertain.

16. *Pharaoh ... had ... taken Gezer.*] This must have been before the marriage of Solomon with his daughter, which seems to have been one of the first events of Solomon's reign.

the Canaanites that dwelt in the city.] Though Gezer was within the lot of Ephraim (Josh. xvi. 3), and was specially assigned to the Kohathite Levites (ib. xxi. 21), it had never yet been conquered from the old inhabitants (ib. xvi. 10; Jud. i. 29), who continued to dwell in it till Solomon's time, and apparently were an independent people. Josephus says that the inhabitants at this time were Philistines. The LXX. call them "Canaanites and Perizzites." (Josh. xvi. 10, ad fin.)

for a present.] *I.e.* "for a dowry." Though in the East husbands generally pay for their wives, yet dower is given in some cases. Sargon gave Cilicia as a dowry with his daughter when he married her to Ambris king of

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and † that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

† Heb. *the desire of Solomon which he desired.*

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

Tubal. ('Ancient Monarchies,' vol. ii. p. 422, note 6.) Antiochus Soter gave his claims on Macedonia as a dowry to his step-daughter Phila, when she married Antigonus Gonatas. Cœle-Syria and Palestine were promised as dowry to Ptolemy Epiphanes when he married Cleopatra, sister of Antiochus the Great. (Polyb. xxviii. 17 § 9.) The Persian kings seem generally to have given satrapial or other high offices as dowries to the husbands of their daughters.

17. *Beth-horon the nether.*] See note on Josh. x. 10. The importance of the site is indicated by the three great battles which took place in the immediate vicinity—that between Joshua and the five Amorite kings (Josh. x.); that between Judas Maccabeus and the Syrian forces under Seron (1 Mac. iii. 13-24), and that between the rebel Jews and the Romans under Cestius Gallus, which terminated in the total defeat of the latter. (Joseph. 'Bell. Jud.' ii. 19, § 8.)

18. *Baalath.*] See note on Josh. xix. 44. (Compare Joseph. 'Ant. Jud.' viii. 6, § 1.)

and Tadmor in the wilderness.] The Hebrew text here has, not Tadmor, but Tamor (or Tamar), and a question has been raised whether Tadmor (or Palmyra) is really meant (Movers). There was a Tamar in the south of Judæa, as we learn from Ezekiel (xlvii. 19; xlviii. 28), perhaps the same as Hazazon-Tamar or Engedi (2 Chr. xx. 2). And this southern part of Judæa is a desert tract. It is argued that the expression "in the wilderness *in the land*" points to this wilderness, and not to the Syrian desert, which was beyond the borders of "the land," properly so called. And it is further noted that the other cities joined closely with Tamar in this place—Gezer, Beth-horon, and Baalath—are all cities of the south. These arguments are weighty, but to set against them we have, first, the distinct statement of Chronicles (2 Chr. ix. 4) that Solomon built Tadmor, and the improbability that the fact would be omitted in Kings; secondly, the strong likelihood that Solomon, with his wide views of commerce, would seize and fortify the Palmyrene Oasis (see the question well argued by Mr. Twisleton in Dr. Smith's 'Biblical Dictionary,' vol. iii. pp. 1428-1430); and thirdly, the unanimity of the old versions in rendering Tamar here by Tadmor. The probability seems to be that Tamar was the original name of the place, *tamar* (and not *tadmor*) being the Hebrew word for "a palm," whence it is generally agreed that the town derived its name. Tadmor was a corrupt or dialectic variety of the word, which was adopted at the city itself (see the Palmyrene inscriptions), and prevailed over the original appellation. On the importance of Tadmor as an *entrepôt*, see Mr. Twisleton's article above referred to. It is curious that we have no reference to Tadmor in the Assyrian inscriptions, or in any classical writer before Pliny.

19. *And all the cities of store.*] *I.e.* cities where provisions were stored up for the troops (comp. 2 Chr. xxxii. 28). They seem to have been chiefly in the north—in Hamath (2 Chr. viii. 4) and Naphtali (ib. xvi. 4).

and cities for his chariots.] See above, ch. iv. 26.

and that which Solomon desired to build.] By "the desire of Solomon which he desired to build in Jerusalem and in Lebanon," seem to be intended "pleasaunces" in or near the capital, and in the Lebanon range, built specially for the enjoyment of the king. In Germany such a pleasure palace is often called a *Lust*, or "pleasaunce."

20. *The people . . . left of the Amorites.*] See Judges i. 21-36; iii. 1-5; 1 Chr. xxii. 2.

21. *Upon those did Solomon levy a tribute of bondservice.*] By "a tribute of bondservice" is meant "an obligation to forced labour." This exaction of forced service from the Canaanites seems to have been an old practice (Jud. i. 28, 30, 33, 35), discontinued probably in the days of weakness, and revived again when prosperous times returned, by David. (See 1 Chr. xxii. 2; and compare note on ch. v. 15.)

unto this day.] See note on ch. viii. 8.

22 But of the children of Israel did Solomon [k] make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But [l] Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense [†] upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the [†] shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had know-

[k] Lev. 25. 39.

[l] 2 Chr. 8. 11.

[†] Heb. *upon it.*

[†] Heb. *lip.*

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22. *But of the children of Israel did Solomon make no bondmen.*] This must be understood in such a sense as to harmonize with the previous statement, that 30,000 of the Israelites were employed by Solomon in forced labour for one-third of each year (1 K. v. 13, 14). A modified service of this kind was not regarded as reducing those who were subject to it to the condition of bondmen.

and his servants.] *I.e.* "his attendants." (Compare 1 S. xviii. 22; xxix. 3, &c.)

23. *Five hundred and fifty.*] See note on ch. v. 16.

24. *Pharaoh's daughter came up out of the city of David.*] See above, ch. vii. 8. We learn from 2 Chr. viii. 11, that Pharaoh's daughter had hitherto dwelt in the palace of David, which was on Mount Zion, in the immediate vicinity of the temple. Solomon was not satisfied that she should remain there, because he regarded the whole vicinity of the temple as made holy by the presence of the ark of God. His own palace was on the other (western) hill, probably directly opposite to the temple, the valley of the Tyropœum running between them.

25. *Three times in a year.*] The author of Chronicles explains that the "three times" were (as we might have expected) the three "solemn feasts—the feast of unleavened bread, the feast of weeks, and the feast of tabernacles" (2 Chr. viii. 13).

did Solomon offer . . . and he burnt incense.] It has been concluded from these expressions that Solomon assumed the priestly office, offering victims and burning incense upon the altar with his own hand. But there is absolutely nothing in the words of Scripture to justify this view. In sacred, as in ordinary, history, men are said to do that which they cause to be done. On the first mention of Solomon's sacrificing we hear also that "the people sacrificed" (1 K. iii. 2). Similarly, at the dedication of the temple, "the king, *and all Israel with him*, offered sacrifice before the Lord" (ib. viii. 62). But no one supposes that the people sacrificed without the intervention of a priest. The presence of the priests at Solomon's sacrifices is noted (1 K. viii. 6; 2 Chr. v. 7-14; vii. 2 and 6; viii. 14); and it is certain from the number of the victims that Solomon *could* not have slain them all himself. Again, had Solomon in person "burnt incense upon the altar," without rebuke or punishment, and had Uzziah, therefore, merely followed his example (2 Chr. xxvi. 19), it is scarcely conceivable that the sin of the latter should have been visited so severely as it was (ib. 20, 21).

26. *Ezion-geber, which is beside Eloth.*] On the sites of Ezion-geber and Eloth, or Elath, see notes on Num. xxxiii. 35 and Deut. ii. 8. As the entire tract about Elath (Akaba) is destitute of trees, it is conjectured that the wood of which Solomon built his fleet was cut in Lebanon, floated to Gaza by sea, and thence conveyed across to Ezion-geber, at the head of the Elanitic Gulf, by land carriage. (Compare 2 Chr. ii. 16.)

27. *Shipmen that had knowledge of the sea.*] On the general question of the nautical knowledge of the Phœnicians, see note on ch. v. 6. With respect to their acquaintance with this particular sea, it may be observed that they are not unlikely to have had trading settlements there, as they had in the Persian Gulf (Strab. xvi. 3, § 4), even at this early period. The commerce with Ophir was probably an established trade, previously either in their hands or in those of the Egyptians, when Solomon determined to have a share in it. The Egyptians had navigated the other arm of the Red Sea, and perhaps its lower parts, from a much more ancient period. (Herod. ii. 102; Diod. Sic. i. 55, § 2; Dümichen, 'Fleet of an Egyptian Queen,' taf. xxviii. 5.)

ledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAPTER X.

1 *The queen of Sheba admireth the wisdom of Solomon.* 14 *Solomon's gold.* 16 *His targets.* 18 *The throne of ivory.* 21 *His vessels.* 24 *His presents.* 26 *His chariots and horse.* 28 *His tribute.*

AND when the [a]queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. [a] 2 Chr. 9. 1. Matt. 12. 42. Luke 11. 31.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

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28. *And they came to Ophir.*] The controversy concerning the locality of Ophir will probably never be settled. It has been placed in Arabia, in India, in the Burmese peninsula, at Ceylon, on the East coast of Africa, in Armenia, in Phrygia, in Iberia, and in South America, where it has been identified with Peru! Among these various opinions three predominate, all moderns, except a very few, being in favour either of Arabia, India, or Eastern Africa. Africa has comparatively few advocates, but M. Quatremère and Dean Milman are among them. India is preferred by Lassen, Thenius, Ewald, and Berthau. Arabia's claims are supported by the greatest number, among whom are Winer, Keil, Kalisch, and Mr. Twisleton. The grand argument in favour of Arabia is derived from the occurrence of Ophir in the manifestly Arabian list of names in Gen. x. 25-29. To the objection that Arabia could not produce either gold, or almug trees, (see below, ch. x. 11), it is replied: 1. It has not yet been proved that she could not produce them; and 2. at any rate she might have furnished them to the Jews *from an emporium.*

CHAP. X. 1. *The queen of Sheba.*] As there is a Sheba among the sons of Cush (Gen. x. 7), and another Sheba among the sons of Joktan (ib. 28), a doubt has arisen whether the "queen of Sheba" was an Ethiopian or an Arabian princess. The expression "Queen of the South," which is applied to her by our Lord (Matt. xii. 42), would suit equally well either country. And both countries profess to have traditions on the subject connecting the queen of Sheba with their history. In both countries, too, curiously enough, government by queens was common. (See Acts viii. 27; Strab. xvii. 4, § 8; Plin. 'H. N.' vi. 29, § 186, for the custom in Ethiopia, and 'Ancient Monarchies,' vol. ii. pp. 396, 416, and 471, note [10], for its existence among the Arabs.) Still there is little difficulty here in deciding between the rival claims, since those of Arabia decidedly preponderate. The Arabian Sheba was the great spice country of the ancient world (Strab. xvi. 4, § 19); whereas Ethiopia furnished no spices. The Arabian Sheba was an important kingdom. Sheba in Ethiopia was a mere town, subject to Meroë. Further, it may be doubted whether the Cushite Sheba of Scripture is to be sought in Ethiopia at all, and not rather on the shores of the Persian Gulf (see note on Gen. x. 7, p. 88), whence no one supposes "the queen of Sheba" to have come. If Ophir be placed in Arabia, there will be an additional reason for regarding Sheba as in the same quarter, since then Solomon's trade with that place will account for his fame having reached the Sabæan princess.

the fame of Solomon.] "The fame of Solomon concerning the name of the Lord," which is a literal translation of the Hebrew text, has been variously explained, as "the fame which God had given him," "his fame which redounded to God's glory," "his fame in respect of the things which God had done for him," "his fame in respect of the things which he had done for God," &c. The clause is confessedly very obscure. May it not mean what we should call "his *religious* fame," as distinct from his artistic, literary, military, or political fame—"his fame as respected God and the things of God"—or, in other words, "his moral and religious wisdom?" (Compare verse 6.)

hard questions.] Or "riddles" (*αἰνίγματα* LXX.), as the word is translated in Jud. xiv. 12, though not exactly riddles in our sense. The Orientals have always been fond of playing with words and testing each other's wit and intelligence by verbal puzzles of various kinds. This spirit seems to have been particularly rife in Solomon's time, for he was not only challenged by the Sabæan princess, but also had encounters with Hiram of Tyre, and another Tyrian called Abdemonus, according to the histories of Dius and Menander. (See Joseph. 'contr. Ap.' i. 17, 18.)

2. *With camels that bare spices.*] On the

3 And Solomon told her all her † questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the † attendance of his ministers, and their apparel, and his ‖ cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true † report that I heard in mine own land of thy ‖ acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: † thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee

† Heb. *words.*

† Heb. *standing.*
‖ Or, *butlers.*

† Heb. *word.*
‖ Or, *sayings.*

† Heb. *thou hast added wisdom and goodness to the fame.*

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spices of Arabia, see Herod. iii. 107-113; Strab. xvi. 4, § 19. They were chiefly frankincense, myrrh, opobalsam, gum tragacanth, and ladanum. The special spice country is the Yemen, which corresponds with the territory assigned by the classical writers to the Sabæans. (See below, note 2 on verse 10.)

and very much gold.] At present there are not, so far as we know, any gold-mines in Arabia. Still gold may have been found there anciently, as Agatharcides and others declare that it was. Or the gold brought by the queen from Sheba may have been first imported into her country. The "gold of Sheba" is celebrated in Ps. lxxii. 15. Strabo relates that the Sabæans were enormously wealthy, and used gold and silver in a most lavish manner in their furniture, their utensils, and even on the walls, doors, and roofs of their houses (Strab. l.s.c.).

and precious stones.] The chief precious stones which Arabia now yields are the onyx and the emerald. Anciently she is said to have produced, besides these gems, the following: — adamant, amethysts, chrysolites, hæmatites, sards, sardonyxes, and several stones for which modern jewellers have no names. (See Plin. 'H. N.' xxxvii.) Pearls, too, were readily procurable in Arabia from the Persian Gulf fishery.

she communed with him of all that was in her heart.] *I.e.* "all that she had had in her mind when she started, all that she had intended to ask Solomon."

3. *Solomon told her all her questions.*] Literally the Hebrew runs, "And Solomon told her all her *words;* there was not a *word* hid from the king, that he told her not." Solomon, *i.e.*, answered all her questions without any exception.

4. *The house that he had built.*] The palace is meant, not the temple, as appears by the context. (See the next verse.)

5. *And the meat of his table.*] Compare ch. iv. 22, 23. The scene here described receives very apt illustration from the Assyrian banquet scenes, where we have numerous guests sitting, dressed handsomely in fringed robes, with armlets upon their arms, and bracelets round their wrists, attendants standing behind them, and magnificent drinking-cups, evidently of a costly metal, in the hands of the guests, which are filled from a great wine-bowl at one end of the chamber. (See 'Ancient Monarchies,' vol. ii. pp. 213-215.)

and his ascent by which he went up into the house of the Lord.] All the old translators, and some modern commentators (as Thenius), understand this passage differently. They render, "and the *burnt-offering* which he *offered in* the house of the Lord." (So, too, Luther.) But the authority of the best Hebraists is in favour of the rendering in our version. (See note A at the end of the chapter.) What the "ascent" was is somewhat doubtful. Keil and others suppose it to be a private way by which the king passed from his palace on the western hill, across the ravine (Tyropœum) and up the eastern hill, to the west side of the temple area. And this is a very probable explanation (see note on 1 Chr. xxvi. 16).

7. *Thy . . prosperity.*] The Hebrew word here used may mean either "prosperity" or "goodness." Prosperity seems to be intended in this place. (See verse 5.)

9. *Blessed be the Lord thy God.*] This acknowledgment of Jehovah falls below the confessions of Hiram (2 Chr. ii. 12) and Cyrus (Ezr. i. 3). It does not imply more than an admission of His power as a local deity, that He is the God of the Jews and of their country.

on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees ‖†pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such [b]almug trees, nor were seen unto this day.

‖ Or, *rails.* † Heb. *a prop.* [b] 2 Chr. 9. 10.

13 And king Solomon gave unto

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10. *She gave the king an hundred and twenty talents of gold.*] On the value of this, see note on ch. ix. 14. That the gold of Sheba should be given to Solomon was prophesied by the writer of Ps. lxxii.

and of spices very great store.] The immense abundance of spices in Arabia, and especially in the Yemen or Sabæan country, is noted by many writers. Herodotus says that the whole tract exhaled an odour marvellously sweet (iii. 113). Diodorus relates that the odour was carried out to sea to a considerable distance from the shore (iii. 46). According to Strabo, the spice-trade of Arabia was in the hands of two nations, the Sabæans and the Gerrhæans, whose profits from it were so enormous, that in his time they were the two wealthiest nations on the face of the earth (xvi. 4, § 19). The spices in which they dealt seem to have been only in part the produce of Arabia itself; some of the most important kinds, as the cinnamon and the casia, must have been imported from India, since Arabia does not yield them.

11. *And the navy also of Hiram, which brought gold from Ophir.*] *I.e.* Solomon's navy in the Red Sea, which was chiefly manned by subjects of Hiram (see above, ch. ix. 26-28). The alternation of the narrative here between the two subjects of the Ophir trade and the visit of the queen of Sheba to Solomon, which are mixed up in exactly the same way both here and in Chronicles (2 Chr. viii. 18; ix. 1-12), necessarily implies a close connexion between the two; and, to say the least, harmonises completely with the view that Ophir was a port on the Sabæan coast, and that it was Solomon's Ophir trade which had caused the Sabæan queen to hear of the fame of his wisdom.

almug-trees.] It is difficult to say what tree is meant by the almug (or algum-tree, 2 Chr. ii. 8; ix. 10). Perhaps, on the whole, the sandal-wood tree (*pterocarpus santalinus*) has the best claim to be regarded as the tree intended. The wood is "very heavy, hard, and fine grained, and of a beautiful garnet colour" (Houghton in 'Biblical Dictionary,' vol. iii. p. vi., Appendix), which, according to the Rabbinical writers, was the colour of the algum. It would be suitable for the purposes to which Solomon applied the algum. And, moreover, one of the names of the red sandal-wood, in its own native country (India) is *valguka*, a word of which *algum* is a natural corruption. (See Max Müller's 'Lectures on Language,' First Series, p. 191.)

12. *The king made of the almug-trees pillars.*] The Hebrew word here used signifies ordinarily a "prop," or "support." It is generally supposed to mean in this place a "railing," or "balustrade" (Keil, Gesenius, &c.), which is a kind of support. This sense serves to connect and harmonise the present passage with the parallel passage in Chronicles (2 Chr. ix. 11), where Solomon is said to have made of the almug-wood "stairs" for the temple and for his own house.

harps also.] The Jewish harp (*kinnor*) was of a triangular shape, and had ordinarily ten strings. It probably resembled the more ancient harp of the Assyrians ('Ancient Monarchies,' vol. ii. p. 151), which was played with a plectrum, as was (ordinarily) the *kinnor* (Joseph. 'Ant. Jud.' vii. 12, § 3).

psalteries.] The psaltery, or viol (*nebel*, Gr. *νάβλα*), was a stringed instrument played with the hand (Joseph. l. s. c.); perhaps a lyre, like those seen on Hebrew coins, the sounding-board of which is shaped like a jug (called also in Hebrew *nebel*); or, perhaps, a sort of guitar or tamboura, with a hollow jug-shaped body at the lower end. (See 'Ancient Monarchies,' vol. ii. pp. 156, 165.)

13. *Whatsoever she asked.*] Asking for presents is common in the East, and is practised by persons of all ranks. No feeling of

the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her †of his royal bounty. So she turned and went to her own country, she and her servants.

† Heb. *according to the hand of king Solomon.*

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold.

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the ‖governors of the country.

‖ Or, *captains*

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound

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shame prevents either the prince or the peasant from requesting to have given him anything that he sees and covets. A return, however, is made as a matter of course for presents received in this way, and, indeed, for all presents, except they be rewards for service or alms.

14. *Six hundred threescore and six talents of gold.*] The value of this yearly revenue is estimated by Keil at 1,900,875 marks, or 3,646,350*l.* of our money. Mr. Poole's estimate of the Hebrew gold talent would raise the amount to 7,780,000*l.* This last is an improbably large sum, especially when we take into the account the additions which follow (verse 15). The entire money revenue of the Persian kings, when their empire reached from the Ægean to the Indus, was but about three millions and a half of our money (Herod. iii. 95). The revenue of modern Persia is under three millions. All, perhaps, that can be at present said with certainty, is that Solomon's annual revenue exceeded that of Oriental empires very much greater in extent than his, and must have made him one of the richest, if not the very richest, of the monarchs of his time.

15. *The traffick of the spice merchants.*] There is no mention in the original of "*spice* merchants." Two classes of traders are spoken of; but both expressions are general, the words used being formed from roots having the simple meaning of "going about, travelling."

all the kings of Arabia.] Rather, "kings of **the mingled people**," as the same expression is translated in Jerem. xxv. 24. These were probably tribes half Jewish, half Arabian, on the borders of the western desert. (βασιλέων τοῦ πέραν, LXX., "who dwell in the desert," Jer. l. s. c.). They are regarded as Arabs by the author of Chronicles. (2 Chr. ix. 14. See note ad loc.)

Governors.] The word used here is thought to be of Arian origin. It appears to have been a title given by the Persians to petty governors, inferior to the great satraps of provinces. We find it borne, among others, by Tatnai (Ezr. v. 6), Zerubbabel (Hag. i. 1), and Nehemiah (Neh. v. 14). It can scarcely have been in use among the Jews so early as Solomon, and we must therefore suppose it to have been substituted by the writer of Kings for some corresponding Semitic title. It is difficult to say who exactly these "governors" were. The empire of Solomon was, in the main, a *congeries* of small kingdoms; not a state governed from a single centre by an organisation of satrapies or provinces. (See above, ch. iv. 21 and 24.) The subject kings must have furnished great part—probably the main part—of the annual revenue. They therefore cannot be the "governors" intended. We can only suppose that exceptionally, in some parts of the empire, the kings had been superseded by "governors." (Compare ch. xx. 24.)

16. *King Solomon made two hundred targets of beaten gold.*] These "targets" seem to have been long shields protecting the whole body, while the "shields" of the next verse were bucklers of a smaller size, probably round, and much lighter. If, with Thenius, we compare the former with the Assyrian long shield or *gerrhon* ('Ancient Monarchies,' vol. ii. p. 48), we may regard the latter as corresponding to the ordinary Assyrian round shield (ibid. pp. 49, 50). As the amount of gold used in each of the larger shields was only 600 shekels — worth from 650*l.* to 700*l.* of our money—and that used in the smaller ones was only half as much (3 *manehs* = 300 shekels), it is evident that the metal did not form the substance of the shields, but was laid as a coating or plating over them.

17. *The king put them in the house of the forest of Lebanon.*] Whence they were taken and carried off by Shishak, when he captured Jerusalem (infra, xiv. 26). It is supposed that these shields, together with the 500 taken by David from Hadadezer (2 S. viii. 7) were hung round the outer walls of a building, reckoned as belonging to the "house of the Forest of Lebanon," but separate from it, and called sometimes "the Tower of David" (Cant. iv. 4), or from its use "the armoury"

of gold went to one shield: and the
[c] ch. 7. 2. king put them in the [c]house of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round
[†] Heb. *on the hinder part thereof.* [†] behind: and *there were* [†]stays on either side on the place of the seat, and two lions stood beside the stays.
[†] Heb. *hands.*

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not [†]the like [†] Heb. *so.* made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; [‖]none *were* [‖] Or, there was *no silver* in them. *of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a

(ib. Is. xxii. 8). The practice of hanging shields outside walls for ornamentation seems to have existed at Tyre (Ezek. xxvii. 10, 11), Rome, Athens, and elsewhere. (See Stanley, 'Lectures on the Jewish Church,' 2nd Series, p. 195, note 7.) Traces of it are thought to be found in the Assyrian sculptures. (Layard, 'Nineveh and its Remains,' vol. ii. p. 388; 'Ancient Monarchies,' vol. ii. p. 77.)

18. *The king made a great throne of ivory.*] Ivory may have formed the substance of the throne, as it does of some Indian ones; but it is, on the whole, more probable that the substance was wood, and that the ivory, cut into thin slabs, and probably carved in patterns, was applied externally as a veneer. This is found to have been the practice in Assyria. ('Ancient Monarchies,' vol. i. p. 463.) The gold was probably not placed over the ivory, but covered other parts of the throne.

19. *The throne had six steps.*] Representations of thrones are frequent in the Egyptian and Assyrian sculptures. They have no steps up to them, but frequently stand upon square bases. The back appears to be flat at the top, not rounded. Assyrian thrones have "stays" or arms on either side, and they stand generally upon lions' feet. They are always accompanied by a footstool. (See the parallel passage of Chronicles, 2 Chr. ix. 18.) Ivory was a material used in them; but they were chiefly of wood and metal. (See Mr. Layard's 'Nineveh and Babylon,' p. 198.)

lions stood beside the stays.] The arms of Assyrian thrones are occasionally supported by figures of animals. ('Ancient Monarchies,' vol. i. p. 488.) The throne of Rameses II. at Medinet Abou has a sphinx at the side and a lion below the sphinx. (Wilkinson, 'Ancient Egyptians,' vol. iii. p. 287.) As the lion is the natural "king of beasts," so the figure of the lion is naturally adopted by any imaginative race as an emblem of sovereignty. We find it employed (apparently) in this way—probably without any direct connection or communication—in Egypt, in Assyria, in Lydia, in Lycia, by the Jews, by the Arabs in Spain, by the Venetians, by the modern Persians, and others. In the present case its adoption seems to have grown directly out of the poetic imagery of inspired prophets, who, living before the time of Solomon, had compared Israel (Num. xxiii. 24; xxiv. 9), and more particularly Judah (Gen. xlix. 9), to a lion. The "twelve lions" of verse 20 were probably intended to be emblematic of the twelve tribes. Josephus adds to the description of Solomon's throne here given, that the seat was supported by a golden ox or bull, with its head turned over its shoulder. As the lion was especially emblematic of Judah, so was the ox or bull of Ephraim. (Hos. iv. 16; x. 11; Jer. xxxi. 18, &c.).

20. *There was not the like made in any kingdom.*] Solomon's throne, as described, is certainly grander than any of which we have a representation, either in Assyria or Egypt. Much more, then, would it transcend the thrones in inferior kingdoms. The lofty elevation implied by the six steps, the double row of flanking lions, and the material—which to the eye was probably all gold and ivory—were, so far as we know, peculiar features, and quite explain the emphatic words of the sacred writer. (Compare ch. xx. 24.)

21. *All king Solomon's drinking vessels were of gold.*] This kind of magnificence is not very uncommon at Oriental Courts. Chardin noticing the splendour of the court of Persia in his own day, remarks:—"La quatrième chose est la richesse du service, ou de la vaisselle. *Tout est d'or massif*, ou de porcelaine." ('Voyages en Perse,' tom. ii. p. 374.) And both Symes and Yule note a similar use of gold utensils by the king of Ava. (Symes, p. 372; Yule, p. 84.)

none were of silver.] This is better than the marginal rendering, "there was no silver in them." Literally the Hebrew text runs —"All the vessels of the house of the forest of Lebanon were pure gold; none silver." The writer does not contemplate a possible amalgam of the two metals.

22. *For the king had at sea a navy of*

navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ‖ivory, and apes, and peacocks.

‖ Or, *elephants' teeth.*

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth †sought to Solomon, to hear his wisdom, which God had put in his heart.

† Heb. *sought the face of.*

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ [d]And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

[d] 2 Chr. i. 14.

27 And the king †made silver *to be* in Jerusalem as stones, and

† Heb. *gave.*

Tharshish.] This is given as the reason of the great plentifulness of silver in the time of Solomon. The "navy of Tharshish" must therefore (it is evident) have imported very large quantities of that metal. (See note B at the end of the chapter.)

23. *So king Solomon exceeded all the kings of the earth.*] This was in accordance with God's promise to him (1 K. iii. 13). In the depressed condition at the time both of Egypt and of Assyria ('Ancient Monarchies,' vol. ii. p. 333), it would seem to have been literally true that Solomon's kingdom was for wealth and splendour the first in all the world. This follows, not merely from the definite statement concerning the annual revenue (supra, verse 14), but from the whole account given in this Book and in the Second Book of Chronicles of the court, the commerce, and the buildings of the great Jewish monarch; particularly from such casual expressions as the following:—"The king made silver to be in Jerusalem as stones" (infra, verse 27); "silver was nothing accounted of in the days of Solomon" (verse 21); "the weight of the brass could not be found out" (2 Chr. iv. 18).

24. *All the earth sought to Solomon.*] See above, ch. iv. 34. The story, which Dius told, of Hiram sending riddles (*αἰνίγματα*) to Solomon for him to solve (Joseph. 'c. Apion.' i. 17), is an illustration of this statement. By "all the earth" we are, of course, only to understand the kings or people of neighbouring nations.

25. *And they brought every man his present*] *I.e.* his tribute. (See note on ch. iv. 21.) We have here, expressed in words, what the Egyptian and Assyrian monarchs recorded by means of elaborate sculptures on slabs and obelisks—the frequent coming to the court of tribute-bearers from the subject kings, who brought not only the fixed rate of bullion whereto each of them was liable, but a tribute in kind besides, consisting of the most precious products of their respective countries. Among these, "vessels," probably of silver and gold, "garments," and "horses," are very conspicuous on the monuments.

26. *And Solomon gathered together chariots.*] Until the time of Solomon, war-chariots had not been in use among the Jews, except to a very small extent. David, when he "took from Hadadezer a thousand chariots" (1 Chr. xviii. 4), reserved one hundred of them for use. These seem to have constituted the entire strength of this arm of the service till Solomon's reign. Hence, in order to put himself on an equality in this respect with neighbouring powers, it was necessary for him to "gather together chariots."

twelve thousand horsemen.] On the number of Solomon's chariots and chariot horses, see above, note on ch. iv. 26.

in the cities for chariots.] Solomon's "chariot cities" had been mentioned before (supra, ch. ix. 19). They were probably fortresses upon the borders of his territory, in which he maintained the standing army necessary for the support of his dominion.

27. *The king made silver to be in Jerusalem as stones.*] This strong hyperbole marks in the most striking way the great wealth and prosperity of the capital during Solomon's reign. The lavish expenditure which impoverished the provinces, and produced, or helped to produce, the general discontent that led to the outbreak under Jeroboam, enriched the metropolis, which must have profited greatly by the residence of the court, the constant influx of opulent strangers, and the periodical visits of all Israelites not hindered by some urgent reason at the great festivals.

the sycomore-trees that are in the vale.] The "sycomore-trees of the vale" (*shephêlah*) are mentioned also in 1 Chr. xxvii. 28. Like the olives and the vines, they were placed by David under a special overseer, on account of their value. Keil takes them for mulberries; but the tree meant seems to be really the sycomore proper, or "fig-mulberry," which is still common in Palestine, and is highly esteemed both on account of its fruit and its timber.

cedars made he *to be* as the sycomore trees that *are* in the vale, for abundance.

28 ¶ [e†] And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out †by their means.

[e] 2 Chr. 1. 16. & 9. 28.
† Heb. *And the going forth of the horses which was Solomon's.*
† Heb. *by their hand.*

28. *and linen yarn.*] The word here translated "linen yarn" is thought now by the best Hebraists (Gesenius, Lee, Keil) to mean "a **troop**" or "**company.**" If the present reading is retained, they would translate the passage—"As for the bringing up of Solomon's horses out of Egypt, *a band* of the king's merchants fetched *a band* (or troop) of horses at a price." Such a play upon words is somewhat frigid; but it is not absolutely alien to the spirit of ancient times. But the reading is very uncertain. The LXX. had before them a different one, which they render καὶ ἐκ Θεκουέ—"and from Tekoa." (See note E at the end of the chapter.) Tekoa, the home of Amos (Am. i. 1), was a small town on the route from Egypt to Jerusalem, through which the horses would have naturally passed. It has been suggested that the Egyptian merchants brought them thus far; and that at Tekoa a horse-fair was held, whereat Solomon's merchants made their purchases (Thenius). It may have been from this circumstance that one of the gates of Jerusalem came to be known as "the Tekoite gate." (See Dr. Smith's 'Biblical Dictionary,' vol. iii. p. 1448.)

29. *For six hundred shekels of silver.*] If the uncoined shekel was (as is probable) of the same weight as the coined one, the value must have been about three shillings of our money. Six hundred silver shekels would therefore be equal to about 90*l.*; and 150 shekels to 22*l.* 10*s.* *Average* price seems to be in each case intended; and we may account for the comparatively high price of the chariot by supposing that by "chariot" is intended the entire equipage, including car, harness, and trained horses, of which there would be two at least, if not three. The "horses" mentioned separately from the chariots are not chariot-horses, but chargers for the cavalry. (Compare verse 26.)

and so for all the kings of the Hittites.] See below, 2 K. vii. 6. The kings intended were probably Solomon's vassals, whose armies were at his disposal if he required their aid. Compare above, ch. iv. 21 and 24.

NOTES ON CHAP. X. VV. 5, 22, 28.

NOTE A, v. 5. "His ascent."

Though עלתו may mean "his burnt offering" as well as "his ascent," yet עליתו, which occurs in the corresponding passage of Chronicles (2 Chr. ix. 4), can, confessedly, only mean the latter. Thenius would therefore change עליתו in that place into עלתו ('Exeget. Handbuch,' vol. iii. p. 155), which is quite arbitrary. Again, if the offering of a burnt-offering were meant, the Hiphil form of the verb עלה, and not the Kal, would be required; and בית must have been preceded by the prefix ב, "in."

NOTE B, v. 22. On Solomon's Navies.

The "navy of Tharshish" has been thought by some to be the same as the navy which went to Ophir (supra, ix. 26-28). But there are many cogent reasons against such an identification; as, 1, the separate mention of the two fleets, both here and in Chronicles (2 Chr. viii. 17, 18, and ix. 21); 2, the name, "fleet of Tharshish," applied to the one fleet and not to the other; 3, the statement in Chronicles that the "fleet of Tharshish" *went to* Tharshish; 4, the special connection of this fleet with the abundance of silver, which (apparently) was not imported from Ophir; and 5, the almost complete difference between the imports from the two places, which have only one commodity in common, viz. gold. If, then, the Red Sea fleet is not intended, we can only suppose a fleet on the Mediterranean to be meant; and Tharshish (joined in Gen. x. 4 with Kittim or Citium, Rodanim or Rhodes, and Javan or Ionia) must be sought for on that side of Judæa. Here accordingly most commentators place it; and here we find two cities—Tartessus in Spain, and Tarsus in Cilicia—either of which might (so far as the name goes) be represented by Tharshish. In favour of Tarsus is the authority of Josephus ('Ant. Jud.' i. 6, § 1), and the vicinity of Tarsus to Citium and Rhodes. But all other indications and arguments point to Tartessus as the true Tharshish. Tartessus was a great trading-place from a very early time. Tarsus

was never famous for trade, and was not strictly speaking a port. The imports mentioned could not possibly have come from Asia Minor, whereas they could all readily have come from the great emporium of the west, Tartessus. Spain had the richest silver-mines known in the ancient world, and had a good deal of gold also (Plin. 'H. N.' iii. 3); apes and ivory were produced by the opposite coast of Africa (Herod. iv. 191); and, if north Africa did not produce peacocks, which is uncertain, she may have produced the birds called here *tukkiyim*, which some translate "parrots," others "guinea-fowl"—the latter being a purely African bird. The only important argument in favour of identifying the "navy of Tharshish" with that which went to Ophir, is the etymological one. The Hebrew names, it is said, for ivory, apes, and peacocks, are all of Indian origin; therefore the things must have been derived by the Jews from India; therefore the "navy of Tharshish" must have traded in that quarter. But, even if we allow the etymologies, which are not in every case certain (see note C below), we may deny the conclusion drawn from them. The Jews may have derived their first knowledge of ivory, apes, and peacocks, through nations which traded with India, and may thus have got the words into their language long before the time of Solomon. The names once fixed would be retained, whatever the quarter whence the things were procured afterwards.

NOTE C, v. 22. "Ivory, and apes, and peacocks."

The present Hebrew text mentions, after "gold and silver," שֵׁנְ־הַבִּים וְקֹפִים וְתֻכִּיִּים. Of these words, the first, הַבִּים, is compared with the Sanscrit *ibhas*, "elephant;" the second, קֹפִים, with the sanscrit *kapi*, "ape;" and the third, תֻכִּיִּים, with the Tamil *toka*, "peacock." But הַבִּים is a very doubtful reading. Ivory is never elsewhere called שֵׁנְ־הַבִּים, but simply שֵׁן. And Gesenius has ingeniously conjectured that we ought in this place to read שֵׁן הַבָּנִים, "ivory, ebony," as in Ezek. xxvii. 15. Now, as, apart from this passage there is no proof that the Jews ever called "elephants" הַבִּים, the etymological argument, thus far, falls to the ground. Further, it is found that קוֹף was an Egyptian word, signifying a kind of monkey, as early as the reign of Hatasou, the widow of Thotmes II., *i.e.* at or before the time of the Exodus. It is likely, therefore, that the name passed from the Egyptians to the Hebrews, and was fixed in the Hebrew language long before Solomon's time.

NOTE D, v. 28. On Solomon's importation of horses from Egypt.

The importation of horses from Egypt by Solomon is a point that has provoked much adverse criticism. Herodotus says that Egypt was "a region entirely unfit for horses" (ii. 108), and may be understood as implying that it was devoid of horses in his day. On the older Egyptian monuments there is no representation of the horse, and on those of the eighteenth dynasty the animal—designated by the Semitic name of *Sûs*—appears as an importation from Asia. (Wilkinson in Rawlinson's 'Herodotus,' vol. ii. pp. 152, 153, 2nd edit.) However, the monuments of that and of later dynasties make it clear that the horse, though introduced from abroad, became very abundant in the country. Wilkinson says that "the breed of horses was a principal care of the graziers" ('Ancient Egyptians,' 2nd Series, vol. i. p. 20); and, if the character of the land was not itself very suitable for their multiplication, at any rate they flowed largely into the country, perhaps from North Africa, where they were abundant (Herod. iv. 170 and 190). Diodorus does not think it absurd to assign to Sesostris a cavalry force of 24,000, and a force of chariots amounting to 27,000 (i. 54), which would imply a total of at least 78,000 horses. These numbers may be exaggerated; but there can be no doubt that during the whole period of Egyptian prosperity the corps of chariots constituted a large and effective portion of the army. (See Wilkinson, 'Ancient Egyptians,' vol. i. p. 335; and compare the sculptures, passim.) That horses were abundant in Egypt at the time of the Exodus is evident from Ex. ix. 3; xiv. 9, 23, 28; Deut. xvii. 16. That they continued numerous in later times appears from frequent allusions, both in the historical books of Scripture and in the prophets, as 2 K. vii. 6; xviii. 24; Is. xxxvi. 9; Ezek. xvii. 15, &c. The Israelites looked to Egypt for a cavalry force both in the reign of Hezekiah (Is. l.s.c.), and in that of Zedekiah (Ezek. l.s.c.). The monuments show that the horse was employed by the Egyptians in peace no less than in war, private persons being often represented as paying visits to their friends in chariots. (Wilkinson, vol. ii., p. 211.)

NOTE E, v. 28. "And linen yarn."

The LXX., who render καὶ ἐκ Θεκουέ, and, again, ἐκ Θεκουέ, must have had the readings ומתקוע or ומתקוה for ומקוה, and מתקוע or מתקוה for מקוה, in this passage; but it is difficult to see what readings they found in 2 Chr. i. 16, where they render καὶ ἡ τιμὴ τῶν ἐμπόρων τοῦ βασιλέως πορεύεσθαι, καὶ ἠγόραζον. It would clear the sense most completely if we were to read with Houbigant ומקוה סחרי המלך יקחו מרכבות במחיר, and translate "And a company of the king's merchants fetched *chariots* at a price." But the emendation is perhaps too bold, being unsupported by any of the ancient versions.

CHAPTER XI.

1 *Solomon's wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him.* 14 *Solomon's adversaries were Hadad, who was entertained in Egypt,* 23 *Rezon, who reigned in Damascus,* 26 *and Jeroboam, to whom Ahijah prophesied.* 41 *Solomon's acts, reign, and death: Rehoboam succeedeth him.*

f Deut. 17. 17. Ecclus. 47. 19.
‖ Or, *besides.*

BUT king Solomon loved f many strange women, ‖together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, g Ye shall not go in to them, g Ex. 34. 16. neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

CHAP. XI. 1. *King Solomon loved many strange women.*] It is clear that in noticing successively Solomon's excessive accumulation of silver and gold (x. 14-25), his multiplication of horses (ib. 27-29), and his multiplication of wives, the writer has in mind the warning of Moses against these three forms of princely ostentation (Deut. xvii. 16, 17), all alike forbidden to an Israelite monarch.

Zidonians.] This mention of Zidonian, *i.e.* Phœnician, women gives some countenance to the tradition recorded by Menander (ap. Clem. Alex. 'Strom.' i. p. 386), that Solomon married a daughter of Hiram, King of Tyre.

2. *Of the nations concerning which the Lord said.*] Strictly speaking, the prohibition of intermarriage in the law was confined to the Canaanitish nations (Ex. xxxiv. 11-16; Deut. vii. 1-4), and thus touched only the Hittites, and perhaps the Zidonians (Gen. x. 15), in the above list. But the principle of the prohibition, which was that there should be no intermarriage with the *neighbouring* idolaters, who would exercise the greatest influence in turning the Israelites away from the worship of Jehovah, applied equally to the Moabites, Ammonites, and Edomites, who all bordered on the Holy Land. And thus we find the principle applied by Ezra (Ezr. ix. 1) to the Moabites and Ammonites; and by Nehemiah (Neh. xiii. 23) to the Moabites, the Ammonites, and the Philistines of Ashdod.

ye shall not go in unto them, &c.] These words are not a quotation from the Pentateuch. They merely give the general meaning of the two passages prohibiting intermarriage with neighbouring idolaters, viz. Ex. xxxiv. 11-16; and Deut. vii. 1-4.

3. *Seven hundred wives and three hundred concubines.*] These numbers seem excessive to many critics; and it must be admitted that history furnishes no parallel to them. Darius Codomannus, whose seraglio is the largest of which we have any trustworthy account in profane authors, maintained, besides his one wife, 329 concubines. (Parmen. ap. Athen. 'Deipn.' iii. 3.) In Cant. vi. 8 the number of Solomon's legitimate wives is said to be sixty, and that of his concubines eighty. It is, of course, possible that these numbers were afterwards increased to 700 and 300, respectively; but it is, perhaps, more probable that the text has in this place suffered corruption. For "700" we should perhaps read "70."

4. *When Solomon was old.*] It is evident from Solomon's age at his accession (see note on ch. ii. verse 2) that he could not have been more than about sixty at his death. "Old" in this place must therefore mean about fifty or fifty-five.

his wives turned away his heart after other gods.] Various opinions have been held as to the extent and the true nature of Solomon's idolatry. Some (as Augustine) have regarded it as complete apostacy—an apostacy from which there could be no recovery; others (as Ewald) have seen in it nothing but a wise toleration, rather praiseworthy than blameable, misrepresented and misunderstood by the religious zealots of the day. The truth seems to lie between these two extreme views. Solomon did not ever openly or wholly apostatise. He continued his attendance on the worship of Jehovah, and punctually made his offerings three times a year in the temple (1 K. ix. 25). But his heart was not "perfect" with God. Many causes had concurred to weaken the religious earnestness of his younger days—as the corrupting influence of wealth and luxury, the canker of sensualism, an increasing worldliness, leading him to adopt more and more a worldly policy, and perhaps a growing

[a] Judg. 2. 13. 5 For Solomon went after [a]Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and [†]went not fully after the LORD, as *did* David his father.

† Heb. *fulfilled not after.*

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, [b]which had appeared unto him twice,

[b] ch. 3. 5. & 9. 2.

10 And [c]had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

[c] ch. 6 12.

11 Wherefore the LORD said unto Solomon, Forasmuch as this [†]is done

† Heb. *is with thee*

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latitudinarianism, arising from contact with all the manifold forms of human opinion. His lapse into deadly sin was no doubt gradual. Partly from ostentation, partly from that sensualism which is the most common failing of Oriental monarchs, he established a harem on a grand and extraordinary scale; he then admitted among his wives and concubines "strange women," *i.e.* foreigners, either from worldly policy, or for variety's sake; he allowed himself to fall too much under seraglio influence; his wives "turned away his heart." To gratify them he built magnificent temples to their false gods, temples which were the scene of rites cruel and impure; he was not ashamed to build these temples right over against Jerusalem, as manifest rivals to "the Temple." He thus became the author of a syncretism, which sought to blend together the worship of Jehovah and the worship of idols—a syncretism which possessed fatal attractions for the Jewish nation. Finally, he appears himself to have frequented the idol temples (see verses 5 and 10), and to have taken part in those fearful impurities which constituted the worst horror of the idolatrous systems, thus practically apostatising, though theoretically he never ceased to hold that Jehovah was the true God.

5. *Went after.*] This expression is common in the Pentateuch, and always signifies actual idolatry. (See Deut. xi. 28; xiii. 2; xxviii. 14, &c.)

Ashtoreth.] On Ashtoreth, the goddess of the Zidonians, see the additional note on Ex. xxxiv. 13.

the goddess of the Zidonians.] On the tomb of a Phœnician king, discovered in 1855, on the site of Sidon, mention is made of a temple of Astarté there, which the monarch built or restored; and his mother is said to have been a priestess of the goddess.

Milcom.] Attempts have been made to distinguish between Milcom and Molech; but they seem based on over-refinements. Both words are variants of the term ordinarily used for "king" among the Semitic races of Western Asia, which appears in *Melk*arth (Phœnic.), Abi*melech* (Heb.), Adram*melek* (Assyr.), Abd-ul-*Malik* (Arab.), &c. Molech or Moloch is the term in its simplest form, differing only from the Hebrew *Melek* and the Arabic *Malik* by the vowel pointing. Milcom (or Malcam, Jer. xlix. 1-3; Am. i. 15) is the same word with a suffix, *-am* or *-om*, which Gesenius regards as "a diminutive form of endearment." ('Lexicon,' ad voc.) Others take it for the pronominal suffix of the third pers. plural, and translate "their king" (Wright). The form Molech is usually accompanied by the article in the Hebrew, the word being regarded rather as an appellative than as a proper name. On the character and worship of Molech, see note on Lev. xx. 2-5.

7. *Chemosh.*] Chemosh, the supreme deity of the Moabites (see note on Num. xxi. 29), seems to have been widely worshipped in Western Asia. His name occurs frequently on the "Moabite Stone." Car-Chemish, "the fort of Chemosh," a great city of the northern Hittites, must have been under his protection. In Babylon he seems to have been known as Chomas-belus, or Chemosh-Bel.

the hill, &c.] The "hill that is before Jerusalem" can only be Olivet; and there, accordingly, tradition places the idol sanctuaries of Solomon. At present the most southern summit only (the *Mons Offensionis*) is pointed out as having been thus desecrated: but the early Eastern travellers tell us in their time the most northern suburb (now called *Karem es-Seyad*) was believed to have been the site of the high place of Chemosh, the southern one that of Molech only. (Brocardus, A.D. 1280.)

11. *To thy servant.*] *I.e.* "to one of thy subjects." Jeroboam was a person of good position. (See verse 28.)

of thee, and thou hast not kept my covenant and my statutes, which I
[d] ch 12. 15. have commanded thee, [d] I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 [e] For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;
[e] 2 Sam. 8. 14.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with

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12. *For David thy father's sake.*] Because of David's goodness and of the promises made to him (2 S. vii. 13-16), two abatements are made from the rigour of the first sentence. (1) The blow is postponed, and is not to fall till after Solomon's death, and (2) the kingdom is not to be wholly taken from him. Compare, with the first mitigation, the postponement promised to Josiah (2 K. xxii. 20).

13. *I will give one tribe to thy son.*] There is some difficulty in understanding why *one* tribe only is promised to Rehoboam, when he was really to receive the *two* tribes of Judah and Benjamin. (See xii. 21.) Some regard the tribe of Benjamin as the one intended in this place, and consider that Judah was omitted, its descent to Rehoboam being treated as a matter of course. But it is quite evident, from xii. 20, that the "one tribe" was really the tribe of Judah. The truth seems to be that "little Benjamin" was looked upon as absorbed in Judah, so as not to be really a tribe in the same sense as the others. Still, in memory of the fact that the existing tribe of Judah was a double one, the prophet Ahijah tore his garment into twelve parts, and kept back two from Jeroboam (vv. 30 and 31).

14. *The Lord stirred up an adversary to Solomon.*] The writer has reserved for this place the various troubles of Solomon's reign, not allowing them to interrupt his previous narrative of the general glory and prosperity of Israel under this king. He has, consequently, not followed chronological order. Hadad's return to Edom, and Rezon's occupation of Damascus, belong to the early years of Solomon's reign. (See above, note on ch. iv. 24.)

Hadad the Edomite.] Hadad was a royal name, both in Syria and in Idumæa. It was borne by a king of Edom who defeated the Midianites in the field of Moab (Gen. xxxvi. 35), and by another, who reigned in Pau, and who seems to have been the last king before the dukes (1 Chr. i. 51). According to Nicolas of Damascus (Fr. 31), it was the name of eleven successive kings of Syria, beginning with the adversary of David, who is called in Scripture Hadadezer. It seems to have been, like Pharaoh, more a title than a real name. According to Macrobius and Pliny, it was the Syriac name for "the Sun." The Hadad here spoken of was probably a descendant of the Hadad mentioned above as the last Edomite king.

15. *David.*] David's conquest of Edom had been very briefly noticed in the history of his reign. (See 2 S. viii. 14; and compare 1 Chr. xviii. 13.) We here learn certain additional particulars of it. It appears that after the great victory in the Valley of Salt, where eighteen thousand (or twelve thousand, title of Psalm lx.) Edomites were slain—a victory, the merit of which was ascribed to Abishai (1 Chr. xviii. 12)—Joab was left, or sent, to complete the subjugation of the country, with orders to exterminate all the grown male inhabitants. It was not very often that David acted with any extreme severity in his wars; but he may have considered himself justified by policy, as he certainly was by the letter of the law (Deut. xx. 13), in adopting this fierce course against Edom.

was in Edom.] Or, "*smote* Edom." (See note A at the end of the chapter.)

the slain.] It is uncertain whether these were the Edomite slain, or Israelites who had fallen in the struggle. Perhaps the latter is the more likely. But if so, we must translate, "when . . . Joab was gone up to bury the slain and had smitten every male," &c.

16. *Every male in Edom.*] *I.e.* every male whom he could find. As Hadad fled, and a company of Edomites with him (verse 17), so others would escape in various directions. Some may even have concealed themselves in the country, among the caves of the mountains. As Le Clerc observes, the Edomite nation was not destroyed on the occasion.

him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, †Let me depart, that I may go to mine own country. † Heb. *Send me away.*

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, †Nothing: howbeit let me go in any wise. † Heb. *Not.*

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, *f* when David slew them *of Zobah:* *f* 2 Sam. 8. 3. & 10. 18.

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18. *They arose out of Midian.*] The Midianites had scattered settlements through all the country south of Judah, and apparently a town called Midian (Μοδίανα of Ptolemy) in these parts. We may gather from the reading of the Vatican Septuagint (ἐκ τῆς πόλεως Μαδιάμ) that the town is here meant.

and came to Paran.] Paran is undoubtedly the desert tract immediately to the south of Judæa, the modern desert of El-Tih.

unto Pharaoh.] The Pharaoh who received Hadad must have been a king of the twenty-first (Tanite) dynasty; probably he was Psusennes I., Manetho's second king. It appears to have been the policy of the Pharaohs about this time to make friends and contract alliances with their eastern neighbours.

19. *Tahpenes.*] The name of Tahpenes has not been found on the monuments, which are, however, very scanty for this period.

21. *That Joab . . . . . was dead.*] That Hadad should wait for the death of *Joab* before requesting leave to return to Idumæa shows how terrible an impression had been made by the severe measures which that commander had carried out twenty-five or thirty years previously. (See above, verse 16.)

let me depart.] The inability of refugees to depart from an Oriental court without the king's leave, and his unwillingness ordinarily to grant leave, are illustrated by many passages in the history of Persia. See the story of Democedes in the 3rd Book of Herodotus (chs. 132-137), and that of Histiæus in the 5th Book (chs. 25, 35, 106, 107.)

22. *What hast thou lacked?*] Curiously close to these are the words of Histiæus, when protesting that he is satisfied at the Court of Persia, and does not wish for any change—τεῦ δὲ ἐνδεὴς ἐών; "What have I that I lack?" (Herod. v. 106).

let me go in any wise.] There is a remarkable abruptness in this termination, which does not tell us what Hadad did. The Septuagint adds—"And Hadad returned into his own country. This is the evil that Hadad did [to Solomon]; and he grievously afflicted Israel, and reigned over Edom." But the abrupt form is the more archaic in character, and the Septuagint addition is implied in the text as it stands. (See verse 14.)

23. *Rezon.*] Rezon has been supposed to be the same as the Hezion of 1 K. xv. 18, the text being regarded as corrupt in one place or the other. This is certainly possible; but it seems far more probable that Rezon, a Syrian of *Zobah*, interrupted the royal line of the Damascene Hadads, which was restored after his death. We may arrange the Damascus kings of this period as follows:—

Hadadezer (or Hadad I.), ab. B.C. 1040 (conquered by David).		
Rezon (usurper), contemporary with		Solomon.
Hezion (Hadad II.)	„	Rehoboam.
Tabrimon (Hadad III.)	„	Abijam.
Ben-hadad (Hadad IV.)	„	Asa.

24. *And they . . . . . reigned.*] There is an awkwardness in the expression, "*they* reigned at Damascus," since Rezon alone would be king. Houbigant proposes a very slight emendation, which would give the sense, "they made him king at Damascus." (See note B at the end of the chapter.)

and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And [f] Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* [†] repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [†] was industrious, he made him ruler over all the [†] charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of

[f] 2 Chr. 13. 6.

[†] Heb. *closed.*

[†] Heb. *did work.*

[†] Heb. *burden.*

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25. *Beside the mischief that Hadad did.*] The true reading, both of this clause and the next, is somewhat doubtful. But our translation expresses accurately the sense of the existing Hebrew text. (See note C at the end of the chapter.)

26. *Zereda.*] Zereda is generally regarded as the same place with the Zarthan of 1 K. vii. 46; which is also called Zeredathah (2 Chr. iv. 17), and perhaps Zererah (Judg. vii. 22). If this identification is correct, Zereda was situated in the Jordan valley.

lifted up his hand against the king.] This is a Hebrew phrase, signifying "he rebelled." Compare 2 S. xviii. 28; xx. 21.

27. *Solomon built Millo.*] See note on ch. ix. 15. This marks the time when Solomon first took notice of Jeroboam. Millo was probably fortified in Solomon's twenty-fourth or twenty-fifth year. (See above, ch. ix. 10 and 15.)

28. *A mighty man of valour.*] The phrase used seems to mean here "a man of strength and activity." It is a vague term of commendation, the exact force of which must be fixed by the context. (See Ruth ii. 1; 1 S. ix. 1, &c.)

made him ruler over all the charge of the house of Joseph.] Solomon, *i.e.*, made Jeroboam superintendent of all the forced labour exacted from his tribe—the tribe of Ephraim—during the time that he was building Millo and fortifying the city of Jerusalem. (See 1 K. ix. 15.)

29. *At that time.*] The Septuagint "additions" make this scene take place after Jeroboam's return from Egypt.

the Shilonite.] By "Shilonite" is meant an inhabitant of Shiloh in Mount Ephraim, the earliest and most sacred of the Hebrew sanctuaries. (See Josh. xviii. 10; Judg. xviii. 31; 1 S. iv. 3, &c.) Ahijah's residence at this place is positively stated in 1 K. xiv. 2-4.

30. *Ahijah caught the new garment.*] Here we find the first instance of that mode of delivering a divine message which became so common in later times, and which has been called "acted parable." Generally the mode was adopted upon express divine command (see Jerem. xiii. 1-11; xix. 1-10; xxvii. 2-11; Ezek. iii. 1-3; iv. 1; v. 1, &c.). In this instance we may trace a connection between the type selected and the words of the announcement to Solomon, recorded in vv. 11-13, "I will surely *rend* the kingdom from thee." Compare the circumstances accompanying the deprivation of Saul (1 S. xv. 26-28).

32. *He shall have one tribe.*] See above, note on verse 13.

33. *They have forsaken me.*] Several Hebrew MSS. have the verbs in the singular number throughout this verse, and so the Septuagint renders. The sense is cleared by this change; but, perhaps, here as elsewhere, the difficult reading is the true one. By "they" the writer probably meant Solomon

Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

[h] ch. 12. 15. 35 But [h] I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may [†] have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

† Heb. *lamp*, or, *candle*.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel,

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

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especially (and hence the expression at the end of the verse, "as did David his father"), but he intended likewise to convey the notion that others too—his wives, his Court, his children—had partaken in the idolatry of the monarch.

34. *Howbeit I will not take the whole kingdom*, &c.] Rather translate—"Howbeit I will not take **ought of the kingdom** out of his hand." The Hebrew will bear either sense; but the context requires this.

36. *That David my servant may have a light.*] For the promise made to David of a perpetual "light," see Ps. cxxxii. 17; and compare also with the present passage 1 K. xv. 4, 2 K. viii. 19, and Ps. xviii. 28. The exact meaning of the expression is doubtful. Perhaps the best explanation is, that "light" here is taken as the essential feature of a continuing *home*. Compare the Greek ἑστία.

38. *I will be with thee.*] On the force of the phrase "I will be *with thee*," see note on ch. i. verse 37.

a sure house.] To "make a house," or "give a house," is to give a continuity of offspring, and so secure the perpetuity of a family. The same promise had been made to David (2 S. vii. 11), but in words less forcible than these. The promise, it will be observed, is conditional; and as the condition was not complied with, it did not take effect. (See 1 K. xiv. 8-14; xv. 29.) The entire house of Jeroboam was destroyed by Baasha.

39. *But not for ever.*] In no case, not even if Jeroboam and his seed continued faithful, serving God as David had served him (verse 38), was the seed of David to be afflicted *for ever*. David had been distinctly promised that God should never fail his seed, whatever their shortcomings. (See Ps. lxxxix. 28-37.) The fulfilment of these promises was seen, partly in the providence which maintained David's family in a royal position till Zerubbabel, but mainly in the preservation of his seed to the time fixed for the coming of Christ, and the birth of Christ—the Eternal King—from one of David's descendants.

40. *Solomon sought therefore to kill Jeroboam.*] It would appear from this passage, combined with v. 26, that the announcement of Ahijah was followed within a little while by something like overt acts of rebellion on the part of Jeroboam. From the time when they furnished to their nation the great conquering leader who settled Israel in the possession of Palestine (Numb. xiii. 8), his tribe, the tribe of Ephraim, already encouraged to hope for high things by the blessing of Jacob (Gen. xlviii. 17-22; xlix. 22-26), had claimed and in the main enjoyed a pre-eminence above their brethren. At the partition of Palestine they were given the best position in the land, at once its choicest region and its very heart and centre, extending from the near neighbourhood of Jerusalem almost to the plain of Esdraëlon. During the period of the Judges we find them claiming to be the foremost tribe, without whom nothing important ought to be attempted (Judg. viii. 1; xii. 1). This ambition leads to the terrible blow which they received at the hands of Jephthah (ib. verse 6); a blow from which we are surprised to find them so far recovered within about twenty years as to furnish another Judge to Israel—Abdon, the Pirathonite.

41 ¶ And the rest of the [1]acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 And the [†]time that Solomon reigned in Jerusalem over all Israel *was* [a] forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and [b] Rehoboam his son reigned in his stead.

[1] Or, *words*, or, *things*.

[†] Heb. *days*.

[a] 2 Chr. 9 30.

[b] Matt. 1. 7, called *Roboam*.

The possession of the ecclesiastical capital, Shiloh, during this period, no doubt helped to maintain their ascendency, which, however, was not lost with the removal of the ark to Kirjath-Jearim. Samuel, though a Levite, was a Levite of Mount Ephraim (1 S. i. 1); and among the places at which he judged Israel, one at least, Bethel, was an Ephraimite town (Judg. i. 22-25). The tribe of Benjamin was so connected with that of Ephraim by nearness of position and intermarriage (Judg. xxi. 19-23), that the elevation of Saul was not felt as a grievance by the Ephraimites, who readily accepted Ish-bosheth as their king after Saul's death (2 S. ii. 9). But the transfer of power to the rival tribe of Judah involved in the elevation of David, and the loss of *prestige* both by Shiloh and Shechem through the concentration at Jerusalem of both the temporal and the ecclesiastical capital, must have been bitterly felt by the Ephraimites. When David boasted that God "refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah" (Ps. lxxviii. 67, 68), he touched a sore place in the hearts of his Ephraimitic subjects. They felt themselves the "strength" of Israel, while Judah was the "lawgiver" (Ps. lx. 7; cviii. 8). The military glory of David's reign, and the splendour of his son's in its earlier portion, had prevented the discontent of the Ephraimites from gathering to a head. But as Solomon's lustre faded, as his oppression became greater and its object more selfish, and as a prospect of deliverance arose from the personal qualities of Jeroboam (verse 28), the tribe, it is probable, again aspired after its old position. Jeroboam, active, energetic, and ambitious, placed himself at their head, and, encouraged by the prophet's words, commenced a rebellion. (See verse 26.) The step proved premature. The power of Solomon was too firmly fixed to be shaken; and the hopes of the Ephraimites had to be deferred till a fitter season.

Jeroboam arose and fled into Egypt.] The *exact* date of Jeroboam's flight into Egypt cannot be fixed. It was certainly not earlier than Solomon's twenty-fourth year, since it was after the building of Millo. (See 1 K. ix. 24; xi. 27.) But it may have been several years later. The words "at that time," in verse 29, are not to be so strictly taken as to tie the action of Ahijah to the very year of the fortification of Millo.

Shishak.] This king is the first Pharaoh mentioned in Scripture who can be certainly identified with any known Egyptian monarch. He is the first whose proper *name* is given; and in this name, Shishak, may be clearly recognised the Sheshonk (Sheshonk I.) of the monuments, who is the Sesonchosis of Manetho. The Egyptian date for the accession of this Shishak, obtained from Manetho and the monuments in combination, is B.C. 980 or 983, which synchronizes, according to the ordinary Hebrew reckoning, with Solomon's thirty-second or thirty-fifth year. Some uncertainty attaches to the dates on both sides; but the synchronism is at any rate sufficiently close to make it probable that it is this Sheshonk, and not any other, that is intended. If, however, there could still be any doubt, it is removed by the discovery that Sheshonk I. has left a record of his expedition against Judah, which accords well with what is related of Shishak in 1 K. xiv. 25, 26, and 2 Chr. xii. 2-4.

41. *The book of the acts of Solomon.*] Compare with this passage the three sources mentioned by the writer of Chronicles (2 Chr. ix. 29); and see above, "Introduction," § 5, "On the sources used by the author of Kings."

42. *The time that Solomon reigned was forty years.*] Josephus gave Solomon a reign of eighty years ('Ant. Jud.,' viii. 7, § 8), either because he wished to increase the glory of his country's greatest king, or through his having a false reading (Π for Μ) in his copy of the Septuagint version. The "forty years" of the present place are confirmed by the parallel passage of Chronicles (2 Chr. ix. 30). It is, no doubt, remarkable that the three successive kings, Saul, David, and Solomon, should have each reigned forty years (Acts xiii. 21; and 2 S. v. 4, 5); but such numerical coincidences occur from time to time in exact history. Saosduchinus, Chiniladanus, and Nabopolassar, three consecutive kings of Babylon, reigned each twenty-one years. Claudius and his successor, Nero, reigned each fourteen years within a few months.

43. *Solomon slept with his fathers, &c.*] See above, 1 K. ii. 10. We shall find this formula run throughout the two books of Kings. It occurs also, but less regularly, in Chronicles.

ADDITIONAL NOTES ON VV. 15, 24, 25.

NOTE A, v. 15. "And it came to pass when David was in Edom."

The present reading is ויהי בהיות דוד את־אדום. If we change בהיות into בהכות, we have the meaning "when David smote," which the LXX. express by ἐν τῷ ἐξολοθρεῦσαι, and which appears also in the Syriac and Arabic versions.

NOTE B, v. 24. "And reigned in Damascus."

The present text is וימלכו בדמשק. Houbigant would read ויִמְלִיכוּ for וימלכו.

NOTE C, v. 25. "Beside the mischief that Hadad did.

For ואת־הרעה אשר הדד the LXX. seem to have read זאת הרעה, "this is the mischief" (αὕτη ἡ κακία); but this gives no tolerable sense. Houbigant proposes ואתו רעה עשה הדד, "and withal Hadad did mischief"—Hadad, *i. e.* was likewise doing mischief at the same time. He also changes ארם at the end of the verse into אדם, which seems to have been read by the LXX. and by the Syrian and Arabian translators. Hadad then becomes the subject of all three verbs, and the whole verse runs thus, "And he (Rezon) was an adversary to Israel all the days of Solomon; and Hadad likewise wrought mischief, and vexed Israel, and reigned over Edom."

CHAPTER XII.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly.* 16 *Ten tribes revolting, kill Adoram, and make Rehoboam to flee.* 21 *Rehoboam, raising an army, is forbidden by Shemaiah.* 25 *Jeroboam strengtheneth himself by cities,* 26 *and by the idolatry of the two calves.*

[c] 2 Chr. 10. 1. AND [c]Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in [d]Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) [d] ch. 11. 40.

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

CHAP. XII. 1. *Rehoboam went to Shechem.*] The first step taken by the new king was a most judicious one; and we may probably trace in it the advice of those wise heads whose counsels he soon afterwards rejected (verse 8) If anything could have removed the disaffection of the Ephraimites, and caused them to submit a little longer to the ascendency of Judah, it would have been the honour done to their capital by its selection to be the scene of the new monarch's coronation. Shechem (now *Nablûs*) lay on the flank of Mount Gerizim, directly opposite to Mount Ebal, in a position second to none in all Palestine. It possessed the bones of Joseph (Josh. xxiv. 32), and had been the place of general meeting in the days of Joshua (ib. viii. 30–35; xxiv. 1–28). Abimelech had also reigned there (Judg. ix. 1–23); and, though he had destroyed the place (ib. verse 45), it had probably soon risen again, and was once more a chief city, or perhaps *the* chief city, of Ephraim. Its central position made it a convenient place for the general assembly of the tribes; and this would furnish an additional reason for its selection.

to make him king.] The tribes had assembled without any intention of revolting. They were prepared to accept Rehoboam for king, and to join in the usual acclamations (1 S. x. 24; 1 K. i. 39).

2. *Who was yet in Egypt.*] Jeroboam, *i.e.*, was yet in Egypt when Solomon died, not when the tribes assembled to Shechem.

heard of it.] The words "of it," are not in the original, and are wrongly inserted; since what Jeroboam heard of was not the assemblage to Shechem (for he was one of those who assembled), but the death of Solomon and accession of Rehoboam. This would be more clear without the division into chapters; which division, it must be remembered, is without authority.

and Jeroboam dwelt in Egypt.] A change of the pointing of one word, and of one letter in another, will bring the Hebrew text here into exact conformity with the parallel passage of Chronicles (2 Chr. x. 2), which certainly gives a better sense. The passage will then run thus:—"And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, whither he had fled from the presence of King Solomon, heard, that Jeroboam re-

[e] ch. 4. 7.

4 Thy father made our [e]yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young

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turned out of Egypt; and they had sent and called him." (See note B at the end of the chapter.)

3. *And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam.*] Some commentators see in this a foregone determination to pick a quarrel. They argue that Jeroboam was only sent for to head a rebellion, and that the demands made were such as the king could not accept without setting arbitrary limits to his own prerogative. But the return of a fugitive, whose life had been sought (1 K. xi. 40), on the death of the king who had sought it, was only natural (see Matt. ii. 21), and does not show that any definite intention of rebelling had yet been formed; and the demands will probably seem to most persons, as they evidently seemed to the writer of Kings (see verses 13-15), very moderate. Whether an acquiescence in them would have prevented the division of the kingdom, or have only deferred the evil day, is a different question. Perhaps the causes which tended to bring about separation were too inveterate and too deeply seated to have been removed by any concessions. (See note on 1 K. xi. 40.)

4. *Thy father made our yoke grievous.*] The complaint was probably twofold. The Israelites no doubt complained in part of the heavy weight of taxation laid upon them for the maintenance of the monarch and his court (see 1 K. vii. 19-23). But their chief grievance was the forced labour to which they had been subjected (1 K. iv. 6; v. 13, 14; xi. 28). Forced labour has been among the causes leading to insurrection in many ages and countries. It alienated the people of Rome from the last Tarquin (Liv. i. 56); it helped to bring about the French Revolution, and it was for many years one of the principal grievances of the Russian serfs. It is a reasonable conjecture, that Jeroboam's position as superintendent of the forced labours of the tribe of Ephraim revealed to him the large amount of dissatisfaction which Solomon's system had produced, and that his contemplated rebellion in Solomon's reign was to have been connected with this standing grievance. If so, it may no doubt have been he who suggested that now was the time to complain of the burthen, and to press for its removal.

6. *Rehoboam consulted with the old men, that stood before Solomon his father.*] The history has not told us much of Solomon's counsellors, unless they are the "princes" of ch. iv. We may gather, however, from his own writings, the value that he placed upon good advisers. (See Prov. xi. 14; xv. 22; xxiv. 6.)

7. *If thou wilt be a servant unto this people this day, &c.*] That is to say, "if thou wilt *for once* submit to be led by the people instead of leading them, to attend to their wishes instead of forcing them to attend to thine own, and *so far* let them be master while thou art servant, thou wilt have no further difficulty with them." The advice was not that the king should permanently resign the office of ruler, but that he should *for once* be ruled by his people.

good words.] "Good words" are here "kind words," "soft words;" such as Solomon alluded to in the saying, "A soft answer turneth away wrath" (Prov. xv. 1).

8. *The young men that were grown up with him.*] The age of Rehoboam at his accession is an interesting and difficult question. According to the formal statement of the present text of 1 K. xiv. 21, which is supported by 2 Chr. xii. 13, he had reached the mature age of forty-one years, and would therefore be unable to plead youth as an excuse for his conduct. The general narrative, however, seems to assume that he was quite a young man. We are told here of the "young men" (*yĕlādim*) who had grown up with him. The Septuagint even calls them παιδάρια, "boys." Again, in 2 Chr. xiii. 7, Rehoboam is said to have been "young (*na'ar*) and tender-hearted" at his accession. These expressions can scarcely have been applied at this period of the Jewish history to a man

men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people †roughly, and forsook the old men's counsel that they gave him; † Heb. *hardly.*

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD *f* spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. *f* ch. 11. 11.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

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of forty. Another difficulty lies in the fact, recorded both in Kings and Chronicles, that his mother was an Ammonitess. (See 1 K. xiv. 31; 2 Chr. xii. 13.) If Rehoboam was forty-one at his accession, Solomon must have married an Ammonitess in his father's lifetime, two years at least before his decease. It seems to be very improbable that David would have sanctioned such a marriage. On the other hand, we know that Solomon did marry Ammonite women after he was established on the throne, and after the first fervour of his youthful piety had abated. (See 1 K. xi. 1.) Perhaps the best way of removing the whole difficulty would be to read in 1 K. xiv. 21 and 2 Chr. xii. 13, "twenty-one" for "forty-one." The corruption is one which might easily take place, if letters were used for numerals. (See note C at the end of the chapter.)

10. *My little* finger *shall be thicker.*] The word "finger" is not in the original; but it may be safely supplied. The meaning is, "You shall find my hand heavier on you than my father's—as much heavier as if my little finger were thicker than his loins."

11. *I will chastise you with scorpions.*] Gesenius understands by "scorpions" here, "whips having leaden balls at the ends of their lashes with hooks projecting from them." And the later Romans seem certainly to have called by this name a certain kind of whip or rod (Isidore, 'Origines,' v. 27). Others have supposed the thorny stem of the egg-plant, called from the irritating wounds which it inflicted "the scorpion plant," to be intended. But it seems best to regard the expression as a mere figure of speech.

15. *The cause was from the Lord.*] *I.e.*, "the turn of events was from the Lord." Human passions, anger, pride, and insolence, worked out the accomplishment of the Divine designs. Without interfering with man's free will, God guides the course of events, and accomplishes His purposes.

16. *What portion have we in David? &c.*] The words here used by the Israelites are nearly identical with those of Sheba, the son of Bichri, who carried on the insurrection begun by Absalom after the death of its author (2 S. xx. 1). They breathe unmistakably the spirit of tribal jealousy and dislike. See note on ch. xi. 40.

now see to thine own house, David.] The meaning of this seems to be—"Henceforth, house of David, look after thine own tribe, Judah, only." It is not a threat of war, but a warning against interference. Josephus, strangely, understands it as a relinquishment, on the part of the Israelites, of all share in the *temple!*

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam †made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel ‖rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him

† Heb. *strengthened himself.*
‖ Or, *fell away.*

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17. *As for the children of Israel which dwelt in the cities of Judah.*] By "the children of Israel which dwelt in the cities of Judah," we must understand, not the tribe of Judah itself, but the Israelites proper, or members of the other tribes, who happened to be settled within the limits of the land of Judah. These Israelites quietly submitted to Rehoboam. "Israel" through this chapter, and throughout the rest of Kings, designates ordinarily "the ten tribes," and is antithetical to "Judah."

18. *King Rehoboam sent Adoram.*] This Adoram has been identified with the Adoniram of ch. iv. 6 and ch. v. 14, and even with the Adoram of 2 S. xx. 24. But it is highly improbable that the same person was chief superintendent of the forced labours during the whole of Solomon's long reign, and also during a part of David's and of Rehoboam's. We may therefore conclude that the three names mark three distinct persons, perhaps of the same family, who were respectively contemporary with the three kings:—

Adoram (2 S. xx.) contemp. with David
|
Adoniram (1 K. iv.) „ Solomon
|
Adoram (1 Kings xii.) „ Rehoboam

With regard to the purpose of Rehoboam in sending Adoram to communicate with the rebels, we may perhaps conjecture that he was chosen, as best acquainted with the hardships whereof they complained, to arrange some alleviation of their burthens.

all Israel stoned him with stones.] In antiquity stoning seems to have been the most usual mode in which mobs took vengeance on those who had offended them. In Exodus (viii. 26) Moses expresses a fear that, were Hebrews to sacrifice in Egypt animals regarded as sacred by the Egyptians, the Egyptians would stone them. Soon afterwards in the wilderness the Israelites were ready to stone Moses (Ex. xvii. 4). David's followers, when they found Ziklag burnt, spoke of stoning David (1 S. xxx. 6). Tumultuary stoning was well known both to the Greeks and Romans. (See Hom. Il. iii. 56; Liv. iv. 50, &c.)

Rehoboam made speed.] Rehoboam evidently feared for himself. It would seem that he narrowly escaped the fate which had befallen Adoram.

19. *Unto this day.*] This expression shows that the writer, who lived during the captivity, and consequently long after the rebellion of Israel had come to an end, is embodying in his history the exact words of an ancient document. His source, whatever it was, appears to have been also followed by the writer of Chronicles. (See 2 Chr. x. 19.)

20. *When all Israel heard that Jeroboam was come again.*] The "all Israel" of this verse has a wider sense than the same expression in verse 1. There the representatives of the ten tribes were intended; here the tribes themselves are meant. By the return of their representatives from Shechem, where Jeroboam had shown himself, to their homes, it became known to "all Israel" that the great Ephraimite was come back.

they sent and called him unto the congregation.] It would seem that the first act of the Israelites, on learning what had occurred at Shechem, was to bring together the great "congregation" of the people, probably such an assembly as once met at Mizpeh (Judg. xx. 1), in order that that might be done regularly and in solemn form which all felt must be done immediately—the crown declared vacant, and a king elected in the room of the monarch whose authority had been thrown off. The congregation, having no doubt carefully considered the matter, selected Jeroboam. The rank, the talent, and the known energy of the late exile, his natural hostility to the house of Solomon, his Ephraimitic descent, his acquaintance with the art of fortification, and the friendly relations subsisting between him and the great Egyptian king, pointed him out as the fittest man for the vacant post. If it be true that Shishak had not only protected him against Solomon, but given him an Egyptian princess, sister to his own queen, in marriage (see the Septuagint "additions"), his position must have been such that no other Israelite could have borne a comparison with him. Again, the prophecy of Ahijah would have been remembered by the more religious part of the nation, and would have secured to Jeroboam their adhesion; so that every motive, whether of policy or of religion, would have united to recommend the son of Nebat to the suffrages of his countrymen. We may presume that his election was almost unanimous.

unto the congregation, and made him king over all Israel: there was none that followed the house of David, but
[f] ch. 11. 13. the tribe of Judah [f] only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

[h] 2 Chr. 11. 2. 22 But [h] the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built She-

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the tribe of Judah only.] See note on ch. xi. 13.

21. *With the tribe of Benjamin.*] The adhesion of Benjamin to Judah at this time comes upon us as a surprise. By blood Benjamin was far more closely connected with Ephraim than with Judah. All the traditions of Benjamin were antagonistic to Judah, and hitherto the weak tribe had been accustomed to lean constantly on its strong northern neighbour. The long feud between David and Saul, the wars of Joab and Abner (2 S. ii. 12-32; iii. 1-27), and the murder of the latter by the former, together with the natural jealousy of the tribe that had lost the sovereignty towards the tribe which had gained it, tended to produce an estrangement of Benjamin from Judah, which it might have been expected would have still continued. We have an evidence, that, as late in David's reign as the death of Absalom, the tribe of Benjamin was still opposed to him, in the revolt of Sheba, the son of Bichri (2 S. xx. 1), who was a "Benjamite." But it would seem that, in the half-century which had since elapsed, the feelings of the Benjamites had undergone a complete change. This is best accounted for by the establishment of the religious and political capital at Jerusalem, on the border line of the two tribes (Josh. xv. 8; xviii. 16), whence it resulted that the new metropolis stood partly within the territory of either, and was in a certain sense common to both. One of the gates of Jerusalem was "the high gate of Benjamin" (Jer. xx. 2); and probably Benjamites formed a considerable part of the population. The whole tribe also, we may well believe, was sincerely attached to the temple worship, in which they could participate far more freely and more constantly than the members of remoter tribes, and to which the habits of forty years had now accustomed them.

an hundred and fourscore thousand chosen men.] The question of the number of the Israelites has been treated of earlier in this Commentary. (See notes on Ex. xii. 37, and 2 S. xxiv. 9.) In the present place it need only be remarked that the number mentioned (one hundred and eighty thousand, or, in the Septuagint, one hundred and twenty thousand) is moderate, compared with the numbers given both previously and subsequently. At David's census the men of Judah alone were estimated at five hundred thousand (2 S. xxiv. 9); and in the next reign the army which Abijah leads against Jeroboam is said to have amounted to four hundred thousand (2 Chr. xiii. 3). Moreover, the army of Jehoshaphat, half a century later, is reckoned at one million one hundred and sixty thousand (2 Chr. xvii. 14-18).

22. *The word of God came unto Shemaiah.*] Shemaiah was the chief prophet in Judah during the reign of Rehoboam, as Ahijah was in Israel. He is mentioned in Chronicles on occasion of the invasion of Judæa by Shishak, first as announcing God's wrath, and then as charged with a message of comfort to the repentant prince (2 Chr. xii. 5-8). It appears also from the same chapter of Chronicles that he wrote an account of the reign of Rehoboam, which was among the sources used by the author of that Book (ib. verse 15).

the man of God.] This expression is first used of Moses, by the continuator of Deuteronomy (Deut. xxxiii. 1). It occurs but rarely either in the earlier or the later Scriptures, while it is one of the most favourite expressions of the writer of Kings. (See "Introduction," § 1, note 6.)

23. *And to the remnant of the people.*] This "remnant," included neither in Judah nor Benjamin, consisted evidently of "the children of Israel which dwelt in the cities of Judah." See above, verse 17, and compare note ad loc.

25. *Then Jeroboam built Shechem.*] It has

chem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took coun-

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been supposed that Shechem was now for the first time restored after its destruction by Abimelech (Judg. ix. 45). But it would hardly have been appointed as the scene of Rehoboam's consecration unless it had been a city, and a city of some size. We may understand by "built" here "enlarged and fortified." (See Dan. iv. 30; and compare the sense of the same verb on the 'Moabite Stone.') The first intention of Jeroboam seems to have been to make Shechem his capital, and therefore he immediately set about its fortification.

Penuel.] Penuel, anciently called Peniel (Gen. xxxii. 30), was on the eastern side of Jordan, between the Jabbok and Succoth (Gen. xxxii. 22; xxxiii. 17). It appears, by Judg. viii. 8, to have been further from the Jordan than Succoth, and on higher ground. It lay on an important route, that which led from Damascus to Shechem, and it commanded the fords of the Jabbok. In the time of the Judges it possessed a "tower," or fort, which Gideon destroyed (Judg. viii. 17). Jeroboam seems to have fortified it for the better security of his Trans-Jordanic possessions. The exact site is unknown.

26. *Now shall the kingdom return to the house of David.*] Humanly speaking, Jeroboam's fear was, it must be confessed, well-founded. If Jerusalem continued to be the centre of religious unity, if the Levites from all parts of Palestine went up in their turns to conduct the Temple service, and if the people continued to flock to the Holy Place three times a year, as the Law commanded them, there could not but have been great danger of a reaction setting in, and a desire for reunion manifesting itself. It was natural, therefore, that the king should cast about for some means of avoiding this consummation, which not only threatened his royalty, but even his life. (See the next verse.) A man of more faith would have been content to remain quiet, trusting simply to the promise made him of "a sure house," if he remained true to Jehovah (1 K. xi. 38). But Jeroboam was probably at no time a man of strong piety or fixed religious principle. We cannot, therefore, be surprised that he gave way to the temptation of helping forward the plans of Providence by the crooked devices of a merely human policy. His measures for counteracting the tendency to reunion with Judah were cleverly devised, and proved him "wise in his generation." The later history shows that they were effectual. Like all measures which involve a dereliction of principle, they brought certain evils in their train; and they drew down a Divine judgment on himself which he had not faith enough to anticipate. But they fully secured the object at which he aimed. They prevented all healing of the breach between the two kingdoms. They made the separation final. They produced the result that not only no reunion took place, but no symptoms of an inclination to reunite ever manifested themselves during the whole period of the double kingdom.

27. *They shall kill me.*] Jeroboam supposes that his own subjects would put him to death in case they desired a reconciliation with Rehoboam, at once to facilitate the re-establishment of a single kingdom, and to obtain favour with the legitimate monarch. (Compare the murder of Ishbosheth by his subjects, 2 S. iv. 7.)

28. *The king . . . made two calves of gold.*] It is probable that these "calves of gold" were representations of the cherubic form, imitations, more or less close, of the two cherubim which guarded the ark of the covenant in the Holy of Holies. As, however, they were unauthorised copies, set up in places which God had not chosen, and without any Divine sanction, the sacred writers call them "calves." We may gather from this that they were not mere human figures with wings, but had at any rate the head of a calf or ox. Jeroboam, in setting them up, was probably not so much influenced by anything that he had seen in Egypt, as, 1, by a conviction that the Israelites could not be brought to attach themselves to any worship which did not present them with sensible objects to venerate; 2, by the circumstance that he did not possess any of the old objects of reverence, which had been concentrated at Jerusalem; and 3, by the fact that he could plead for his "calves" the authority of so

sel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an house of high

[f] Ex. 32. 8.

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great a name as Aaron. (See the next note but one).

it is too much for you to go up to Jerusalem.] The *exact* meaning of the original here is a little doubtful; but the bearing of the passage is clear. Jeroboam appeals to the people's love of ease, recalling to their thoughts the toil and trouble of constant journeys to Jerusalem, which they would now be spared.

behold thy gods, O Israel, which brought thee up, &c.] These were almost the very words originally spoken by Aaron when he made the first "golden calf" (Ex. xxxii. 4).

29. *And he set the one.*] By setting up his two "calves" in two distinct localities at the opposite ends of his kingdom, Jeroboam, in the first place, consulted the convenience of his subjects, who would thus in no case have very far to go in order to reach one or the other sanctuary. Further, he avoided the danger of reminding them continually that they had no ark—a danger which would have been imminent, had the two cherubs been placed together in one shrine. Possibly he might also intend to suggest that the Holy Land itself was the true ark of God, in which was the Divine Presence, and at the two extremities of which the two cherubs ought to watch, in order to protect the land from its enemies.

in Bethel.] Anxious to connect with his new system as much of old religious association as possible, Jeroboam selects Bethel for one of his seats of worship, on account of its pre-eminent sanctity. There God appeared to Jacob twice—once as he went to Haran (Gen. xxviii. 11-19), and again after his return (Gen. xxxv. 9-15); there, by express command, the same patriarch raised an altar to Jehovah (ib. verses 1 and 7); there, in the early days of the Judges, the ark of the covenant had rested for a while under the guardianship of Phinehas, the grandson of Aaron (Judg. xx. 26-28); there Samuel had held his solemn gatherings (1 S. vii. 16). The very name Beth-el was a testimony that there God dwelt in an especial manner, and the Israelites would conclude that worship must be acceptable at a place which was at once "the house of God and the gate of heaven" (Gen. xxviii. 17).

and the other in Dan.] The north of Palestine did not furnish a spot possessing the sacred character of Bethel, but still Dan had to some extent the character of a "holy city," as appears from Judg. xviii. 30, 31.

30. *This thing became a sin.*] *I.e.* This act of Jeroboam's, became an occasion of sin to the people.

the people went to worship before the one.] Some words seem to have fallen out here. The author probably wrote, "The people went to worship before the one to Bethel and before the other to Dan." (See note D at the end of the chapter.)

31. *He made an house of high places.*] That is to say, "He built a temple, or sanctuary, at each of the two cities where the calves were set up." The writer uses the expression "house of high places" in contempt, meaning that the buildings were not real temples, or houses of God, like that at Jerusalem, but only on a par with the temples upon high places which had long existed in various parts of the land.

made priests of the lowest of the people.] This rendering (which our translators adopted from Luther) is now regarded by most critics as incorrect. Literally, the Hebrew is "from the ends of the people," which appears to mean "**from all ranks of the people.**" (So the LXX. the Vulgate, and the Syr. Targum.) Jeroboam could have no motive for specially selecting persons of low condition, since such a choice would only have brought contempt upon his system.

which were not of the sons of Levi.] We may presume that Jeroboam would have wished the Levites to accept his innovations, and transfer their services to his two sanctuaries. That they did not do so must have been the consequence of their faithful attachment to the true worship of Jehovah. As Levites were not to be had, Jeroboam set up his new order of priests, taken indifferently from all the tribes, and, at the same time, in all probability confiscated the Levitical lands within his dominions for the benefit of the new priestly order. The Levites consequently "left their suburbs and their possession, and came to Judah and Jerusalem," where they were kindly received by Rehoboam (2 Chr. xi. 13, 14).

places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he ‖offered upon the altar. So did he in Beth-el, ‖sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he ‖offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, †and burnt incense.

‖ Or, *went up to the altar*, &c.

‖ Or, *went up to the altar*, &c

‖ Or, *to sacrifice.*

† Heb. *to burn incense.*

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32. *And Jeroboam ordained a feast.*] There can be no doubt that this feast was intended as a substitute for the feast of Tabernacles, which was held on the fifteenth day of the seventh month (Lev. xxiii. 34). It *may* also have been a feast of Dedication, held at the same time with Tabernacles, after the example of Solomon (1 K. viii. 2).

in the eighth month.] The object of Jeroboam in changing the month, and yet keeping the day of the month, is not clear. It has been suggested that the change was made on account of the later vintage of the more northern regions (Ewald, Stanley); or "in order to make the separation as complete as possible" (Keil); but, in this last case, the retention of the day of the month is singular. It is remarkable that Josephus places the scene in the *seventh* month ('Ant. Jud.' viii. 8, § 5). He therefore is not aware that the people of Israel kept the feast of Tabernacles a month later than their brethren of Judah.

he offered upon the altar.] Literally, "he went up upon the altar;" ascended it; altars requiring to be ascended either by steps or by an inclined plane. (See Ex. xx. 26.) The expression shows that Jeroboam himself officiated as priest.

so did he in Bethel.] Not "as he had done in Dan, so did he in Bethel" (Patrick); but rather, "He did this—held this feast, and offered this sacrifice—at Bethel, not at Dan."

he placed in Bethel the priests of the high places.] It is possible that the priests descended from Jonathan, the son of Gershom and grandson of Moses, undertook the services at Dan. (See note on Jud. xviii. 30.)

33. *So he offered upon the altar.*] It has been well observed that this verse belongs rather to ch. xiii. than to ch. xii., being intended less as a recapitulation of what has gone before, than as an introduction to what follows.

the month which he had devised of his own heart.] The entire system of Jeroboam receives its condemnation in these words. His main fault was that he left a ritual and a worship where all was divinely authorised, for ceremonies and services which were wholly of his own devising. Not being a prophet, he had no authority to introduce religious innovations. Not having received any commission to establish new forms, he had no right to expect that any religious benefit would accrue from them. He was placed in difficult circumstances, but he met them with the arts of a politician, not with the single-mindedness of a saint. His arrangements had a certain cleverness, but they were not really wise measures; instead of securing and strengthening, they tended to corrupt, and so to weaken, the nation. (See note on verse 26.)

he offered upon the altar and burnt incense.] Literally, "he ascended the altar to burn incense." The words are closely connected with those which begin the next chapter.

ADDITIONAL NOTES ON VV. 2, 8, 30.

NOTE A, v. 2. On the Septuagint "additions" to the story of Jeroboam.

In the Septuagint Version the story of Jeroboam is told in two different ways. The general narrative agrees closely with the Hebrew text; but an insertion into the body of ch. xii.—remarkable for its minuteness and circumstantiality—at once deranges the order of the events, and gives to the history in many respects a new aspect and colouring. Jeroboam is represented as the son of a harlot, named Sarira. His merit being discerned by Solomon, he is made superintendant of the forced labours of the tribe of Ephraim. In this capacity, he fortifies for Solomon a city named Sarira, a stronghold in Mount Ephraim, and also completes the fortifications of Jerusalem. He grows rich,

and assumes a *quasi*-royal state, keeping as many as 300 chariots. At last he aspires to sovereignty, whereupon Solomon seeks to kill him; but he escapes into Egypt. This is before any prophetic announcement has been made to him. In Egypt, Shishak receives him favourably; and when, upon Solomon's death, he wishes to return to Palestine, Shishak is loth to let him go, and gives him in marriage, in order to detain him, a certain Ano, the elder sister of his own wife, Thekemina. Abijah is the issue of this marriage, and is born in Egypt; so that Jeroboam's return is made to fall, at the earliest, towards the close of Rehoboam's first year. His return is accompanied by acts unbefitting a subject. He takes up his abode at Sarira, whither the whole tribe of Ephraim collects, and proceeds to strengthen its fortifications. Abijah now falls sick, and the visit of Jeroboam's wife to Ahijah, the prophet, takes place. The child dies, and is mourned; and then Jeroboam goes to Shechem, whither he has gathered all the tribes of Israel. Here the prophetical announcement is made to him, that Jehovah gives him the sovereignty over ten tribes, in token of which he receives ten pieces of the torn garment; the prophet, however, is not Ahijah, but Shemaiah, the Enlamite. Then the events related in this chapter (verses 5 to 24) are made to follow.

Dean Stanley, following some modern German authorities, has regarded this section of the Septuagint as thoroughly authentic, and has taken it as the basis of his account of Jeroboam, both in the 'Biblical Dictionary' and in his 'Lectures.' But this is to do the passage too much honour. Were it really a series of mere "additions" to the Hebrew, there would still be a question whether the points added were legendary or historical. But it does not consist of mere "additions." It absolutely conflicts with the Hebrew text in many important particulars. Not to dwell on the differences in the names—Sarira for both Seruah and Zereda, Naanan for Naamah, &c.—it contradicts the Hebrew in the following points:—1, The time of the prophetical announcement to Jeroboam; 2, The person who made it; 3, The time of the illness and death of Abijah; 4, The ground of Jeroboam's original revolt; and 5, The ground of the sentence of extermination passed upon his family. Further, it requires us to suppose that Rehoboam's coronation at Shechem was delayed to his second year, which is highly improbable, and that Abijah could be specially exempted from the doom pronounced on the rest of Jeroboam's progeny, because "*in him there was found some good thing* towards the Lord God of Israel," when he was only a few months old. The general outline of the story is thus wholly irreconcilable with the other narrative; and, if both stood on the same footing, and we were free to choose between them, there could be no question about preferring the tale as given in our version. The "circumstantial" character which has formed the attraction of the Greek narrative to Deans Stanley, Milman, and others, is a feature of Alexandrian legend, and very markedly characterises the books of Tobit, Judith, the additions to Daniel, and other portions of the apocryphal writings. A careful examination of these attractive details would show that they are almost all more or less suspicious. It is not likely that Jeroboam should be "the son of a harlot," or that, if he had been, any *Jewish* account of him should have omitted the fact. It is improbable that the name of his mother should be identical with that of the city of Ephraim which Solomon required him to fortify. It is a suspicious circumstance that this city, Sarira, is otherwise unknown. It is scarcely credible that a subject, not in open revolt, should venture to collect 300 chariots. The legend here exaggerates what history had related of Absalom (2 S. xv. 1) and Adonijah (1 K. i. 5). Again, Jeroboam's Egyptian wife, and his detention by Shishak, are reproductions of the facts recorded of Hadad (1 K. xi. 19, 22); while Ano is wholly unlike an Egyptian name. Shemaiah's title—"the Enlamite"—is also suspicious, since no place from which the name "Enlamite" could be formed occurs, either in the sacred volume or in Josephus.

NOTE B, v. 2. "And Jeroboam dwelt in Egypt."

Ewald's conjecture, וַיֵּשֶׁב מִמִּצְרַיִם for וַיֵּשֶׁב בְּמִצְרַיִם, though rejected by Maurer and Keil as "unnecessary," seems to deserve consideration. It was almost certainly the reading of the LXX., who make the last clause of verse 2 the *apodosis* of the sentence, and render it καὶ ἐπέστρεψεν Ἱεροβοὰμ ἐξ Αἰγύπτου.

NOTE C, v. 8.

"Twenty-one" would be expressed thus: כא; "forty-one" would be מא. It is evident that an ill-written כ might be mistaken by a copyist for a faded מ.

NOTE D, v. 30. "The people went to worship."

The original text probably ran thus:—וילכו העם לפני האחד עד־בית־אל ולפני האחד עד־דן. The occurrence of the phrase לפני האחד *twice*, produced the omission, the transcriber's eye having passed accidentally to the second place in which the phrase occurs while he was engaged upon the first.

CHAPTER XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king's entertainment, departeth from Beth-el. 11 An old prophet, seducing him, bringeth him back. 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophecy. 33 Jeroboam's obstinacy.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar [1]to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, [a]Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

[a] 2 Kings 23. 17.

3 And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king

[1] Or, *to offer.*

CHAP. XIII. 1. *A man of God.*] This "man of God" cannot have been Iddo, as Josephus imagined, since Iddo outlived Jeroboam and wrote an account of the reign of Abijah (2 Chr. xiii. 22).

by the word of the Lord.] Rather "*in* the word of the Lord." The meaning seems to be, not merely that the prophet was bid to come, but that he came in the strength and power of God's word, a divinely inspired messenger. (Compare verses 2, 5, 32.)

Jeroboam stood by the altar.] In the original, "on the altar;" *i.e.* on the ledge, or platform, half-way up the altar, whereupon the officiating priest always stood to sacrifice. (See note on verse 32 of the last chapter.)

2. *A child shall be born . . . Josiah by name.*] Divine predictions so seldom descend to such particularity as this, that we cannot be surprised if doubts are entertained, even by theologians of the most orthodox schools, with respect to the actual mention of Josiah's name by a prophet living in the time of Jeroboam. Only one other instance that can be considered parallel occurs in the whole of Scripture—the mention of Cyrus by Isaiah. Of course no one who believes in the Divine foreknowledge can doubt that God could, if He chose, cause events to be foretold minutely by his prophets; but certainly the general law of his Providence is, that He does not do so. If this law is to be at any time broken through, it will not be capriciously, or unless where there is a *dignus vindice nodus*. Such a *nodus* may, of course, exist where we do not see it; but its non-appearance naturally raises a doubt of its existence. Here it certainly does not appear what great effect was to be produced by the mention of Josiah's name so long before his birth; and hence a doubt arises whether we have in our present copies the true original text. The sense is complete without the words "Josiah by name;" and these words, if originally a marginal note, may easily have crept into the text by the mistake of a copyist. It is remarkable that, where this narrative is again referred to in Kings (2 K. xxiii. 15-18), there is no allusion to the fact that the man of God had prophesied of Josiah *by name*.

and upon thee shall he offer the priests, &c.] For the exact fulfilment of this prophecy see 2 K. xxiii. 20.

3. *And he gave a sign the same day.*] A sign of this kind—an immediate prophecy to prove the Divine character of a remote prophecy—had scarcely been given before this. In the later history, however, such signs are not unfrequent. Compare the going back of the shadow on the dial of Ahaz, an immediate sign to Hezekiah that Isaiah had truly announced to him his ultimate recovery from his sickness; the sign granted to Hezekiah at the time of Sennacherib's invasion (2 K. xix. 29); and that given to Ahaz, his father, when threatened by Pekah and Rezin (Is. vii. 14-16).

this is the sign which the Lord has spoken.] Some critics (as Thenius and Maurer) prefer to translate, "This is the sign *that* the Lord has spoken;" and explain, "This is the sign that God has spoken by my mouth this day." But the Authorised Version, which agrees with the Septuagint, gives a meaning which the Hebrew words will also bear.

the ashes . . shall be poured out.] That is to say, "The half-burnt remains of the offerings shall be ignominiously spilled upon the ground."

4. *He put forth his hand from the altar.*] Without descending from the altar, still standing on the ledge which ran round it (see verse 1, and note ad loc.), the angry monarch stretched out his hand, and issued his order: "Lay hold on him—arrest him—suffer him not to escape. Let him be seized and pay the penalty of his insolence."

Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought †the LORD, and the king's hand was restored him again, and became as *it was* before.

† Heb. *the face of the* LORD.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons

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5. *The altar also was rent.*] We need not suppose a complete shattering of the altar, in which case the king would have been precipitated to the ground, but rather the appearance of a crack or fissure in the fabric, which, extending from top to bottom, caused the embers and the fragments of the victims to fall till they reached the ground.

6. *Intreat now the face of the Lord.*] Literally, "Make soft the face of the Lord"—a somewhat rare expression. (Compare Ex. xxxii. 11; 2 Chr. xxxiii. 12; Ps. cxix. 58; Mal. i. 9.) Examples of similar requests, where, however, this particular phrase is not used, will be found in Ex. viii. 8; ix. 28; x. 17; and Num. xxi. 7.

7. *I will give thee a reward.*] It was customary to honour a prophet with a gift, if he performed any service that was requested at his hands. (See 1 S. ix. 7, 8; 1 K. xiv. 3; 2 K. v. 5; viii. 8, 9.) The eagerness of Naaman to make a return for the removal of his leprosy will occur to every reader. (See 2 K. v. 15, 16, and 23.)

8. *Half thy house.*] *I.e.*, "half the wealth in thy house." (Compare Num. xxii. 18, "If Balak would give me his house full of silver and gold," &c.)

9. *Eat no bread nor drink water.*] The reason of this command is evident. The man of God was not to accept the hospitality of any dweller at Bethel, in order to show in a marked way, which men generally could appreciate, God's abhorrence of the system which Jeroboam had "devised of his own heart."

nor turn again by the same way that thou camest.] This command seems to have been given simply to test the obedience of the prophet by laying him under a positive as well as a moral obligation. When he "turned back" with the old prophet, and re-traversed a road over which he had already passed, he disobeyed this injunction, as by eating and drinking he disobeyed the other.

11. *Now there dwelt an old prophet in Bethel.*] We are informed in Chronicles that the truly pious Israelites—"such as set their hearts to seek the Lord God of Israel"—quitted their homes when Jeroboam made his religious changes, and, proceeding to Jerusalem, strengthened the kingdom of Rehoboam (2 Chr. x. 16, 17). We see, therefore, at the very outset of the narrative, that this "old prophet," who, without being infirm in any way, had remained under Jeroboam, and was even content to dwell at Bethel—the chief seat of the new worship—was devoid of any deep and earnest religious feeling.

and his sons came.] Our version follows the LXX. instead of the Hebrew, which has "son" here. (See additional note at the end of the chapter.)

had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For †it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

† Heb. *a word* was.

18 He said unto him, I *am* a prophet also as thou *art*, and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

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14. *Under an oak.*] Literally, "under the oak," or "under the terebinth-tree." It is implied that there was a single well-known tree of the kind, standing by itself in the vicinity of Bethel, which the author supposed his readers to be acquainted with. On the interest attaching to single trees in Palestine, see the excellent remarks of Dean Stanley ('Sinai and Palestine,' p. 141).

18. *But he lied unto him.*] It has been supposed from this that the "old prophet" was altogether a false prophet, an abettor of Jeroboam, and that he persuaded the Jewish "man of God" to return, in order to discredit him with his master, and to regain the ascendency which he feared to have lost through the events of the day. This view is perhaps compatible with the details of the story thus far; but it is contradicted by the sequel. (See verses 20, 22, 26, 30—32.) It is always to be remembered that the prophetic gift might co-exist with various degrees of moral imperfection in the person possessing it. (Note especially the case of Balaam.)

21. *Forasmuch as thou hast disobeyed the mouth of the Lord.*] It has been asked, How did the prophet from Judah sin? or, at any rate, how did he sin so grievously as to deserve the punishment of death? Was he not justified in believing that God might revoke his command? Would it not have been wrong in him to suspect the "old prophet" of telling a lie? To such inquiries it may be replied—With God is no variableness, neither shadow of turning. He cannot revoke a command until the circumstances under which the command was given are materially changed. The circumstances here were not changed. Again, if God gives a command and revokes it, He will revoke it as plainly and with as much evidence as He gave it. Here there was neither the same plainness, nor as strong evidence. In fact, the "old prophet" did not say the command was revoked; he only said an angel had told him to bring the man of God back, which could mean no more than this, that an angel had bid him *try* to bring the man of God back. The conclusion that the command was revoked could only be obtained by way of probable deduction from the statement of the old prophet. It was not contained directly in it. And the evidence to the man of God was in the one case the mere word of a man, and of a man who, by his lingering at Bethel, yet not rebuking Jeroboam, was clearly not a very good man; while in the other case the evidence had been the direct word of God. It was not the duty of the "man of God" to disbelieve the old prophet; but it was his duty not to have suffered himself to be persuaded. He should have felt that his obedience was being tried, and should have required, ere he considered himself released, *the same, or as strong, evidence* as that on which he had received the obligation. With respect to the question, whether the sin was such a heinous one as to deserve death, we may answer, first, that the sin, disobedience to certain positive commands of God, was one which

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the* LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath †torn him, and slain him, according to the word of the LORD, which he spake unto him. † Heb. *broken.*

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor †torn the ass. † Heb. *broken.*

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:

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it was at this time very important to punish signally, since it was exactly the sin of Jeroboam and his adherents; and, secondly, that *temporal* death is not among God's heaviest punishments, that it comes on men both naturally and miraculously for light offences, as for rashness, carelessness, childish insolence (see 2 K. ii. 24), &c., and that in such cases we may regard it as sent in lieu of future punishment, and therefore as in some sort a mercy. We are not to suppose that the "man of Judah" perished eternally, because he perished temporally.

22. *Thy carcase shall not come into the sepulchre of thy fathers.*] Death, it will be observed, is not denounced against the "man of God," but only a circumstance connected with his death, sufficient to turn his thoughts that way, and lead him to serious reflection, and (we may hope) to repentance. On the anxiety of the Hebrews to be buried with their fathers, see Gen. xlvii. 30; xlix. 29; l. 25; 2 S. xix. 37, &c.

28. *The lion had not eaten the carcase, nor torn the ass.*] These strange circumstances at once showed the miraculous character of the death, and were of a nature to call men's attention to the matter, and cause the whole story to be bruited abroad. By these means an incident, which Jeroboam would have wished to be hushed up, became no doubt the common talk of the whole people.

30. *He laid his carcase in his own grave.*] As Joseph of Arimathæa did the body of our Lord (Matt. xxvii. 60). The possession of rock-hewn tombs by families, or individuals, was common among the Jews from their first entrance into the Holy Land to their final expulsion. A sepulchre usually consisted of an underground apartment, into which opened a number of long, narrow *loculi*, or cells, placed side by side, each adapted to receive one body. The cells were 6 or 7 feet long, 2 feet wide, and 3 feet high. They were commonly closed by a stone placed at the end of each. Many such tombs still exist in Palestine.

31. *Lay my bones beside his bones.*] That is to say, "Bury me in the cell next to his." (See the last note.) It appears from 2 K. xxiii. 17, that the ordinary rock-hewn sepulchre was not considered sufficient honour for the remains of so great a prophet. In addition, a cippus, or short column (a very unusual memorial among the Israelites), was erected near the entrance to the tomb, which was a conspicuous object from the site of Jeroboam's altar.

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but †made again of the lowest of the people priests of the high places: whosoever would, he †consecrated him, and he became *one* of the priests of the high places.

† Heb. *filled his hand.*

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

† Heb. *returned and made.*

32. *Against all the houses of the high places.*] The "old prophet" brings out here more fully the sense of the words uttered by the "man of God," who had mentioned "high places" (verse 2), but had not made it apparent that he meant more than the two high places at Dan and Bethel. The "old prophet" understands him to have alluded to various high places throughout the kingdom of Israel. It has been said that as yet there were only the two high places of Dan and Bethel, and that this clause is "partly a prophecy" (Keil); but we may gather from the mention of "the *great* high place" in 1 K. iii. 4, that there were many lesser high places in the land, several of which would be likely to be in Israel.

in the cities of Samaria.] The word Samaria cannot have been employed by the old prophet, in whose days Samaria did not exist. (See 1 K. xvi. 24.) The writer of Kings has substituted for the term used by him that whereby the country was known in his own day.

33. *The lowest of the people.*] See note on ch. xii. verse 31.

whosoever would, he consecrated him.] That is to say, he exercised no discretion, but allowed any one to become a priest, without regard to birth, character, or social position. We may suspect from this that the office was not greatly sought, since no civil governor who cared to set up a priesthood would wish to degrade it in public estimation. Jeroboam did impose one limitation, which would have excluded the very poorest class. The candidate for consecration was obliged to make an offering consisting of one young bullock and seven rams (2 Chr. xiii. 9). On the phrase which is here translated "consecrated" (literally "filled his hand"), see note on Lev viii. 25-28.

34. *This thing became sin, &c.*] This persistence in wrong, after the warning given him, was such a sin as to bring a judgment, not only on Jeroboam himself, but on his family. Jeroboam's departure from the path of right forfeited the crown (1 K. xi. 38); and in that forfeiture was involved naturally the destruction of his family; for in the East, as already observed, when one dynasty supplants another, the ordinary practice is for the new king to destroy all the males belonging to the house of his predecessor. (See below, ch. xv. verse 29.)

ADDITIONAL NOTE ON V. 11. "AND HIS SONS CAME."

A very slight change in the Hebrew text would bring it into accordance with the Septuagint here. We have only to read ויבאו בניו ויספר for ויבוא בנו ויספרו.

CHAPTER XIV.

1 *Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh.* 5 *Ahijah, forewarned by God, denounceth God's judgment.* 17 *Abijah dieth, and is buried.* 19 *Nadab succeedeth Jeroboam.* 21 *Rehoboam's wicked reign.* 25 *Shishak spoileth Jerusalem.* 29 *Abijam succeedeth Rehoboam.*

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there

CHAP. XIV. 1. *At that time.*] The force of this phrase here is to connect the narrative which follows with Jeroboam's *persistence* in his evil courses. The event related is the first judgment upon him for his obduracy, the beginning of the cutting off of his house from the face of the earth.

Abijah.] We see by this name that Jeroboam did not intend to desert the worship of Jehovah, since its signification is "Jehovah is my father," or "Jehovah is my desire" (Job xxxiv. 36).

2. *Arise, I pray thee, and disguise thyself.*] Unless she disguises herself, she will be

is Ahijah the prophet, which told me that [a]*I should be* king over this people.

3 And take [†]with thee ten loaves, and [‖]cracknels, and a [‖]cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes [†]were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* [†]heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But hast done evil above all that

[a] ch. 11. 31.
[†] Heb. *in thine hand.*
‖ Or, *cakes.*
‖ Or, *bottle.*
[†] Heb. *stood for his hoariness.*
[†] Heb *hard.*

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known as the queen; and then, Jeroboam fears, a prophet of the Lord, even though it be Ahijah the Shilonite, who in some sort made him king, will scarcely give her a favourable answer. The king's conscience tells him he has not performed the conditions on which he was promised "a sure house." (See 1 K. xi. 38.)

get thee to Shiloh.] Shiloh, undoubtedly the modern *Seilun*, near *Beitin* (Bethel), had been already indicated as the residence of Ahijah (1 K. xi. 29). That he still lived there, and had not emigrated with the other faithful Israelites, must have been owing to his age and infirmity. (See verse 4.)

3. *And take with thee ten loaves.*] On the custom of approaching a prophet with a present, see ch. xiii. verse 7. The presents here brought were selected for the purpose of deception, being such as a poor country person would have been likely to bring.

cracknels.] Or "cakes," as given in the margin. The Hebrew word is thought to mean a kind of cake which crumbled easily.

4. *Ahijah could not see.*] Jeroboam was no doubt aware of this circumstance, and counted on it as favouring his plan of deception. Compare the case of Rebekah and Isaac (Gen. xxvii. 1-29).

5. *To ask a thing of thee for her son.*] Rather "to ask," or "inquire, a thing of thee **concerning** her son." She was sent simply to ask the question whether her sick child would live or die. (See verse 3.)

she shall feign herself to be another woman.] Literally, "she shall make herself strange." *I.e.* "she shall come in disguised." (See verse 2.)

6. *Why feignest thou thyself to be another?*] Literally, "Why makest thou thyself strange?" Compare Gen. xlii. 7.

for I am sent to thee.] Rather, "I **also** am sent to thee." As thou hast a message to me from thy husband, so have I a message to thee from the Lord.

with heavy tidings.] Or "hard," as in the margin. That is, "I am sent to thee with an injunction to be hard on thee."

7. *Go, tell Jeroboam, Thus saith the Lord, &c.*] As his appointment to the kingdom had been formally announced to Jeroboam by the prophet Ahijah, so the same prophet is commissioned to acquaint him with his forfeiture of it. Compare the similar case of Saul (1 S. xv. 26-28).

forasmuch as I exalted thee.] Compare 2 S. xii. 7, 8, and 1 K. xvi. 2.

9. *But hast done evil above all that were before thee.*] That is, above all previous rulers of the people, whether they were judges or kings. Whatever idolatries the Israelites had been guilty of previously, whether in the earlier or the later times, by their worship of Baal and Ashtoreth, of the groves, of the gods of Syria, Moab, and Ammon (Judg. ii. 13; iii. 7; vi. 25; x. 6, &c.; 1 K. xi. 33), yet hitherto none of their rulers had set up the idolatrous worship of ephods, teraphim, and the like (Judg. xviii. 17), as a substitute for the true religion, or sought to impose an idolatrous

were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

[b] ch. 15. 29. 10 Therefore, behold, [b] I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [c] him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

[c] ch. 21. 21. 2 Kin. 9. 8.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise

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system on the nation. Gideon's ephod "*became* a snare" contrarily to his intention (Judg. viii. 27). Solomon's high places were private—built for the use of his wives, and not designed to attract the people. Jeroboam was the first ruler who set himself to turn the Israelites away from the true worship, and established a poor counterfeit of it, which he strove to make, and succeeded in making, the religion of the great mass of his subjects.

thou hast gone and made thee other gods and molten images.] This is the figure of speech which rhetoricians call *hendiadys;* where one and the same thing is mentioned under two names, joined by a copula. The "other gods," and the "molten images," point equally to the "golden calves."

to provoke me to anger.] The preposition "to" expresses here, not the intention, but the effect. It is equivalent to "so as to."

and hast cast me behind thy back.] This is a very strong and a very rare expression. We only hear in one other place in the whole Bible of men "casting God behind their backs." This is in Ezek. xxiii. 35, where it is said of the Jews generally, shortly before the captivity. The expressions in Ps. l. 17, and in Neh. ix. 26, where men are said to "cast God's words behind them" and to "cast His law behind their backs," are similar but less fearful.

10. *And will cut off from Jeroboam, &c.*] All the males of the family of Jeroboam were to be put to death. This was accomplished by Baasha (1 K. xv. 28, 29). The phrase used appears to have been a common expression among the Jews from the time of David (1 S. xxv. 22) to that of Jehu (2 K. ix. 8), but scarcely either before or after. We may suspect that, where the author of Kings uses it, he found it in the documents which he consulted.

and him that is shut up and left in Israel.] See note on Deut. xxxii. 36.

and will take away the remnant of the house of Jeroboam, &c.] Keil translates, "I will sweep out after the house of Jeroboam, as one sweepeth out dirt, till it is gone;" which seems to be the true meaning of the passage. The idea is, that the whole family is to be cleared away at once, as men clear away ordure or any vile refuse.

11. *Shall the dogs eat.*] The dogs are the chief scavengers of Oriental cities. Troops of dogs, more than half wild, sleep by day and scour the streets by night, clearing away all the offal and carrion that they can find. (Compare Ps. lix. 6, 14.)

shall the fowls of the air eat.] The vulture in the country districts, assisted sometimes by kites and crows, does the work of the dog in towns, removing carrion, and showing a particular liking for the bodies of men. (See Job xxxix. 27-30, where the vulture, not the eagle, is intended.) Vultures are very abundant in Palestine.

13. *In him there is found some good thing towards the Lord.*] The child was evidently a prince of some promise. Hence he was mourned by "all Israel." (See verse 18.) It is probable that he was heir to the throne.

14. *A king .... who shall cut off the house of Jeroboam that day; but what? even now.*] The Hebrew text appears to be defective in this place. No satisfactory sense can be obtained from it. Our version, which follows the Septuagint, *may* give the true meaning of the original passage, namely:—"Jehovah shall raise up a king who will destroy the house of Jeroboam on the day that he is raised up. What do I say? He will destroy it even now." This is at any rate a better sense than any modern Hebraist has been able to extract from the difficult words of the extant text. (See additional note at the end of the chapter.)

him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Je-

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15. *He shall root up Israel out of this good land.*] The general prophecy of Moses (Deut. xxix. 28), that the disobedient Israelites would be rooted up out of their land, and cast into another land, is here for the first time repeated, and is definitively applied to the ten tribes, which are to be removed beyond the river (Euphrates, see 1 K. iv. 21, 24), and "scattered." On the fulfilment of this prophecy, and especially on the *scattering* of the ten tribes, see 2 K. xvii. 6; xviii. 11; 1 Chr. v. 26; Ezek. i. 3; and compare note on 2 K. xvii. 6.

they have made their groves.] On the nature of the "groves," see note on Ex. xxxiv. 13 (vol. i. p. 416). The grove worship, adopted from the Canaanitish nations, appears to have died away after the fierce onslaught which Gideon made upon it (Judg. vi. 25-31). It now revived, and became one of the most popular of the idolatries both in Israel and Judah. (See below, verse 23, and compare 1 K. xv. 13; xvi. 33; xviii. 19; 2 K. xiii. 6; xvii. 16; xviii. 4; xxi. 3; xxiii. 4, 6, 15, &c.)

provoking the Lord to anger.] Grove worship had been expressly forbidden by the law (Ex. xxxiv. 13; Deut. vii. 5; xii. 3, 4).

16. *And he shall give Israel up.*] It is perhaps better to connect this verse with the last, and to translate—"*That he should* give Israel up."

17. *And Jeroboam's wife . . . came to Tirzah.*] The mention of Tirzah shows us that Jeroboam had by this time removed from Shechem, and established a new capital in one of the old Canaanite towns (Josh. xii. 24)—a town of great reputation for beauty, counted in that respect on a par with Jerusalem (Cant. vi. 4). Eusebius places Tirzah (which he calls Tharsila) on the east of Jordan; but this contradicts Josh. xii. 7, 24. Tirzah was probably in the neighbourhood of Shechem, and may have been the palatial residence of the kings rather than the actual capital of the country. (See Joseph. 'Ant. Jud.' viii. 12, § 5, Θαρσὴν τὸ βασίλειον.) Perhaps it is to be identified with the "Thersa" of Brocardus, which seems to be the modern *Tellûzah*, a place in the mountains north of *Nablûs* (Shechem), about 9 miles distant. (See Robinson's 'Biblical Researches,' vol. iii. p. 302.) Tirzah remained the capital till Omri built Samaria (1 K. xvi. 23, 24). Towards the close of the kingdom it appears again as the city of Menahem, who murdered Shallum and succeeded him (2 K. xv. 14).

when she came to the threshold of the door.] Literally, "when she came to the threshold of the house." The prophecy was that the child should die when she entered the town (supra, verse 12). He actually died as she crossed the threshold of the palace. Probably the palace, like that of Sargon at Khorsabad, lay at the outer edge of the town.

19. *The rest of the acts of Jeroboam, how he warred.*] The wars of Jeroboam may be divided under the two heads of—1, his wars with Rehoboam; and 2, his war with Abijam. With Rehoboam he was engaged in hostilities all his reign (see below, verse 30); at first, probably, in mere border raids; then, in a grand attack undertaken in combination with Shishak, and afterwards in the same kind of petty warfare as that which he carried on during his early years. The whole interest of this struggle centres in the one year of the expedition of Shishak, which will be fully considered in the notes on verse 25. The war with Abijam, which is related at length in 2 Chr. xiii. 3-20, was also one of great importance. (See notes ad loc.) Its result was disastrous to Jeroboam, who lost to Abijam three large towns, Bethel, Jeshanah, and Ephrain, with their dependent villages (2 Chr. xiii. 19), and did not recover them during the remainder of his reign, which however was only prolonged about three or four years.

the book of the Chronicles of the kings of Israel.] On the character of this work, to which the author of Kings refers frequently, see the 'Introduction' to Kings, § 5.

roboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he [†]slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. [d]Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and [‡]images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

† Heb. *lay down.*

d 2 Chr. 12. 13.

‡ Or, *standing images, or, statues.*

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21. *Rehoboam was forty and one years old when he began to reign.*] On the age of Rehoboam at his accession, see note on ch. xii. verse 8.

and he reigned seventeen years.] These seventeen years must have been complete, or a little more than complete, if Abijam ascended the throne in the "eighteenth" year of Jeroboam (1 K. xv. 1.)

his mother's name was Naamah, an Ammonitess.] According to the Septuagint "additions" Naamah was the daughter of Ana, who was the son of Nahash, King of Ammon. By Ana is probably meant the Hanun (LXX. Annôn) of 2 S. x. 1-4.

22. *And Judah did evil in the sight of the Lord.*] We learn from Chronicles that this defection of Judah did not take place till Rehoboam's fourth year. For three years he and his subjects "walked in the way of David and Solomon" (2 Chr. xi. 17). During these years Rehoboam, fearing to be attacked by Jeroboam and Shishak, employed himself in fortifying all his most important towns, storing them with provisions, and laying up in them the munitions of war. Having done this, and having received a considerable accession of strength from the immigration into his territory of all the more pious Israelites, he seems to have thought himself secure, upon which, growing proud and careless, he "forsook the law of the Lord" (2 Chr. xii. 1), and his subjects with him.

they provoked him to jealousy.] God had announced Himself at Sinai to be "a jealous God" (Ex. xx. 5), a God "whose name is Jealous" (ib. xxxiv. 14). On the force of the metaphor involved in the word, see note upon Ex. xxxiv. 15.

23. *For they also built them high places.*] That is, not only did the Israelites make themselves high places (1 K. xii. 31; xiii. 32), but the people of Judah also. The words "they also" are emphatic. The "high places" (*bamoth*), which are said to have been "built," were probably small shrines or tabernacles hung with bright-coloured tapestry (Ezek. xvi. 16), like the "sacred tent" of the Carthaginians (Diod. Sic. xx. 65). They are distinct from the "images" or "pillars," as appears both from this place and from 2 K. xviii. 4, where their destruction by Hezekiah is related.

images.] On these "images" or rather "pillars," see the notes on Gen. xxviii. 19 and Ex. xxxiv. 13 (vol. i. pp. 166 and 417).

groves.] See note on verse 15. The "groves," it will be observed, were "*built*" on high hills and *under green trees.*

under every green tree.] That is, "under all those remarkable trees which, standing singly about the land, were landmarks to their respective neighbourhoods, and places of resort to travellers, who gladly rested under their shade." The phrase is taken from Deut. xii. 2.

24. *There were also sodomites in the land.*] The word translated "sodomite" is literally "one consecrated." It appears from Jerome (Comment. ad Hos. iv. 14) that the men in question were in fact "consecrated" to the mother of the gods, the famous "Dea Syra," whose priests, or rather devotees, they were considered to be. The nature of the ancient idolatries is best understood by recollecting that persons of this degraded class practised their abominable trade under a religious sanction.

the abominations of the nations.] For these "abominations" see Lev. xviii. 3-29; xx. 1-23; Deut. xviii. 9-12.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [e]which Solomon had made. [e] ch. 10. 17.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the [†]guard, which kept the door of the king's house. [†] Heb. *runners*

28 And it was *so*, when the king

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25. *Shishak, king of Egypt, came up against Jerusalem.*] The careful examination which the famous inscription of Shishak at Karnak has undergone at the hands of Dr. Brugsch ('Geograph. Inschriften,' vol. ii. p. 56) and Mr. R. S. Poole has not only resulted in the most satisfactory proof that the expedition commemorated was directed against Palestine, but has further thrown a good deal of light on the relations of the two kingdoms at the period. Of the fifteen fenced cities fortified by Rehoboam in the early part of his reign (2 Chr. xi. 5-12), three, Shoco, Adoraim, and Aijalon are distinctly mentioned among Shishak's conquests. Other towns of Judah or Benjamin which also occur are—Gibeon, Beth-Tappuah, Beth-Lebaoth, Beth-Anoth, and Azem. That we do not find more cities of Judah is probably owing, partly to the great difficulty of recognising Hebrew names in an Egyptian disguise, and partly to the occurrence in the early part of the inscription of a hiatus, which involves the omission of fourteen names. What, at the first, most surprises us in the inscription is, that a considerable number of the captured cities are in the territory of Jeroboam. An examination, however, of these names shows that the cities thus situated belong to two classes —*they are either Canaanite or Levitical.* Hence we gather, that, during the four years which immediately followed the separation of the kingdoms, Rehoboam retained a powerful hold on the dominions of his rival, many Canaanite and Levitical towns acknowledging his sovereignty, and maintaining themselves against Jeroboam, who probably called in Shishak mainly to assist him in compelling these cities to submission. The campaign was completely successful. The Levitical cities of Taanach, Rehob, Beth-horon, Kedemoth, Ibleam, and Alemeth, to the west of Jordan, of Mahanaim and Golan, to the east of that river, and the great Canaanite towns of Megiddo and Beth-shan, were taken, probably by the combined efforts of Jeroboam and Shishak, and were added to the dominions of the former. Shishak withdrew, having established his ally (and perhaps connexion) in the full possession of the whole territory which he claimed, and having greatly weakened and humbled his rival. It was perhaps rather this cause, than the Divine prohibition (1 K. xii. 24), which prevented Rehoboam from attempting the invasion of the kingdom of Israel during the rest of his reign.

26. *And he took away the treasures of the house of the Lord.*] The circumstances of Shishak's invasion, related here with extreme brevity, are given with some fulness by the author of Chronicles. We learn from him that Shishak's army consisted, in part of native Egyptians, in part of Lubim (Lybians), and Sukkim (Arabs); that his chariots were twelve hundred, his horse sixty thousand, and his foot a countless host; that he attacked and took the greater part of Rehoboam's "fenced cities;" and that he then marched in hostile fashion against Jerusalem. At Jerusalem the prophet Shemaiah (mentioned above, ch. xii. verse 22) warned Rehoboam and his princes that God had delivered them into Shishak's hand for their idolatries, and on their repentance announced that Jerusalem should be spared, but that they must submit to the Egyptian king, and become "his servants" (2 Chr. xii. 3-8). Upon this it seems that Rehoboam submitted; and Shishak, entering Jerusalem peacefully, did not plunder it, but simply required the surrender of the public treasure, in which he included Solomon's golden shields. It is still a question whether the submission of the Jewish king is or is not expressly recorded in the Karnak inscription. Midway in the list of cities and tribes occurs the entry "YUDeH-MALK" which it has been proposed to translate "kingdom of Judah" (Champollion), "Judah, king" (Bunsen), or "Judah, a kingdom" (Poole). Champollion's translation is, undoubtedly, ungrammatical, and must be surrendered. Mr. Poole's is incorrect; for MALK is king, not kingdom. Bunsen's is literal, but scarcely yields a satisfactory sense. On these grounds Dr. Brugsch regards "Yudeh-malk" as the name of a Palestinian town not otherwise known to us.

the shields of gold which Solomon had made.] See above, ch. x. verses 16 and 17.

28. *When the king went into the house of the Lord.*] It appears by this that Rehoboam,

went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

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notwithstanding that he encouraged, and perhaps secretly practised, idolatry (see above, verses 22-24, and compare 2 Chr. xii. 1; 1 K. xv. 3, 12), maintained a public profession of faith in Jehovah, and attended in state the Temple services. (Compare the conduct of Solomon, 1 K. ix. 25.)

29. *Are they not written in the book of the chronicles of the kings of Judah.*] On this book, which is quoted constantly by the author of Kings (see 1 K. xv. 7, 23; xxii. 45; 2 K. viii. 23; xii. 19; xiv. 18; xv. 6, 36; xvi. 19, &c.), see the Introduction, § 5.

31. *Rehoboam slept with his fathers and was buried, &c.*] See above, 1 K. xi. 43. This expression, as already observed, is a sort of formula, and is used with respect to all the kings of Judah, except two or three. The writer probably regards the fact, which he records so carefully, as a continuation of God's mercies to David.

his mother's name, &c.] See above, verse 21. The mention of the queen-mother so regularly in the account of the kings of Judah (1 K. xv. 2, 10; xxii. 42; 2 K. viii. 26; xii 1; xiv. 2; xv. 2, &c.) is thought to indicate that she had an important position *in* the state. We find, however, only two instances where such a person seems to have exercised any power. (See below, 1 K. xv. 13; 2 K. xi. 1-20.)

Abijam, his son.] This prince is mentioned under three names. He is called Abijam in Kings, Abijah and Abijahu in Chronicles. Abijah was probably his real name, of which Abijahu (2 Chr. xiii. 20) is an accidental corruption, while Abijam is a form due to the religious feeling of the Jews, who would not allow the word JAH to be retained as an element in the name of so bad a king. Instances of a similar feeling are the change of Beth-*el* into Beth-*aven* in Hosea (iv. 15), and perhaps of Jehoahaz into Ahaz. (See note on 2 K. xv. 38.)

ADDITIONAL NOTE ON V. 14. "THAT DAY. BUT WHAT? EVEN NOW."

Maurer separates זה היום from ירבעם, and translates it, "This is the day (when my prophecy will be fulfilled)." The remainder of the verse (ומה גם־עתה) he joins together, and renders, "And what is even now (taking place)?"—what but this, that Jeroboam's house is already smitten?—his son is dying. Keil says that זה היום can mean nothing but "this to-day," *i. e.* this will happen to-day—Jeroboam's son will die to-day. With regard to the remaining clause, he agrees with Maurer. Gesenius, however, takes this clause quite differently. He understands it to mean, "And what (will there be) then?" or, in other words, then nothing will remain—all will be over. But this view assigns no force to the strong particle גם.

CHAPTER XV.

1 *Abijam's wicked reign.* 7 *Asa succeedeth him.* 9 *Asa's good reign.* 16 *The war between Baasha and him causeth him to make a league with Ben-hadad.* 23 *Jehoshaphat succeedeth Asa.* 25 *Nadab's wicked reign.* 27 *Baasha conspiring against him executeth Ahijah's prophecy.* 31 *Nadab's acts and death.* 33 *Baasha's wicked reign.*

NOW in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. *f* And his mother's name *was* Maachah, the daughter of Abishalom. *f* 2 Chr. 11. 22.

CHAP. XV. 2. *Three years reigned he in Jerusalem.*] As Abijam ascended the throne in the eighteenth year of Jeroboam, and was succeeded by Asa in the twentieth year of the same king (see verse 9), he cannot have reigned much more than two years. Any part of a year may, however, in Jewish reckoning, be taken as a year.

his mother's name was Maachah] Or Michaiah, according to the present reading of 2 Chr. xiii. 2.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless for David's sake did the LORD his God give him a [1]lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [a]save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the [b]book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and [c]Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned

[1] Or, *candle.*

[a] 2 Sam. 11. 4. & 12. 9.

[b] 2 Chr. 13. 3.

[c] 2 Chr. 14 1.

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the daughter of Abishalom.] In Chronicles, Maachah's father is called Absalom (2 Chr. xi. 20, 21). From the rarity of this name, and from the fact that the other wives of Rehoboam, whose names are recorded, were of the house of David (ib. verse 18), it is probable that Absalom, the son of David, is meant. Absalom, however, seems to have had but one daughter, Tamar (2 S. xiv. 27), so that Maachah must have been, not his daughter, but his grand-daughter. Her father, according to 2 Chr. xiii. 2, was Uriel of Gibeah. We may conclude, therefore, that Tamar married this person, and that Maachah was the offspring of the marriage. She took her name from her great-grandmother Maachah of Geshur, wife of David and mother of Absalom (2 S. iii. 3).

3. *He walked in all the sins of his father.*] Yet Abijam prepared precious offerings for the Temple service (see verse 15), probably to replace vessels which Shishak had carried off, and in his war with Jeroboam professed himself a faithful servant of Jehovah (2 Chr. xiii. 10-12).

4. *Nevertheless for David's sake did the Lord . . . give him a lamp.*] See note on ch. xi. verse 36.

to set up his son.] The idolatry of Abijam deserved the same punishment as that of Jeroboam (1 K. xiv. 10-14), of Baasha (ib. xvi. 2-4), or of Zimri (ib. verse 19), the cutting off of his seed, and transfer of the crown to another family. That these consequences do not follow in the kingdom of Judah, is owing to the faithfulness of David, which brings a blessing on his posterity. Certainly few things are more remarkable and more difficult to account for on mere grounds of human reason, than the stability of the succession in Judah, and its excessive instability in the sister kingdom. One family in Judah holds the throne from first to last, during a space but little short of four centuries, while in Israel there are nine changes of dynasty within two hundred and fifty years.

5. *Save only in the matter of Uriah the Hittite.*] This clause is wanting in most copies of the Septuagint.

6. *There was war between Rehoboam and Jeroboam.*] Several of the Hebrew copies have Abijam for Rehoboam here. But the Masoretic reading is to be preferred. The writer repeats what he had said in ch. xiv. 30, in order to remind the reader that Abijam inherited this war from his father.

7. *There was war between Abijam and Jeroboam.*] The war is described in 2 Chr. xiii. 3-20. Its chief circumstances have been mentioned in the notes to verse 19 of the last chapter. That the author of Kings gives none of its details is agreeable to his common practice in mere military matters. Thus he gives no details of Shishak's expedition, and omits Zerah's expedition altogether.

10. *His mother's name was Maachah.*] The Jews call any male ancestor, however remote, a father, and any female ancestor a mother. (See above, verse 2; comp. Gen. iii. 20; x. 21; xvii. 4, 16; xxxvi. 43, &c.) It is evident that the Maachah of this verse is the favourite wife of Rehoboam (2 Chr. xi. 21), the mother of Abijam, and, consequently, the *grand*-mother of Asa. The way in which she is here mentioned strongly favours the notion that the position of queen-mother was a definite one at the court, and could only be held by one person at a time.

he in Jerusalem. And his [1]mother's name *was* Maachah, the daughter of Abishalom.

[1] That is, *grandmother's.*

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also [d]Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa [†]destroyed her idol, and burnt *it* by the brook Kidron.

[d] 2 Chr. 15. 16.

[†] Heb. *cut off.*

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the [†]things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

[†] Heb. *holy.*

16 ¶ And there was war between

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11. *Asa did that which was right in the eyes of the Lord.*] The brief account of Asa here given (verses 9-24) is considerably expanded in Chronicles, where his history occupies three chapters (2 Chr. xiv.-xvi.).

12. *He took away the sodomites.*] On the sodomites of this time, see note on ch. xiv., verse 24. It appears by ch. xxii. verse 46, that Asa did not succeed in wholly freeing the land from this pollution, but left the completion of the task to his successor.

the idols that his fathers had made.] Compare ch. xiv. 22, 23.

13. *Maachah his mother . . . he removed from being queen.*] That is, Asa degraded Maachah from the rank and state of queen-mother.

she had made an idol.] The word translated "idol" both here and in 2 Chr. xv. 16—the parallel passage to this—does not occur elsewhere in Scripture. It is derived from a root signifying "fear" or "trembling," and may perhaps best be understood as "a fright, a horror." Such a name would seem best to apply to a grotesque and hideous image like the Phthah of the Egyptians, or the Patæci of the Phœnicians. (See Herod. iii. 37.) That the "idol," whatever it may have been, was of wood, is implied in the next clause.

in a grove.] Rather, "**for a** grove"—"she made a horror for an *asherah;*" *i.e.* she made a horror, to serve in lieu of the ordinary *asherah*, or idolatrous emblem of Astarté. (See note on Ex. xxxiv. 13.)

Asa destroyed her idol.] In the margin—"Asa *cut off* her idol." The best rendering would be "**cut down.**" Like the usual *asherah*, Maachah's "horror" was fixed in the ground.

and burnt it at the brook Kidron.] Similarly Josiah, when he removed Manasseh's "grove" from the house of the Lord, brought it out to the brook Kidron, and "burnt it at the brook Kidron." The object probably was to prevent the pollution of the holy city by even the ashes from the burning.

14. *The high places were not removed.*] Yet in 2 Chr. xiv. 3, we read that Asa "took away the altars of the strange gods, *and the high places*," and in verse 5 that "he took away out of *all* the cities of Judah *the high places* and the images," which would seem at first sight to imply that he entirely put down the worship. The author of Chronicles, however, himself afterwards allows that "the high places were not taken away out of Israel," though the heart of Asa was perfect all his days. The explanation would seem to be, either that the idolatry was at one time put down, but crept back afterwards, or that, while Asa endeavoured to sweep it wholly away, his subjects would not be controlled, but found a means of maintaining it in some places—not perhaps in the cities (see 2 Chr. xiv. 5), but in remote country districts, where the royal authority was weaker, and secrecy more practicable.

15. *And he brought in the things which his father had dedicated.*] It has been conjectured, reasonably enough, that these dedications were made by Abijam after his victory over Jeroboam, and consisted of a portion of the spoils which were the fruit of the battle. (See 2 Chr. xiii. 16-19.)

and the things which himself had dedicated.] Asa's dedications may have been made from the spoils of Zerah the Ethiopian, who attacked him in his eleventh year (2 Chr. xiv. 1-9) The narrative in Chronicles shows us that they were not deposited in the temple till his fifteenth year (2 Chr. xv, verses 10 and 18).

16. *There was war between Asa and Baasha all their days.*] Baasha became king of Israel in the third year of Asa. (See verse 33.) The petty warfare which ordinarily prevailed on the borders of the two kingdoms continued "all the days" of Asa and Baasha; but no important expedition seems to have taken place till some time after Asa's eleventh year (2 Chr. xiv. 1). During the first ten years of Asa's reign he was so little molested that we find it said in Chronicles (l. s. c.),

Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to [e]Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

[e] 2 Chr. 16. 2.

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may [†]depart from me.

† Heb. *go up.*

"The land was quiet ten years;" and, again (verse 6), "The land had rest, and he had *no war* in those years, because the Lord had given him rest."

17. *Baasha . . . built Ramah.*] Ramah (now *Er-Ram*), a town belonging to Benjamin (Josh. xviii. 25), was situated on the high road from Bethel to Jerusalem, about halfway between the two. It stood on an eminence, as the name implies, and commanded the direct route between the two cities, as well as that which led from the more eastern parts of Ephraim by Aiath, Michmash, and Geba, to Jerusalem. (See Isaiah x. 28-32.) Its distance from Jerusalem was no more than five miles, so that its occupation was a menace to that capital. Baasha's seizure of Ramah implied a previous recovery of the towns taken by Abijam from Jeroboam, Bethel, Jeshanah, and Ephrain (2 Chr. xiii. 19), and was a carrying of the war into the enemy's country. The exposed situation of her capital, not more than ten miles from the proper Israelite frontier, was always a source of weakness to Judah, compensated, however, in some degree, by its strong situation. Baasha's movement, reducing the distance one-half, was most formidable; and, could his conquest have been maintained, it would have crippled Judah seriously, and have almost compelled a transfer of the capital to Hebron.

that he might not suffer any to go out or come in.] Baasha, in seizing Ramah, professed to be acting on the defensive. He complained that his subjects were quitting his territory in great numbers, and transferring their allegiance to Asa, thereby strengthening Asa's kingdom, and weakening their own native land. The complaint, which is one of frequent occurrence in Oriental countries, and which often leads to bloody wars (see Grote's 'History of Greece,' vol. ii. p. 417, note 1, 2nd edition), seems to have been well founded; for we are told that at this time "they fell to Asa out of Israel in great abundance" (2 Chr. xv. 9). The occupation of Ramah was no doubt well calculated to check the emigration; but it was more than a defensive measure—it was the first step towards a conquest of the southern kingdom.

18. *Then Asa took all the silver and the gold that were left.*] On the true reading of this passage see additional note at the end of the chapter. The Jewish treasuries should now have been tolerably full, since there had been, first, a long period of peace at the beginning of Asa's reign (2 Chr. xiv. 1-6), and then a capture of "very much spoil" from the Ethiopians (ib. verse 13). The wealthy condition of the Temple treasury is sufficiently indicated in verse 15. (Compare 2 Chr. xv. 18.)

and king Asa sent them.] Asa's conduct in calling Benhadad to his aid, which was condemned by the seer Hanani (2 Chr. xvi. 7), cannot, of course, be justified; but there was much to excuse it. An alliance, it appears, had existed between Abijam and Tabrimon, Benhadad's father (see the next verse)—an alliance which may have helped Abijam to gain his great victory over Jeroboam and achieve his subsequent conquests (2 Chr. xiii. 17-20). This had been brought to an end by the machinations of Baasha, who had succeeded in inducing Benhadad to enter into a league with him. It was only natural that Asa should endeavour to break up this league; and, politically speaking, he had a full right to go further, and obtain, if he could, the support of the Syrian troops for himself. The Israelites had set the example of calling in a foreign power, when Jeroboam obtained the aid of Shishak.

to Benhadad.] On the probable succession of the Damascene kings, see note on ch. xi. verse 23. On the meaning of the word Hadad, and its use as a title by the Syrian kings, see note on verse 14 of the same chapter.

19. *There is a league between me and thee, and between my father and thy father.*] Rather translate, "**Let there be** a league between me and thee, **as there was** between my father and thy father"

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* †exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

† Heb. *free.*

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

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20. *And smote Ijon, and Dan, and Abel-beth-maachah.*] Ijon and Abel-beth-maachah were among the cities taken by Tiglath-pileser on his first invasion of the kingdom of Israel (2 K. xv. 29). The former is probably marked by the ruins called *Tel-Dibbin*, which are situated a few miles north-west of the site of Dan, in a fertile and beautiful little plain which bears the name of *Merj 'Ayûn* or "meadow of fountains" (Robinson, 'Palestine,' vol. iii. p. 375). Abel-beth-maachah, or Abel-maim ("Abel-on-the waters"), is probably the modern *Abil* in the *Ard-el-Huleh*, or marshy meadow country which drains into the Sea of Merom. Originally, it would seem, there were two towns, Abel and Beth-maachah (2 S. xx. 14), which ultimately grew into one. On the site of Dan, see Judg. xviii. 7.

all Cinneroth.] Cinneroth (Cinnaroth or Cinnereth) was a tract of land in the neighbourhood of the Sea of Galilee, from which that sheet of water was often named. (Num. xxxiv. 11; Josh. xi. 2; xii. 3.) In course of time the word was corrupted into Gennesaret.

21. *He left off building of Ramah, and dwelt in Tirzah.*] Baasha, that is, gave up his fortification of Ramah, and returned to his own capital.

22. *King Asa built with them Geba of Benjamin.*] Geba, which was situated opposite to Michmash, on the south side of a great ravine (1 Sam. xiv. 5), is almost certainly *Jeba*, which "stands picturesquely on the top of its steep terraced hill, on the very edge of the great *Wady Suweinit*, looking northwards to the opposite village, which retains its old name of Michmash." (Porter, in Smith's 'Biblical Dictionary,' ad voc. *Geba.*) The position of Geba was thus exceedingly strong; and, as it lay further north than Ramah, Asa may have considered that to fortify and garrison it would be a better protection to his northern frontier than fortifying Ramah.

and Mizpah.] If Mizpah was situated, as is probable, on the northern continuation of the Mount of Olives, near the modern village of *Shafat* (see note on Josh. xviii. 26), it would exactly cover Jerusalem in case of an invasion from the north. That it lay upon the direct road from Samaria is indicated by the history related in Jerem. xli. 5-9; from which we also learn that Asa, besides fortifying the place, sank a deep well there to secure his garrison from want of water if the town should be besieged.

23. *The rest of all the acts of Asa.*] A few of these are preserved in Chronicles. The most important are—his war with Zerah the Ethiopian; his celebration of a great festival at Jerusalem in his fifteenth year, whereat an oath of faithfulness to Jehovah was exacted from all present (2 Chr. xv. 9-15); his punishment of Hanani the seer, because he spoke against the alliance with Ben-hadad (ib. xvi. 7-10); his oppression of some of the people about the same time (ib.); and his seeking in his final illness, not to the Lord, but only to the physicians (ib. verse 12). From the whole narrative of Chronicles we gather that the character of Asa deteriorated as he grew old, and that, while he maintained the worship of Jehovah consistently from first to last, he failed to maintain the personal faith and piety which had been so conspicuous in his early youth.

the cities which he built.] See 2 Chr. xiv 6, 7; where we are told that Asa, during the earlier part of his reign, before any serious attack had been made upon him, had the prudence to "build fenced cities in Judah," with "walls and towers, gates and bars," so strengthening himself against a possible evil day.

in the time of his old age he was diseased in his feet.] The disease attacked him two years before his death. (2 Chr. xvi. 12.) If it has been rightly supposed that Rehoboam was a young man of twenty-one or twenty-two at

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and [f] Jehoshaphat his son reigned in his stead.

[f] Matt. 1. 8, ca ed *Josaphat.*

25 ¶ And Nadab the son of Jeroboam [†] began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

[†] Heb. *reigned.*

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto [g] the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

[g] ch. 14. 10.

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his accession (see note on ch. xii. 10), Asa's age at this time must have been less than fifty. Rehoboam could scarcely marry till he was fifteen, or have a son till he was sixteen; and Abijam consequently could not be more than about twenty-two at Rehoboam's death. As Abijam died three years afterwards (say at twenty-five), he cannot have left a son of more than eight or nine years of age. Asa, therefore, who reigned forty-one years, would be no more than forty-nine or fifty at his death. According to our notions it seems strange to speak of "old age" in such a case; but we have already found Solomon regarded as "old" at about fifty. (See note on ch. xi. 4.)

Year of the divided Kingdom.	Kings of Judah.	Years of Reign.	Kings of Israel.	Years of Reign.
1	REHOBOAM	17	JEROBOAM	22
5	(Invasion of Shishak).			
18	ABIJAM .	3		
20	ASA . .	41		
22	..		NADAB .	2
23	..		BAASHA .	24
31	(Invasion of Zerah).			
34	(Great feast at Jerusalem).			
46	..		ELAH . .	2
47	..		{ZIMRI . .} {OMRI . .}	12
58	..		AHAB . .	22
61	(Last year of Asa).		(4th year of AHAB).	

24. *Asa ... was buried with his fathers.*] Asa, we are told in Chronicles (2 Chr. xvi. 14), prepared his own sepulchre in his lifetime, as has been so often done by Oriental kings. His funeral was conducted with great magnificence. (2 Chr. l. s. c.)

25. *And Nadab the son of Jeroboam began to reign over Israel.*] The sacred historian, having traced the history of the kings of Judah to the death of Asa, in the sixty-first year of the divided kingdom, proceeds now to give an account of the contemporary kings of Israel, beginning with Nadab, who ascended the throne in Asa's second year, and concluding with Ahab, in whose fourth year Asa died. This narrative occupies him through seven chapters, almost to the close of the first Book of Kings. That "Book" would best have ended with Ahab's death (1 K. xxii. 40). Subjoined is a tabular view of the chronology thus far:—

26. *His sin, whereby he made Israel to sin.*] Compare above, ch. xii. 30; and ch. xiv. 16.

27. *Baasha the son of Ahijah, of the house of Issachar.*] It is curious to find Issachar furnishing a king. This tribe had never made, and could have no grounds for making, a claim to pre-eminence. It had furnished one very undistinguished judge, Tola (Judg. x. 1), who on obtaining his office had at once settled himself in the territory of Ephraim. Otherwise the tribe was as little famous as any that could be named. The "ass crouching between two burthens" was a true symbol of the patient, plodding cultivators of the Esdraelon plain, who "saw that rest was good, and the land that it was pleasant; and bowed their shoulder to bear, and became servants unto tribute." (Gen. xlix. 14, 15.) It can-

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

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not have been in consequence of any claims or merits on the part of his tribe that Baasha became king. He probably owed his rise simply to his own audacity, and his known valour and skill as a soldier. He appears not to have been even a person of good position in his tribe. (See 1 K. xvi. 2)

Baasha smote him at Gibbethon.] On the position of Gibbethon, see note on Josh. xix. 44.

29. *He smote all the house of Jeroboam.*] Baasha would do this for his own security, without thinking of Ahijah's prophecy—perhaps without knowing of it.

according unto the saying of the Lord.] See above, ch. xiv. 10-14.

32. *And there was war, &c.*] As this is an exact repetition of verse 16, some commentators suspect a false reading, and propose to substitute "Nadab" for "Baasha." But there is no need of any change. The author has turned from the history of Judah to that of Israel, and has "the book of the chronicles of the kings of Israel" before his eyes. From this book he extracts a passage which happens to correspond exactly with one which he has already extracted from the "Book of the chronicles of the kings of Judah." He does not object to repeating himself. (Compare 1 K. xiv. 21 and 31; xiv. 30 and xv. 6; 2 K. xvii. 6 and xviii. 11.)

NOTE ON CHAP. XV. V. 18. "ALL THE SILVER AND THE GOLD THAT WERE LEFT."

The Septuagint τὸ εὑρεθὲν points to a reading of הנמצאים (from מצא, "to find") in the place of הנותרים (from יתר, "to remain, be left").

CHAPTER XVI.

1, 7 *Jehu's prophecy against Baasha.* 6 *Elah succeedeth him.* 8 *Zimri conspiring against Elah succeedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri, made king by the soldiers, forceth Zimri desperately to burn himself.* 21 *The kingdom being divided, Omri prevaileth against Tibni.* 23 *Omri buildeth Samaria.* 25 *His wicked reign.* 27 *Ahab succeedeth him.* 29 *Ahab's most wicked reign.* 34 *Joshua's curse upon Hiel the builder of Jericho.*

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

CHAP. XVI. 1. *Jehu the son of Hanani.*] Hanani, the father of Jehu, was seer to Asa in the kingdom of Judah (2 Chr. xvi. 7-10). His son Jehu, who is here found discharging the same office in the kingdom of Israel, appears at a later date as an inhabitant of Jerusalem, where he prophesied under Jehoshaphat, whom he rebuked on one occasion (2 Chr. xix. 2, 3). He must have lived to a great age; for he outlived Jehoshaphat, and wrote his life (ib. xx. 34).

2. *For as much as I exalted thee out of the dust.*] In its general construction this message follows closely the arrangement and the phrases of the message sent to Jeroboam by the mouth of Ahijah. (1 K. xiv. 7-11.) Hence, where its phrases differ, they are the more instructive. Here the expression "out of the dust," which does not occur in 1 K. xiv. 7, seems to imply that Baasha had none of those antecedents of rank, wealth, &c. which in some measure fitted Jeroboam for his high office.

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy
h ch. 15. 29. house like [h]the house of Jeroboam the son of Nebat.
i ch. 14. 11. 4 [i]Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the
k 2 Chr. 16. 1. [k]book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza [†]steward of *his* house in Tirzah.

† Heb. *which was over.*

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

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5. *And his might.*] The "might" of Baasha is sufficiently indicated by those successes which drove Asa to call Ben-hadad to his aid. (1 K. xv. 17-21.)

7. *And also by the hand of the prophet Jehu.*] This verse seems somewhat out of place. Its natural position would be after verse 4 and before verse 5. Still, perhaps, it is not to be regarded as accidentally transposed by a copyist, but rather as added by the writer, somewhat irregularly, as an afterthought; its special force being to point out that the sentence on Baasha was intended to punish, not only his calf-worship, but also his murder of Jeroboam and his family. The emphatic words of the verse are the last four.

provoking him to anger with the work of his hands.] "The work of his hands" means here either the "calves" at Dan and Bethel (compare Deut. iv. 28)—the works of his nation's hands, and so of his, as representative of his nation—or perhaps merely the calf-worship, which he maintained in full vigour. (See verse 2).

and because he killed him.] Though the destruction of Jeroboam had been foretold, and though Baasha may be rightly regarded as God's instrument to punish Jeroboam's sins, yet, as he received no command to execute God's wrath on the offender, and was instigated solely by ambition and self-interest, his guilt was just as great as if no prophecy had been uttered. Even Jehu's commission (2 K. ix. 5-10) was not held to justify, altogether, his murder of Jehoram and Jezebel. (See note ad loc.)

8. *Two years.*] *I.e.* More than one year, or, at any rate, some portion of two distinct years. Elah ascended the throne in Asa's twenty-sixth year, and was murdered in his twenty-seventh. (See verse 10.)

9. *His servant Zimri.*] That is, "his subject." (Compare 1 K. xi. 26 and note ad loc.)

conspired against him.] The conspiracy of Zimri was favoured by his position, which probably gave him military authority in the city, by the absence of great part of the people, and of the officers who might have checked him, at Gibbethon (verse 15), and by the despicable character of Elah, who, instead of going up to the war, was indulging in the capital those low tastes which had probably been formed before his father was exalted *out of the dust.* When an Oriental monarch indulges in intoxication, he is expected at any rate to do it secretly. He is further precluded by etiquette from accepting the hospitality of his subjects. Elah appears to have set at defiance these restraints, and, like the Egyptian Amasis, to have continually reminded men of his low origin by conduct unworthy of royalty. Hence Zimri no doubt believed that his act would be popular, and that he would establish himself on the throne at least as easily as Baasha had done.

steward of his house.] Arza held the office under Elah, which Ahishar had discharged under Solomon (1 K. iv. 6). It was evidently one of considerable importance. In Solomon's court it gave the rank of *sar*, or prince. In Persia the "steward of the household" acted sometimes as a sort of regent during the king's absence (Herod. iii. 61).

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, [1] neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha [†] by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

[1] Or, *both his kinsmen and his friends.*

[†] Heb. *by the hand of.*

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11. *Neither of his kinsfolks, nor of his friends.*] These words seem to imply measures of much more than ordinary severity. Not only was the royal family extirpated, but the friends of the king, his councillors and favourite officers, were put to death. It is not surprising that, under these circumstances, Zimri's rule was not acquiesced in. Omri, as having been in the confidence of the late monarch, would naturally fear for himself, and resolve to take the course which promised him at least a chance of safety.

13. *With their vanities.*] The allusion is once more to the "calves." As an idol is "nothing in the world" (1 Cor. viii. 4)—a mere nonentity, utterly powerless—the Hebrews call it by terms signifying "emptiness," "vapour," or "nothingness."

16. *All Israel made Omri, the captain of the host, king.*] This passage of history recalls the favourite practice of the Roman armies under the Empire, which, when they heard of the assassination of an emperor at Rome, were wont to invest their own commander with the purple.

17. *And Omri went up.*] The expression "went up" marks accurately the ascent of the army from the *Shephelah*, where Gibbethon was situated (see Josh. xix. 44), to the hill country of Israel, on the edge of which Tirzah stood. (See note on 1 K. xiv. 17.)

18 *The palace of the king's house.*] The tower of the king's house. It is not easy to see what our translators intended by "the palace of the king's house." Probably they thought the Hebrew phrase a mere periphrasis for "the royal palace." It seems, however, really to mean a particular part of the palace—either the *harem* (Ewald), or, more probably, the keep or citadel, a tower stronger and loftier than the rest of the palace (Gesenius). Hither Zimri retreated, and shut himself in, so obtaining time to effect his purpose.

and burnt the king's house over him, and died.] Zimri's desperate act has been repeated more than once in the world's history. That the last king of Assyria, the Sardanapalus of the Greeks, thus destroyed himself, is almost the only *fact* which we know concerning him. (See 'Ancient Monarchies,' vol. ii. p. 521.) Herodotus gives a similar account of a contemporary of his own, a certain Boges, a Persian general, left by Xerxes to defend Eïon when he retired from Europe after Salamis. (Herod. vii. 107.) He also relates that the Xanthians, when pressed by Harpagus, burnt their wives, their children, and their slaves in the acropolis, and then threw themselves on the Persian swords (ib. i. 176).

19. *For his sins . . . . in walking in the way of Jeroboam.*] Zimri, who only reigned one week (verse 15), and who was besieged in Tirzah within a few days of his accession, can have scarcely by any overt acts en-

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria

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couraged the calf-worship. He had, however, done nothing to put it down; and so his death goes to illustrate the general moral which the writer of Kings draws from the whole history of the Israelite monarchs, that a curse was upon them on account of their persistence in Jeroboam's sin, which sooner or later brought each royal house to a bloody end.

20. *And his treason which he wrought.*] That is to say, "the *details* of his treason;" the nature and circumstances of the conspiracy touched on in verse 9, together with a full account of the deed briefly described in verse 10.

21. *Then were the people of Israel divided into two parts.*] It has been suggested that the inhabitants of Tirzah, who had supported Zimri against Omri, when they found that Zimri had killed himself, set up Tibni to continue the struggle. But the record is so scanty and colourless as to lend no support to this or any other particular theory.

22. *The people that followed Omri prevailed.*] From a comparison of the dates given in verses 15, 23, and 29, it follows that the contest between the two pretenders lasted four years.

so Tibni died.] Tibni's death, exactly at this time, can scarcely be supposed to have been natural. Either he must have been slain in battle against Omri, or have fallen into his hands and been put to death. The latter is the view of Josephus ('Ant. Jud.' viii. 12, § 5; *νικήσαντες οἱ τὸν Ἀμαρῖνον ἄρχειν ἀξιοῦντες ἀποκτείνουσι τὸν Θαβναῖον*). According to the Septuagint a brother of Tibni, named Joram, suffered with him.

23. *In the thirty-first year of Asa king of Judah began Omri to reign over Israel, twelve years.*] The awkwardness of this expression has been already noticed in the 'Introduction' (§ 6). There has probably been some derangement of the text. As it stands, the sense would be improved by attaching the note of time to verse 22. The passage would then run thus:—"So Tibni died, and Omri reigned in the thirty-first year of Asa, king of Judah. Omri reigned over Israel twelve years; six years reigned he in Tirzah." Omri's reign of twelve years began in Asa's 27th (verses 15 and 16), and terminated in his 38th (verse 29). The event belonging to Asa's 31st year was the death of Tibni, and the consequent extension of Omri's kingdom.

six years reigned he in Tirzah.] These six years are probably made up of the four years of contention with Tibni, and two years afterwards, during which enough of Samaria was built for the king to transfer his residence there.

24. *He bought the hill Samaria.*] "Samaria" represents the Greek form of the name (Σαμάρεια); the original is Shomerón, and in the Chaldee *Shomrain*. The site is marked by the modern *Sebustiyeh*, an Arabic corruption of Sebaste, the name given by Herod to Samaria when he rebuilt it. (Joseph. 'Ant. Jud.' xv. 7, § 7.) Sebustiyeh is situated on a very remarkable "hill." In the heart of the mountains of Israel, a little west of their watershed, and rather nearer their northern than their southern extremity, occurs a deep basin-shaped depression, apparently surrounded by hills, but really communicating towards the west by a narrow valley with the great maritime plain. In the midst of this remarkable basin rises an oblong hill, with steep but not inaccessible sides, and a long flat top. This was the site which Omri chose for his new capital. Politically it was rather more central than Shechem, and probably than Tirzah. In a military point of view it was admirably calculated for defence. The country round it was peculiarly productive. The hill itself possessed abundant springs of water. Probably it would have been difficult to find in the whole territory a place combining so many advantages, or so suited to become the seat of government. The result is that we find no further change. Shechem and Tirzah were each tried and abandoned; but through all the later alterations of dynasty Samaria continued uninterruptedly, to the very close of the independence, to be the capital of the northern kingdom.

of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, †Samaria.

† Heb. *Shomeron.*

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

† Heb. *was it a light thing,* &c.

31 And it came to pass, †as if it

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for two talents of silver.] Omri *purchased* the right of property which Shemer had in the hill, just as David purchased the threshing-floor of Araunah the Jebusite (2 S. xxiv. 24), and as Ahab offered to purchase the vineyard of Naboth (1 K. xxi. 2). Two talents, or 6000 shekels—about 500*l.* (or perhaps 800*l.*) of our money—may well have been the full value of the ground.

and called the city which he built after the name of Shemer.] While naming his city after Shemer, Omri may also have had in view the appropriateness of such a name to the situation of the place. The Hebrew verb *shamar* is "to guard," or "watch;" and *Shomerôn*, to a Hebrew ear, would have necessarily conveyed the idea of a "watch-tower."

Samaria.] This name, however, appears not to have been at first accepted by the surrounding nations. The earlier Assyrian kings knew the Israelite capital, not as Samaria, but as Beth-Khumri; "the city (house) of Omri." It is not till the time of Tiglath-pileser that they exchange this designation for that of *Sammirin*, or *Tsammirin* (compare the Chaldee *Shomrain*).

25. *Omri . . . . did worse than all that were before him.*] There is some reason to believe that Omri was not content with merely following the example of his idolatrous predecessors (see the next verse), but that he outwent them all in his zeal, reducing the calf-worship to a regular formal system, which went down to posterity. We hear in the prophet Micah of "the statutes of Omri" (vi. 16); and not only so, but of their being still "kept" in his time, which was at the very close of the kingdom.

27. *And his might that he shewed.*] It appears from 1 K. xx. 4 that there was war between Israel and Syria of Damascus during the reign of Omri. Omri's "might," or "valour," may have been exhibited in this war, though its issue was very disadvantageous to him. He lost a considerable number of cities, among others (it is probable) Ramoth-Gilead, the great city of Trans-Jordanic Palestine. (See 1 K. xxii. 2, and compare Joseph. 'Ant. Jud.' viii. 15, § 3.) He was also, it would seem, compelled to admit the suzerainty of the Syrian king, who obtained the right of making for himself streets in Samaria (1 K. xx. 34).

29. *Ahab . . . reigned . . . twenty and two years.*] As Ahab was at the utmost contemporary with four years of Asa's reign—the 38th, 39th, 40th, and 41st (1 K. xv. 10)—and died before the 17th year of Jehoshaphat was complete (1 K. xxii. 51), he cannot have reigned, according to our modes of reckoning, more than 21 years. Perhaps his reign did not much exceed 20 years.

30. *Ahab . . . did evil . . . above all that were before him.*] See below, verse 33, and compare 1 K. xxi. 25. The great sin of Ahab—that by which he differed from all his predecessors, and exceeded them in wickedness—was his introduction of the worship of Baal, consequent upon his marriage with Jezebel, and his formal establishment of this gross and palpable idolatry as the religion of the state.

31. *As if it had been a light thing for him to walk in the sins of Jeroboam.*] Idolatries are not exclusive. Ahab, while he detested the pure worship of Jehovah, and allowed Jezebel to put to death every "prophet of the Lord" whom she could find (1 K. xviii. 4), readily tolerated the continued worship of the "calves," which had no doubt tended more and more to lose its symbolical character, and

had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, [a]according to the word of the LORD, which he spake by Joshua the son of Nun.

[a] Josh. vi. 26.

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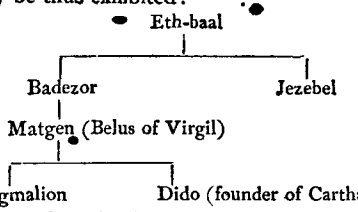
to become a thoroughly idolatrous image-worship. The Roman tolerance, which the historian Gibbon so much admires (vol. i. pp. 165-170, Smith's edit.), was of the same character.

the daughter of Eth-baal, king of the Sidonians.] Eth-baal, king of the Sidonians, seems to be rightly identified by Josephus with the Ithobalus of Menander, who reigned in Tyre, probably over all Phœnicia, within 50 years of the death of Hiram. This Ithobalus, whose name means "With him is Baal," was originally priest of the great temple of Astarté, in Tyre. At the age of 36 he conspired against the Tyrian king, Pheles (a usurping fratricide), slew him, and seized the throne. His reign lasted 32 years, and he established a dynasty which continued on the throne at least 62 years longer, to the death of Pygmalion. The family-tree of the house may be thus exhibited:—



We see by this that Jezebel was great-aunt to Pygmalion and his sister Dido. (See Menand. ap. Joseph. 'c. Ap.' i. 18.)

and went and served Baal.] The worship of Baal by the Phœnicians is illustrated by such names as Itho*bal*, *Bal*-eazor, *Baal*, Ecni*bal*, *Bal*-ator, Mer*bal* or Meher*bal*, Hanni*bal*, &c. Abundant traces of it are found in the Phœnician monuments (Gesenius, 'Script. Linguæque Phœn. Monumenta,' pp. 108, 110, &c.), and it is mentioned by Plautus ('Pœnul.,' v. 2, 67), by Philo Byblius (Fr 2, § 5), and others. Baal (*ha-Ba'al* in the original) means "the Lord," ὁ κύριος.

32. *He reared up an altar for Baal in the house of Baal.*] Besides this altar, Ahab erected a column or pillar (2 K. x. 27), in the temple of Baal, probably like the pillars in the great temple at Tyre (Menandr. Fr. 1.; Herod. ii. 44), which seem to have been emblems of the generative principle in nature. The temple and its contents were destroyed by Jehu (2 K. l. s. c.).

34. *In his days did Hiel the Beth-elite build Jericho.*] This seems to be adduced as a proof of the general impiety of Ahab's time. The curse of Joshua against the man who should rebuild Jericho (Josh. vi. 26) had hitherto been believed and respected. But now faith in the old religion had so decayed, that Joshua's malediction—terrible as it was—no longer exercised a deterrent power. Hiel, a Bethelite, undoubtedly a man of wealth and station, perhaps instigated by Ahab, undertook to restore the long-ruined fortress, in spite of Joshua's menace. But he suffered for his temerity. In exact accordance with the words of Joshua's curse, he lost his firstborn son when he began to lay anew the foundations of the walls, and his youngest when he completed his work by setting up the gates. We need not suppose that Jericho had been absolutely uninhabited up to this time. The contrary is implied in 2 S. x. 5, and perhaps in Judges iii. 13. But it was a ruined and desolate place, without the necessary protection of walls, and containing probably but few houses. Hiel re-established it as a city, and it soon became once more a place of some importance. (See 2 Chr. xxviii. 15.) As the rebuilding of Jericho is not connected with any hostilities against Judah, we must suppose that this portion of the territory of Benjamin (Josh. xviii. 21) had passed into the hands of the Israelites under some previous king—perhaps Baasha. It had again, however, become Jewish by the time of Ahaz (2 Chr. l. s. c.).

CHAPTER XVII.

1 *Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to the widow of Zarephath.* 17 *He raiseth the widow's son.* 24 *The woman believeth him.*

† Heb. *Elijahu.* Luke 4. 25, He is called *Elias.* a Ecclus. 48. 3. Jam. 5. 17.

AND †Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [b] *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

CHAP. XVII. 1. *Elijah.*] The name Elijah was either given to the prophet by a believing father, or assumed by himself as expressive of the truth which his whole life preached. It means "Jehovah is my God."

the Tishbite . . . of the inhabitants of Gilead.] The two words rendered "Tishbite" and "inhabitants" are in the original (setting aside the vowel points) *exactly alike;* and it is scarcely conceivable that the writer could intend by them two entirely distinct things. The meaning consequently must either be "Elijah the stranger, of the strangers of Gilead," or (more probably) "Elijah the Tishbite, of Tishbi of Gilead." (See note at the end of the chapter.) Of Tishbi in Gilead we have no further trace in Scripture; but we may gather from Josephus that it existed in his day under the name of Thesbôné ('Ant. Jud.' viii. 13, § 2). The reason for distinguishing it by the suffix "of Gilead" seems to have been that there was another Tishbi in Galilee (Tobit i. 2, LXX.). In forming to ourselves a conception of the great Israelite prophet, we must always bear in mind that the wild and mountainous Gilead, which bordered on Arabia, and was half Arab in customs, was the country wherein he grew up.

said unto Ahab.] The abrupt appearance of Elijah on the scene may be compared with the similar appearances of Ahijah (1 K. xi. 29), Jehu (ib. xvi. 1), Shemaiah (2 Chr. xi. 2), Azariah (ib. xv. 1), and others. It is clear that a succession of prophets was raised up by God, both in faithful Judah and in idolatrous Israel, to witness of Him before the people of both countries, and leave them without excuse if they forsook his worship. At this time, when a grosser and more deadly idolatry than had been practised before was introduced into Israel by the authority of the monarch, and the total apostacy of the Ten Tribes was consequently imminent, two Prophets, of unusual vigour and force of character, endowed with miraculous powers of an extraordinary kind, were successively raised up, that the wickedness of the kings might be boldly met and combated, and, if possible, a remnant of faithful men preserved in the land. The unusual efflux of miraculous energy at this time is suitable to the unusual emergency, and (may we not say?) evoked by it—God mercifully adapting his gifts to men's needs. It is not here as in legendary histories. There the supernatural diminishes as the writer descends the stream of time, and comes nearer to his own day. Here miracles are abundant or scanty without any reference to time; but in very evident proportion to the spiritual necessities of the people.

as the Lord God of Israel liveth, before whom I stand.] This solemn formula, here first used, was well adapted to impress the king with the sacred character of the messenger, and the certain truth of his message. We shall find Elisha adopting the phrase with very slight modifications (2 K. iii. 14; v. 16).

there shall neither be dew nor rain.] Drought was one of the punishments threatened by the Law, if Israel forsook Jehovah and turned after other gods. (See Deut. xi. 17; xxviii. 23; Lev. xxvi. 18, &c.)

3. *By the brook Cherith.*] Rather "in the torrent course, or wady, K'rîth." The "brook Cherith" is not elsewhere mentioned. As it was "facing the Jordan," it must have been one of the many torrent-courses which carry the winter rains from the highlands into that stream; but whether it was one of those which seam Mount Ephraim, or of those on the opposite side of the Jordan, in the Prophet's own country, is uncertain. The latter hypothesis is the more probable. No name like Cherith, or *K'rîth*, has been as yet discovered in Palestine.

4. *I have commanded the ravens to feed thee.*] There is some doubt whether the word translated "ravens" has really that meaning in this passage. If we omit the points, which are generally allowed to have no authority, the Hebrew letters may signify "Arabians;" and, if we retain the present pointing, the word may be translated either "merchants" (Ezek. xxvii. 9, 27), or "Orbites." Jerome took it in this last sense, and so the Arabic version. (Josephus, however, the Septuagint,

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

† Heb. *at the end of days.*

7 And it came to pass †after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

[c] Luke 4. 26, called *Sarepta.*

9 Arise, get thee to [c]Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall

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and most of the ancient versions, agree with our own translators in understanding "ravens.") It appears from one of the Rabbinical comments on Genesis that there was a place called Orbo in the neighbourhood of the Jordan, not far from Beth-shan, or Scythopolis. The chief objection to Jerome's explanation is the improbability that men would come regularly *twice a day* to supply the Prophet, thus giving themselves needless trouble and increasing the chance of detection, when they might easily have left him a supply for several days.

7. *And it came to pass after a while.*] Literally, as given in the margin, "at the end of days." Some understand by this phrase "at the end of a year;" and this is a possible meaning of it (see Lev. xxv. 29; 1 S. xxvii. 7; &c.); but it seems better to understand the expression here indefinitely. Compare below, verse 15, and ch. xviii. verse 1.

9. *Arise, get thee to Zarephath.*] Zarephath, called in the New Testament Sarepta (Luke iv. 26), lay, according to Josephus ('Ant. Jud.' viii. 13, § 2), between Tyre and Sidon, and, according to Jerome ('Onomasticon,' ad voc. *Sarefta*), on the great public road that connected the two towns. This is the situation of the modern village of *Surafend*, a name sufficiently like Sarepta to make it probable that it marks the site. (See Robinson, 'Biblical Researches,' vol. ii. p. 475.)

which belongeth to Zidon.] The dependence of Sarepta on Sidon is indicated in the inscriptions of Sennacherib, where it is mentioned as belonging to Luliya (Elulæus), king of Sidon, and as submitting to the Assyrian monarch on Luliya's flight from his capital. ('Ancient Monarchies,' vol. ii. p. 431.) Elijah may have been sent to this place, so near the city of Jezebel's father, as one where it was most unlikely that he would be searched for, since no one would have expected him to venture there.

12. *As the Lord thy God liveth.*] It has been concluded from these words that the woman was an Israelite, or at any rate a worshipper of the true God (Keil); but any Phœnician, recognising in Elijah's appearance the garb and manner of a Jehovistic Prophet, might have thus addressed him: Baal-worshippers would have admitted Jehovah to be *a* living God. And the woman does not say "as the Lord *my* God liveth," or even "as the Lord God liveth;" but "as Jehovah *thy* God liveth."

that we may eat it and die.] It is evident that the famine was afflicting the Phœnicians at this time no less than the Israelites. Indeed, this could scarcely fail to be so, since Phœnicia always depended for its cereal supplies on the harvests of Palestine. (See note on 1 K. v. 9.) We learn, from Menander, that the drought extended to the coast, though it was not so severe there, since it lasted no more than a year. (Menand. ap. Joseph. 'Ant. Jud.' viii. 13, § 2.)

not waste, neither shall the cruse of oil fail, until the day *that* the LORD †sendeth rain upon the earth.

† Heb. *giveth.*

15 And she went and did according to the saying of Elijah: and she, ‖ Or, *a full year.* and he, and her house, did eat ‖*many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, † Heb. *by the hand of.* which he spake †by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he †stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come †into him again. † Heb. *measured.* † Heb. *into his inward parts.*

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him

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15. *And she went and did according to the saying of Elijah.*] She believed the Prophet's solemn asseveration, thus "accepting" him when he was rejected in his own country. (Luke iv. 24-26.) And she shewed her faith by baking for him the little cake *first*, and trusting to the promised miracle for a supply for herself and her son.

many days.] See note on verse 7

16. *And the barrel of meal wasted not.*] This is the first recorded miracle of its kind—a supernatural and inexplicable multiplication of food. It has parallels in the miracle of Elisha, related in 2 K. iv. 42-44, and in the feeding of the multitude on two occasions by our Blessed Lord. (See Matt. xiv. 15-21; xv. 32-38.) These miracles offer peculiar difficulties to modern sceptics, who ask whether the senses and the appetite were cheated, or whether new matter was created, or whether, finally, there was a transformation of previously existing matter into meal, oil, fish, and bread. The sacred record does not enable us to answer these inquiries positively; but we may observe that, if the last of the three explanations above suggested be the true one, the marvel of the thing would not be much greater than that astonishing natural chemistry by which, in the growth of plants, particles of water, air, and earth are transmuted into fruits and grains of corn, and so fitted to be human food. There would be a difference in the agency employed, and in the time occupied in the transmutation, but the thing done would be almost the same.

17. *There was no breath left in him.*] Or "no spirit," "no soul." The word used is the same which occurs in Gen. ii. 7, where we are told that God breathed into man's nostrils "the *breath* of life." It is translated "spirit" in Prov. xx. 27; Eccles. iii. 21; Job xxvi. 4; and elsewhere.

18. *What have I to do with thee?*] That is to say, "What have we in common? What should bring us together?"—implying a further question, "Why hast thou not left me in peace?" The woman imagines that her son's death is the consequence of Elijah's visit, as if that visit had drawn God's attention to her, and so to her sins, which (she feels) deserve a judgment.

thou man of God.] In the mouth of the Phœnician woman this expression is remarkable. We have found the phrase common among the Jews and Israelites (Judg. xiii. 6, 8; 1 K. xii. 22; xiii. 1-31), among whom it seems to have become the ordinary designation of a prophet. We now see that it was understood in the same sense beyond the borders of the Holy Land.

19. *Into a loft.*] Rather "into the upper chamber." An "upper chamber" (ὑπερῷον, LXX.) was often the best apartment in an Eastern house.

21. *He stretched himself upon the child thrice.*] This action of Elijah is different from that of Elisha (2 K. iv. 34), and does not imply the use of any natural means for the restoration of suspended animation. It is nearly

unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

parallel to the "touch," through which our Lord wrought similar miracles (Matt. ix. 25; Luke vii. 14).

24. *Now by this I know that thou art a man of God.*] Compare John i. 49; iii. 2; iv. 19, &c.

ADDITIONAL NOTE ON V. 1. "AND ELIJAH THE TISHBITE."

The words of the original are ויאמר אליהו התשבי מתשבי גלעד. The present Masoretic text points מתשבי so as to imply that it means "from the strangers;" but in this case it ought to be written מתושבי; for תושב, "stranger," תושבים "strangers," always have elsewhere the ו. (*See* Gen. xiii. 4; Ex. xii. 45, &c.)

CHAPTER XVIII.

1 *In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah.* 9 *Obadiah bringeth Ahab to Elijah.* 17 *Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets.* 41 *Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.*

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called †Obadiah, which *was* †the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when †Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

† Heb. *Obadiahu*
† Heb. *over his house.*
† Heb. *Izebel.*

CHAP. XVIII. 1. *The word of the Lord came to Elijah in the third year.*] Not the third year from the commencement of the drought, but in the third year of his sojourn with the widow. The whole period of drought was three years and a half (Luke iv. 25; Jam. v. 17): of this, probably about one year was passed by Elijah in the torrent-course of Cherith, which without fresh rains must have dried up in that space, and two years and a half at Sarepta.

Go, shew thyself to Ahab.] As the interdict had been placed on the land in Ahab's presence, by direct announcement to him, so it was fitting that it should be removed in the same way. (See ch. xvii. verse 1.)

I will send rain upon the earth.] Rather "upon the ground."

3. *And Ahab called Obadiah.*] Obadiah's name indicates his religious character. It means "servant of Jehovah," corresponding to the Phœnician Abdelim (Menand. Fr. 2), and the modern Arabic Abdallah. His office was the same as that of Arza under Elah (1 K. xvi. 9), and of Ahishar under Solomon. Ahab could scarcely have been ignorant of Obadiah's faithfulness to Jehovah; and it tells in favour of the monarch's tolerance that he should have maintained an adherent of the old religion in so important an office. There seems to be no doubt that the worst deeds of Ahab's reign sprang less from his own free will and natural disposition than from the evil counsels, or rather perhaps the imperious requirements, of his wife.

Obadiah feared the Lord.] Or "reverenced."

4. *When Jezebel cut off the prophets of the Lord.*] We have no details of this deed of blood; nor do we even know the time when it was accomplished. Some have conjectured that it was the answer of Jezebel to Elijah's threat, and that the command given him to hide in Cherith alone saved him from being one of the victims. This view receives some support from Obadiah's words, "Was it not told my Lord what I did? &c." (verse 13), which imply a doubt whether the circumstance had come to Elijah's knowledge in his concealment.

hid them by fifty in a cave.] The limestone formation of Judæa and Samaria abounds with large natural caverns, the size of which is easily increased by art. These "caves" play an important part in the history of the country, serving especially as refuges for political offenders and other fugitives. (See Josh. x. 17; Judg. vi. 2; 1 S. xiii. 6; xxii. 1; xxiv. 3; Jerem. xxxiii. 27; Heb. xi. 38.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, †that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

† Heb. *that we cut not off* ourselves *from the beasts.*

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5. *Unto all fountains of water and unto all brooks.*] Rather "**to all springs of water and to all torrent-courses.**" The "fountains" or "springs" are the perennial streams; the "brooks" are the torrent-courses which become dry in an ordinary summer. Ahab hoped that even in the latter there might be occasional moist places, where fodder might be found.

that we lose not all the beasts.] There is no "all" in the original. The meaning is, "that we lose not **a portion of our beasts.**"

6. *So they divided the land between them to pass throughout it.*] This personal inspection by the king and one of his chief officers marks the extreme straits to which the Israelites were now reduced.

Ahab went one way by himself, &c.] This does not mean that either Ahab or Obadiah was unaccompanied by a retinue, but simply that they went their several ways, each apart from the other.

7. *Art thou that my lord, &c.?*] Rather "Art thou **here**, my lord, &c.?"

my lord Elijah.] Obadiah's humility in the presence of the great prophet is very striking. He addresses him as he would a monarch, with the very term—"Lord"—which he applies to his own sovereign. And, while he gives Elijah this exalted title, to himself he applies the correlative term, "servant," or "slave" (*'abed*), which expresses the extreme of deference and submission. (See verses 9 and 12.)

9. *What have I sinned, &c.*] Obadiah thinks that to execute this commission will be fatal to him. He fears that, if he goes and returns with the king, Elijah will, in the mean time, have disappeared (verse 12).

10. *There is no nation or kingdom whither my lord the king hath not sent.*] This is expressed in the style of Oriental hyperbole. What Obadiah means is—"there is no nation nor kingdom, *of those over which he has influence,* whither the king has not sent."

he took an oath of that kingdom and nation that they found thee not.] This can scarcely have applied to such countries as Egypt or Syria of Damascus. But Ahab may have been powerful enough to exact an oath from the neighbouring Hittite, Moabite, and Edomite tribes, perhaps even from Ethbaal his father-in-law, and the kings of Hamath and Arpad.

12. *The spirit of the Lord shall carry thee whither I know not.*] Sudden transportations of a human being from place to place by supernatural agency are recorded in later portions of Scripture (Ezek. iii. 12, 14; viii. 3; Acts viii. 39), and are assigned to the action of the Holy Spirit. In 2 K. ii. 16, a belief in such transportations is expressed by the "sons of the prophets."

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

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17. *Art thou he.*] Rather "Art thou **here, O troubler of Israel?**" *i.e.* "Can it possibly be that thou dost venture to present thyself before me, thou that troublest Israel by means of this terrible drought?" Ahab hopes to abash the Tishbite, and expects perhaps to have him at his feet suing for pardon. He is found at last; he is in his power; surely he trembles at the punishment in store for him; and one strong, stern speech will bring him on his knees before his incensed master. So he accuses him of "troubling Israel"—a charge never before brought against any one but Achan (Josh. vii. 25), and one which must have called to the prophet's recollection Achan's miserable fate.

18. *I have not troubled Israel, but thou and thy father's house.*] Instead of quailing before the king's anger, Elijah meets his charge with a countercharge. "I have not troubled Israel, but thou." And then, instead of apologies and pleas for pardon, which Ahab had probably expected, he makes a sudden demand. "Gather to me all Israel to mount Carmel, and the prophets of Baal . . . and the prophets of the groves." This boldness, this high tone, this absence of the slightest indication of alarm, seems to have completely discomfited Ahab, who ventured on no reply, made no attempt to arrest the prophet, did not even press him to remove his curse and bring the drought to an end, but simply consented to do his bidding. There is no passage of Scripture which exhibits more forcibly the ascendency that a prophet of the Lord, armed only with his spiritual powers, could, if he were firm and brave, exercise even over the most powerful and most unscrupulous of monarchs.

hast followed Baalim.] Or "the Baalim"—*i.e.* the various aspects under which the god, Baal, was worshipped, Baal-shamin, Baal-zebub, Baal-Hamman, &c.

19. *Mount Carmel.*] Carmel, the one great headland of Palestine, the lofty ridge which shuts in the plain of Esdraelon on the west, commanding a view of the Mediterranean on the one side, and of the whole plain, together with its surrounding mountains, on the other, was chosen by the prophet as the scene of the great gathering to which he invited, or rather summoned, Ahab. Here he knew that the shaggy slopes of the park-like mountain, with its "thick jungles of copse" (Stanley) and numerous dwarf-oaks and olives, would furnish abundant wood for his intended sacrifice. Here, he may have been aware, was a perennial fountain, fed by the dews that the wooded upland condenses from the moist Mediterranean air, even when it is not sufficiently charged with vapour to descend in rain. (Van de Velde, 'Travels,' vol. i. p. 321.) Here again was an ancient "altar of Jehovah," broken down indeed by time or violence (verse 30), but capable of repair; an altar belonging probably to the old times of non-idolatrous high-place worship—perhaps an erection of one of the patriarchs. (On the existence of such altars, see Judg. vi. 24; 1 S. vii. 9, 10; 2 S. xxiv. 25.) And hence there would be a view, on the one hand, of the Mediterranean, whence the first sign of rain was likely to come, and on the other of Jezreel, the residence of the court at the time, with its royal palace and its idol-temples, so that the intended trial would take place in the sight (so to speak) of the proud queen and her minions.

the prophets of Baal, four hundred and fifty.] The priests of Baal are called here "prophets of Baal," not so much because they claimed a power of foretelling the future, as because they were *teachers* of the false religion, and more especially because they stand here in antagonism to the "prophet of Jehovah," with whom they are about to contend.

the prophets of the groves, four hundred.] In the original it is "the prophets of the **grove**"—the prophets, or priests, attached to the "grove" (*asherah*) which Ahab had made, probably at Jezreel. (See above, 1 K. xvi. 33.) The number 400 seems to have been one especially affected by Ahab. We again find 400 prophets at the close of his reign (1 K.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two [1]opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, [†]It is well spoken.

† Heb. *The word* is *good.*

xxii. 6). Compare the prevalence of the number 40 in the religious system of the Jews. (Ex. xxix. 19, 21; xxxvi. 24, 26; Deut. xxv. 3; 1 K. vi. 17; vii. 38; Ezek. xli. 2; xlvi. 22; &c.)

which eat at Jezebel's table.] Rather, "which eat **from** Jezebel's table." Oriental etiquette would not have allowed them to eat *at* the table of the queen, which was spread in the seraglio. They were fed from the superfluity of her daily provision, which was no doubt on a sumptuous scale. Compare what is said of Solomon (1 K. iv. 22, 23).

20. *So Ahab sent and gathered the prophets unto mount Carmel.*] It is an interesting question, what was the exact scene of this extraordinary contest? Carmel is a long and narrow ridge, stretching in a nearly straight line, which runs from N.N.W. to S.S.E., from the shores of the Mediterranean inland, a distance of more than twelve miles. It terminates towards the north-west, in a bluff about 600 feet high; and towards the south-east in another similar but much loftier bluff, the elevation of which is estimated at 1600 feet. Even this, however, is not its highest point. About four miles from the south-eastern bluff, at the village of *Esfieh*, the mountain culminates, attaining an altitude of 1728 feet. Local tradition places the site of Elijah's sacrifice, not on this highest point, but at the south-eastern extremity of the ridge, where a shapeless ruin, composed of great hewn stones, and standing amid thick bushes of dwarf-oak, in the near vicinity of a perennial spring, is known to the Arabs as "El-Maharrakah," "the burning," or "the sacrifice." All the circumstances of the locality adapt it for the scene of the contest. It is the part of the mountain nearest to Jezreel, which is in full sight. It is easily accessible from that place. It commands a glorious prospect over a great portion of the country of Israel. It possesses the necessary adjuncts of wood and water; and from a point near it is seen the blue water of the Mediterranean. There is every reason therefore to believe that tradition has for once been faithful, and that El Maharrakah, or its immediate vicinity, was the site of Elijah's altar. The multitude would have found abundant room on a wide upland sweep immediately below the ruins, under the shade of ancient olives, and in the vicinity of the precious spring.

21. *The people answered him not a word.*] The people were dumb. They could not but feel the logical force of Elijah's argument; but they were not prepared at once to act upon it. They wished to unite the worship of Jehovah with that of Baal—to avoid breaking with the past and completely rejecting the old national worship, yet at the same time to have the enjoyment of the new rites, which were certainly sensuous, and probably impure.

22. *I, even I, only remain.*] This may seem not to be strictly true, since Obadiah had saved a hundred prophets (see verse 4), and since Micaiah, the son of Imlah, who prophesied later in Ahab's reign (1 K. xxii. 8), was alive. But Elijah means, "I only remain *in the exercise of the office* of a prophet." The others had been forced to fly and hide themselves in dens and caves of the earth; their voices were silenced; they had not ventured to come to Carmel. Elijah contrasts his solitary appearance on the side of Jehovah at the great gathering with the crowd of those opposed to him.

24. *The God that answereth by fire, let him be God.*] God had frequently before consumed offerings with supernatural fire. (See Lev. ix. 24; Judg. vi. 21; 1 Chr. xxi. 26; 2 Chr. vii. 1.) The Baal-worshippers were no doubt in the habit of attributing thunder and lightning to their god—the great Nature-Power—and thus had no excuse for declining Elijah's challenge.

the people answered and said, It is well spoken.] The people now find a voice. They had hesitated before, not wishing to decide between the two worships, or wholly to

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, ‖hear us. But *there* ‖ Or, *answer.* *was* no voice, nor any that ‖answered. ‖ Or, *heard.* And they ‖leaped upon the altar ‖ Or, *leaped up and down at the altar.* which was made.

27 And it came to pass at noon, that Elijah mocked them, and said,

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relinquish either. They now readily accept a proposition which promises them an exciting spectacle, and will relieve them of the trouble of making a decision by mental efforts of their own. By this acceptance they compel the Baal-priests to agree to the contest.

25. *Choose you one bullock for yourselves, and dress it first.*] Elijah gives the choice of bullocks to the Baal-priests, to take away all ground for cavil in case of failure. He calls on them to dress their offering *first*, because he is anxious that their inability shall be fully manifested before he shows his own power. It is his object to make an impression on king and people; and he feels rightly that the impressiveness of the scene will depend greatly on the contrast between the long and vain efforts of his adversaries, and his own rapid success. He finds an excellent ground for requiring them to commence in their being "many," while he is but one; it is evident that they can prepare their victim in a very much shorter time than he can prepare his; it is thus only natural that they should take the lead.

Call ye on the name of your gods.] Rather "of your god," *i.e.* Baal. The whole scene concerns Baal, and Baal only.

26. *And called on the name of Baal from morning even until noon.*] Having accepted the trial, the Baal-priests do their best. A multitudinous sound arises, in which one cry is predominant—one cry constantly repeated—"O Baal, hear us." This is, no doubt, an instance of the βαττολογία, or "vain repetition," wherewith the heathen are reproached by our Lord (Matt. vi. 7), and which has a parallel in the conduct of the Greeks of Ephesus, who "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." (Acts xix. 34.) But we are not to suppose that no other words were uttered but these. "O Baal, hear us," probably floated on the air as the refrain of a long and varied hymn of supplication.

they leaped upon the altar which was made.] The marginal rendering is preferable to this. The priests "leaped up and down" (or danced in an excited fashion), "at" (or near) the altar—probably round it. Wild dancing has always been a devotional exercise in the East, and remains so to this day, witness the dancing dervishes. It was practised especially in the worship of Nature-powers, like the Dea Phrygia (Cybele), the Dea Syra (Astarté?), and the like. On its prevalence in Egypt, see Wilkinson's 'Ancient Egyptians,' vol. ii. p. 340. On its occurrence in Syria, in the worship of the Sun-God, see Döllinger, 'Jew and Gentile,' vol. i. p. 431, E. T.

27. *Cry aloud; for he is a god.*] The force of this expression seems to be, "Cry on, only cry louder, and then you will make him hear; for surely he is a god; surely you are not mistaken in so regarding him; he is not a mere name, a nonentity; he is only a little slow to be moved, a little inattentive; but importune him more earnestly, and he will hearken." The object of the irony is twofold—to stimulate the priests to greater exertions, and so to make their failure more complete, and to suggest to the people that such failure will prove absolutely that Baal is no god.

he is talking, or he is pursuing, or he is in a journey, &c.] He is "talking," or "meditating;" the word used has both senses, for the Hebrews regarded "meditation" as "talking with oneself." "Or he is pursuing;" literally, "he hath a pursuit," or rather, perhaps, "he hath a *withdrawing*," *i.e.* "he hath withdrawn himself into privacy for awhile," as a king does upon occasions. The drift of the whole passage is scornful ridicule of the anthropomorphic notions of God entertained by the Baal-priests and their followers. "Thou thoughtest wickedly that I am even such an one as thyself." (Ps. l. 21.) The heathen, as we know from the Greek and Latin classics, represented to themselves the gods with all the wants and weaknesses, and even the moral defects of men. The gods ate and drank, went on journeys (Hom. 'Od.' i. 22; 'Il.' i. 423), slept, conversed, quarrelled, sometimes even fought each other! No doubt there were esoteric explanations, physical or metaphysical, of many of these absurdities; but these were unknown to the ordinary worshipper, and probably even the most enlightened, if his religion was not a mere vague Pantheism, had notions of the gods which were largely tainted with a false anthropomorphism.

Cry †aloud: for he *is* a god; either ‖he is talking, or he †is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till †the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the †offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any †that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, [a]Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

† Heb. *with a great voice.*
‖ Or, *he meditateth.*
† Heb. *hath a pursuit.*
† Heb. *poured out blood upon them.*
† Heb. *ascending.*
† Heb. *attention.*
[a] Gen. 32. 28.
2 Kin. 17. 34.

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28. *And they cried aloud.*] Elijah's scorn has the effect he intended; it rouses the Baal-priests to greater exertions. Louder and louder grow their cries, wilder (probably) and more rapid their dance, more frantic their gesticulations. At length, when the frenzy has reached its height, knives are drawn from their sheaths, lances are upraised, and the blood spirts forth from hundreds of self-inflicted wounds, while an ecstacy of enthusiasm seizes many, and they pour forth incoherent phrases, or perhaps an unintelligible jargon, which is believed to come from divine inspiration, and constitutes one of their modes of prophecy.

after their manner.] The practice of inflicting gashes on their limbs, in their religious exercises, was common among the Carians (Herod. ii. 61), the Syrians, and the Phrygians. It is described at length by Apuleius ('Metamorph.' viii. 28), and mentioned by Lucian ('De Deâ Syrâ,' § 50), Plutarch ('De Superstit.' p. 170, C.), Tibullus, Martial, and others. We may regard it as a modification of the idea of human sacrifice. The gods were pleased with the shedding of human blood.

lancets.] Lancets, in our modern sense of the word, can scarcely have been known in Ahab's time, and perhaps were not intended by our translators. They followed the Vulgate, which has "cultris et *lanceolis*." The Hebrew word *r'makhim*, is elsewhere always translated "spears," or "lances;" and this is probably its meaning in the present passage.

29. *And they prophesied.*] Saul is said to have "prophesied" when the evil spirit from God came upon him (1 S. xviii. 10); and the whole body of Baal-prophets "prophesied" when they cried with one voice to Ahab, "Go up to Ramoth-Gilead and prosper." (1 K. xxii. 12.) The expression seems to be used of any case where there was an utterance of words by persons in a state of religious ecstacy.

until the time of the offering, &c.] Rather translate, "Until towards the time." Elijah had built his altar by the actual time of the offering (see verse 36). The marking of time by an action done at a certain period of the day was common to the Hebrews with several other nations. Compare the Greek expressions, περὶ ἀγορὰν πληθύουσαν, ἐπὶ ἀγορᾶς διαλύσεως, &c.

30. *And Elijah said unto all the people, Come near unto me.*] Elijah says nothing to the priests (for the Septuagint addition to verse 29 is to be rejected). He leaves them to continue their frantic gesticulations and wild prayers, if they please; but he calls on the people to turn their attention to him. He has left himself barely time to complete his work before darkness will set in.

he repaired the altar of the Lord.] An "altar of the Lord" on Carmel need not surprise us. (Compare note on verse 19.)

that was broken down.] Ahab had recently "broken down" the altars at which the worshippers of Jehovah among his subjects had been wont to make their offerings. (1 K. xix. 10.)

31. *And Elijah took twelve stones.*] The mode in which Elijah "repaired" the altar was to select from the heap of ruins twelve stones, and to build a new altar of them and of them only. By this action (as Keil observes) he calls to remembrance the number of the tribes, their real unity in God's sight, and the sin of their separation.

unto whom the word of the Lord came, saying, Israel shall be thy name.] The name of Israel, assumed to themselves by the ten tribes as exclusively theirs, really belonged to Judah quite as much as to them.

32. *He built an altar in the name of the Lord.*] *I.e.* He built an altar, calling, as he built it, on the name of Jehovah, and so dedicating it to his service.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

† Heb. *went.*

35 And the water †ran round about the altar; and he filled the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD

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a trench . . . as great as would contain two measures of seed.] Literally, "as the space of two seahs of seed." The *seah* contained about three of our gallons.

33. *And he put the wood in order, &c.*] He obeyed, that is, all the injunctions of the Law with respect to the offering of a burnt sacrifice. See Levit. i. 3-9, where the "bullock," the "laying of the wood in order," the "cutting up of the victim into pieces," and the "laying of the pieces in order upon the wood," are all commanded. He thus publicly taught that all the ordinances of the Law were binding upon the kingdom of Israel.

fill four barrels.] Rather, "four pitchers" or "water-jars," such as the maidens used to carry on their heads. The word is the same which is translated "pitcher," in Gen. xxiv. 14-20; Judg. vii. 16, 19.

with water.] The flooding of the sacrifice with water would at once do away with any suspicion of fraud, and greatly enhance in the eyes of the people the marvellousness of the miracle.

35. *He filled the trench also with water.*] The water which had run down into the trench from the twelve pitchers poured over the sacrifice was insufficient to fill it. Elijah, therefore, had more water brought, till the trench was filled. The unfailing spring at the eastern end of Carmel (see note on verse 19) was capable of furnishing as much water as he needed.

36. *At the time of the offering of the evening sacrifice.*] By "the time of the offering of the evening sacrifice" the writer must be understood to mean the time at which it was offered in his day, which was probably that mentioned by Josephus ('Ant. Jud.' xiv. 4, § 3), "the ninth hour," or three o'clock. Thus there might still remain about five hours of light, during which the other events of the day were accomplished.

Lord God of Abraham, Isaac, and of Israel.] This solemn address would carry back the thoughts of the pious to the burning bush of Horeb, and the words there spoken (Ex. iii. 6, 15, 16; iv. 5); for there only had this mysterious formula been used before. Its use now was calculated to stir their faith and prepare them in some degree for God's answering *by fire.*

let it be known this day that thou art God.] See verse 24: "The God that answereth by fire, let him be God." A prayer for the descent of fire is consequently implied in these words. The LXX. bring out the latent notion, and make Elijah say, "Hear me, O God, hear me this day *by fire.*"

and that I have done all these things at thy word.] That is to say, "That I have been divinely directed in all that I have done publicly as a prophet, in proclaiming the drought, in gathering this assembly, and in proposing this trial; that I have not done them of my own mind." (Compare Num. xvi. 28.)

37. *That thou hast turned their heart.*] The hearts of the people are turning. Elijah speaks of them as already turned, anticipating the coming change, and helping it on.

38. *Then the fire of the Lord fell.*] As the sky was still perfectly clear, this fire cannot have been a flash of lightning. It was altogether, in its nature as well as in its opportuneness, miraculous. From the clear blue ether overhead, deepening as the sun declined towards the sea, the whole multitude saw the bright white flame descend—descend, and in a moment consume everything—the offering, the wood, the altar, both its stone frame and its earthen centre, and also the water that filled the trench. Then, as ever upon such occasions, unable to endure the brilliance of the divine light, the people fell on their faces before it, and hid their eyes, lest they should be blinded. (Compare Lev. ix. 24; 2 Chr. vii. 3)

fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, ‖ Or, *Apprehend.* ‖Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* ‖a sound of abundance of rain. ‖ Or, *a sound of a noise of rain.*

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

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39. *The Lord, he is the God.*] Compare verse 21. The people understand thoroughly the nature and bearing of the whole scene, as a trial to determine whether Baal or Jehovah is the true God. And they now pronounce the matter to be clearly and certainly decided. Baal is overthrown; he is proved to be no God at all. The Lord Jehovah, He, and He alone, is God. Him will they henceforth acknowledge, and no other.

40. *And Elijah said unto them, Take the prophets of Baal.*] Elijah will not have the people's new-born zeal waste itself in mere words. He requires them to show their conviction by acts—acts which might expose them to the anger of king or queen, but which once committed will (he feels), if anything can, cause them to break with Baal and his worshippers for ever. "Take the prophets of Baal," he says, "lay your hands boldly on these wicked ones—let not one of them escape. Seize all, and bring them after me."

Elijah brought them down to the brook Kishon, and slew them there.] Not certainly *all* with his own hand, though some he may have actually so slain, as Samuel slew Agag. (1 S. xv. 33.) Elijah is said to have slain them, because the people slew them by his orders, as Josephus understands the passage. ('Ant. Jud.' viii. 13, § 6.) Why they were brought down to the torrent-bed of Kishon to be killed, it is difficult to explain. Had they been put to death by stoning, according to the command in Deut. xvii. 5, the torrent-bed, with its numberless pebbles and fragments of stone, would evidently have been a most suitable place for the last terrible scene. But this was not their fate—they were "slain with the sword." (1 K. xix. 1.) Perhaps the object of Elijah was to leave the bodies in a place where they would not be found, since the coming rain would, he knew, send a flood down the Kishon ravine, and bear off the corpses to the sea. It is thought to have been in memory of this awful occasion that the Kishon received its modern name of the *Nahr-el-Mukatta*, or "River of Slaughter," though this is not certain. Elijah's act is to be justified by the express command of the law, that idolatrous Israelites were to be put to death, and by the right of a prophet under the theocracy to step in and execute the law when the king failed in his duty.

41. *And Elijah said unto Ahab, Get thee up, eat and drink.*] Ahab, it is evident, had descended the hill-side with Elijah, and witnessed the slaughter of the priests. Elijah now bids him ascend the hill again, and partake of the feast which was already prepared, and which always followed upon a sacrifice.

there is a sound of abundance of rain.] Either the wind, which in the East usually heralds rain, had begun to rise, and sighed through the forests of Carmel—or perhaps the sound was simply in the prophet's ears, a mysterious intimation to him that the drought was to end, and rain to come that day.

42. *Elijah went up to the top of Carmel.*] Ahab could feast; Elijah could not, or would not. Ascending Carmel not quite to the highest elevation, as appears from his words to his servant (verse 43), but to a point, a little below the highest, whence the sea was not visible, he proceeded to pray earnestly for rain, as he had prayed formerly that it might not rain (Jam. v. 17; compare 1 K. xvii. 1). He "cast himself down to the earth, and put his face between his knees," by the unusualness of the attitude indicating the extraordinary intensity of his prayer. The attitude itself is said to be observed in modern times among some of the Dervishes.

43. *Go again seven times.*] Tradition says that Elijah's servant was the son of the widow of Sarepta. (Jerome, 'Pref. to Jonah.') Certainly the faithfulness and patience shown in executing this order without a murmur, imply devotedness of no common kind.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, †Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab †to the entrance of Jezreel.

† Heb. *Tie, or, Bind.*

† Heb. *till thou come to Jezreel.*

44. *A little cloud . . . . like a man's hand.*] "A little cloud," that is, "that looks no bigger than a man's hand." Sailors know full well that such a cloud on the far horizon is often the forerunner of a violent storm.

and he said, Go up, say unto Ahab, &c.] It would seem by the direction which the servant receives to "*go up*," and tell Ahab to prepare his chariot, that Ahab was now at a higher elevation than Elijah. Perhaps, having ended his meal, the monarch had himself ascended the highest summit in order to look seawards.

45. *In the mean while.*] Rather "**straightway.**" See note at the end of the chapter.

46. *And the hand of the Lord was on Elijah.*] Divinely directed, and perhaps divinely upheld, Elijah, instead of resting after the excitement and fatigues of the day, girded up his loins, and ran in advance of the king's chariot, which was no doubt driven at speed, the entire distance of at least 16 miles to the entrance of Jezreel. He thus showed himself ready to countenance and uphold the irresolute monarch, if he would turn from his evil courses, and proceed to carry out the religious reformation which the events of the day had inaugurated.

the entrance of Jezreel.] Ahab had not removed the capital from Samaria (see ch. xxii. 10, 37); but he had built himself a palace at Jezreel (1 K. xxi. 1), and appears to have resided there ordinarily—a contemporary Assyrian inscription speaks of him as "*Ababu Izirilai*," "Ahab of Jezreel." The position of Jezreel, which is fixed with certainty to the modern *Zerin* (see Robinson, 'Researches in Palestine,' vol. iii. p. 164), is said to be "a magnificent site for a city," lying comparatively high, and commanding noble views—on the one side over the great plain of Jezreel or Esdraelon to Carmel, and on the other down a broad, low valley with a rapid descent, to Bethshan, the Jordan plain, and the mountains beyond. Elijah's caution in accompanying Ahab only to "the entrance of Jezreel" is like that of the modern Arabs, who can seldom be induced to trust themselves within walls. He rested on the outskirts of the town, waiting to learn what Jezebel would say or do, knowing apparently that it was she, and not Ahab, who really governed the country.

ADDITIONAL NOTE ON V. 45. "IN THE MEAN WHILE."

The phrase used is עד־כה ועד־כה, "till here and till there," or "till now and till then." Maurer explains it as referring to a movement of the hand, "dum manum huc et illuc vertas."

CHAPTER XIX.

1 *Elijah, threatened by Jezebel, fleeth to Beersheba.* 4 *In the wilderness, being weary of his life, he is comforted by an angel.* 9 *At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha.* 19 *Elisha, taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I

CHAP. XIX. 2. *Then Jezebel sent a message to Elijah.*] The prophet had not long to wait before learning the spirit in which the haughty queen had received the intelligence of his audacity. A priest's daughter herself, she would avenge the slaughtered priests; a king's wife and a king's child, she would not quail before a subject. Straightway, that very night, as it would seem, she sent a messenger who searched out the pro-

make not thy life as the life of one of them by to morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested †for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

† Heb. *for his life.*

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

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phet, and delivered to him her response to his deed. With a fearful oath, familiar in the mouths of kings about this time (1 K. xx. 10; 2 K. vi. 31), she declared her determination to compass the prophet's death within the space of a day.

so let the gods do to me and more also.] The Septuagint prefixes to this another clause, which makes the oath even more forcible, "As surely as thou art Elijah and I am Jezebel, so let the gods," &c.

3. *And when he saw that, he arose and went &c.*] The rapid movement of the original is lost here. The Hebrew runs:—"And he saw, and he rose, and he went for his life;" or, perhaps, "and he *feared*, and he rose, and he went," &c.; for there is a variant reading followed by the Septuagint and most ancient versions, which gives this sense. (See note A at the end of the chapter.) The fear and flight of Elijah are very remarkable. But yesterday he was a conqueror in the full glory of an unprecedented triumph, imposing his will as law on king and people. To-day he is an outcast, a fugitive, broken down in spirit, only anxious to place the greatest possible distance between himself and his enemies. What had produced the extraordinary change? Not, probably, Jezebel's threat alone, but in part, perhaps, physical reaction from the over-excitement of the preceding day; in part internal disquietude, and doubt as to the wisdom of the course which he had adopted.

came to Beer-sheba.] Beer-sheba is about 95 miles from Jezreel, on the very borders of the southern wilderness, or desert of Tih. Elijah cannot possibly have reached it until the close of the second day. It seems implied that he travelled both night and day, and did not rest till he arrived thus far on his way.

which belongeth to Judah.] Beer-sheba was one of the towns assigned to the tribe of Simeon (Josh. xix. 2). The Simeonites were, however, by this time absorbed into Judah.

and left his servant there.] The servant was probably unable to proceed further.

4. *He himself went a day's journey into the wilderness.*] Elijah did not feel himself safe till he was beyond the territory of Judah, for Ahab might demand him of Jehoshaphat (1 K. xviii. 10), with whom he was on terms of close alliance (1 K. xxii. 4). He therefore proceeds southward into the desert, perhaps not yet with any particular place in view, but simply to be out of the reach of his enemies.

under a juniper-tree.] It is agreed now on all hands that the tree here mentioned (the *rothem*) is not the juniper, but a species of broom (*Genista monosperma*), called *rethem* by the Arabs, which abounds in the Sinaitic peninsula. It grows to such a size as to afford shade and protection, both in heat and storm, to travellers.

requested for himself that he might die.] Like Moses in the same wilderness (Num. xi. 15), and Jonah at Nineveh (Jon. iv. 3). The prophet's depression here reaches its lowest point. He is still suffering from the reaction of overstrained feeling; he is weary with nights and days of travel; he is faint with the sun's heat; he is exhausted for want of food; he is for the first time alone—alone in the awful solitude and silence of the great white desert. Such solitude may brace the soul in certain moods; but in others it must utterly overwhelm and crush. Thus the prophet at length gives way completely—makes his prayer that he may die—and exhausted sinks to sleep.

I am not better than my fathers.] That is to say, "I am a mere weak man, no better nor stronger than those who have gone before me, no more able to revolutionise the world than they." (See the first note on verse 3 ad fin.)

5. *An angel touched him.*] The friendly ministration of angels, common in the time of the Patriarchs (Gen. xviii. 2-16; xix. 1-22; xxviii. 12; xxxii. 1, 24-29), and known also under the Judges (Judg. vi. 11-21; xiii. 3-20), is now revived for the comfort of the drooping Tishbite, who is far from the abodes of men. Any other explanation of this passage does violence to the words. It is certainly not the intention of the writer to represent Elijah as relieved on this occasion by a human "messenger."

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his †head. And he did eat and drink, and laid him down again.

† Heb. *bolster.*

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and [b]I, *even* I only, am left; and they seek my life, to take it away.

[b] Rom. 11. 3.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD

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6. *A cake baken on the coals.*] Rather, "a cake **baked among embers**." It is not implied that Elijah found a fire lighted and the cake on it, but only that he found one of the usual baked cakes of the desert, which form the ordinary food of the Arab at the present day ('Eothen,' p. 186, 5th edition).

at his head.] The margin gives, as the literal translation, "bolster," but the Hebrew word will apply to anything on which the head rested, even were it a stone, or the bare sand. (See note B at the end of the chapter.)

7. *Arise and eat, because the journey is too great for thee.*] That is to say, "Eat a second time, for *otherwise* the journey will be beyond thy powers." "The journey" is here mentioned for the first time. It may have been already in the thoughts of Elijah; but more probably it was now for the first time suggested to him by the angel, who perhaps made his meaning clearer in words that are not recorded. "The journey" was not simply a pilgrimage to Horeb, which was less than 200 miles distant, and might have been reached in six or seven days. It was to be a wandering in the wilderness, not unlike that of the Israelites when they came out of Egypt, only it was to last forty days instead of forty years.

8. *He . . . . went in the strength of that meat forty days and forty nights.*] The old commentators generally understood this to mean that Elijah had no other food at all for forty days, and compared this long fast with that of Moses on Sinai (Ex. xxxiv. 28), and that of our Lord in the wilderness (Matt. iv. 2). But this is more than the words used necessarily imply. They certainly do not exclude the notion of the prophet's having obtained such nourishment from roots and fruits as the desert offers to a wanderer. But these alone would not have sustained him. It was the divine food—a type, may we not say, of the Eucharist?—which alone enabled him to perform his weary journey, and reach at last "the mount of God." On the grounds of this ancient title, see note on Ex. iii. 1.

9. *And he came thither unto a cave.*] The original has "unto **the** cave," and so the LXX. translate (εἰς τὸ σπήλαιον). Some well-known cave must be intended—perhaps the "clift of the rock" in which God placed Moses (Ex. xxxiii. 22). The traditional "cave of Elijah" which is shown in the secluded plain immediately below the highest summit of the Jebel Mousa, being "a hole just large enough for a man's body" (Robinson, vol. i. p. 103), cannot possibly be the real cavern. (See note on verse 13.)

and lodged there.] Literally, "passed the night there."

and the word of the Lord came to him.] Probably in vision as he slept.

10. *The children of Israel have . . . . thrown down thine altars.*] On these altars, see the second note on ch. xviii. verse 30.

I, even I, only am left.] Compare ch. xviii. verse 22, where, apparently, the same statement occurs, but where really the sense is different. There Elijah merely said that he alone remained to execute the prophet's office, which was true; here he oversteps the truth, for he implies that he is the only prophet left alive, whereas a hundred had been saved by Obadiah (1 K. xviii. 4).

11. *Go forth.*] The Septuagint has, "Go forth *to-morrow*," *i. e.*, "To-morrow when thou awakest, go forth," &c.

and behold, the Lord passed by.] The remainder of this verse and the whole of the next are placed by the LXX., and by the Arabic translator, in the mouth of the angel. And so Ewald and others understand the

passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilder-

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Hebrew text. But it seems best to regard the vision as ending with the words, "Go forth and stand upon the mount before the Lord"—and the writer as then assuming that this was done, and proceeding to describe what followed.

12. *A still small voice.*] Literally "a sound of soft stillness." The teaching implied in this entire series of manifestations is well stated by Keil: "Storm, earthquake and fire, are the symbols of the Divine punishments exterminating the ungodly. God is not in the storm, not in the earthquake, not in the fire, to show that His sway in the theocracy is not implacable, annihilating vigour and all-consuming jealousy. Jehovah appears in the sound of a gentle blowing or soft murmur—the sign of the nearness of God (Job iv. 16)—which is the love that endures the sinner with sparing mildness, with patience and long-suffering, and delays the punishment as long as mercy is possible." The acted parable is, in fact, an anticipation of the Evangelical rule—a condemnation of that "zeal" which Elijah had gloried in, a zeal exhibiting itself in fierce and terrible vengeances, and an exaltation and recommendation of that mild and gentle temper, which "beareth all things, believeth all things, hopeth all things, endureth all things." Read in the light of after revelation, we can thus understand the true drift of this most marvellous scene; but it may be questioned how far Elijah was able to perceive its meaning. The teaching was so contrary to the whole character of the stern, harsh, unsparing Tishbite, that it could have found no ready entrance into his heart; and, being parabolic, it was obscure. Perhaps the prophet felt dimly something of the true force of the lesson; perhaps for a while it moderated his excessive zeal, and inclined him to gentler courses. He does seem for some years after the visit to Horeb to have abstained from the use of those terrors which God allowed him to wield. But we shall find later in his life a recurrence of the old harshness in a deed in reference to which our Lord himself drew the well-known contrast between the spirits of the two dispensations (Luke ix. 51-56).

13. *He wrapped his face in his mantle.*] The "mantle" of Elijah was the upper garment, a sort of short cloak or cape—perhaps made of untanned sheepskin (μηλωτήν, LXX.), which was, besides the strip of leather round his loins, the sole apparel of the prophet. It corresponded to the "raiment of camel's hair" of the Baptist (Matt. iii. 4). With it he veils his face from the presence of God, following the same instinct which made Moses hide his face when God spoke to him from the burning bush (Ex. iii. 6), and which causes even the seraphim to cover up their faces with their wings when they stand in heaven by the great white throne of the Most High (Is. vi. 2).

and went out, and stood in the entering in of the cave.] Elijah had remained in the cave during the storm, the earthquake, and the lightning. Now that he recognises the presence of God, he obeys the injunction given him to "go forth" (verse 11), and "goes forth," and stands just at the mouth of the cave. A larger cavern than that shown as "the cave of Elijah" (see note on verse 9) is implied in this narrative.

there came a voice unto him, &c.] The question heard before in vision is now put again to the prophet by the Lord himself. Will he have taken to heart the lesson of the great parable which has been acted before him, and make a humbler and more gentle answer? No. He is satisfied with his own statement of his case, and does but repeat his former words: "He has been very zealous—he is left alone—his life is sought—he has done right, therefore, to quit an ungrateful country, and relinquish a thankless office."

15. *And the Lord said unto him, Go, return.*] The answer is not what we should

ness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [a]Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And [b]it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 [c]Yet [‖]I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

[a] Luke 4. 27, called *Eliseus.*
[b] 2 Kin. 9. 1, 3. Ecclus. 48. 8.
[c] Rom. 11. 4.
[‖] Or, *I will leave.*

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have expected. It is neither a justification of the ways of God, nor a direct reproof of the prophet's weakness and despondency. Far less is it an explanation or application of the preceding parable. That parable is left to work its effect on the prophet's mind in after time by force of its strangeness and obscurity. For the present, he is simply directed back into the path of practical duty. The first words he hears are, "Go, return." These teach him that his withdrawal has been wrong, that his mission is not yet over, that there is still work for him to do. He next receives special injunctions with respect to three persons, Hazael, Jehu, and Elisha, which tend to bring him once more into active communication with his fellow-men. Finally, he is comforted with a revelation well adapted to rouse him from his despondency: there are seven thousand faithful still left in Israel—seven thousand who will sympathise with him in his trials, and who need his care and attention.

to the wilderness of Damascus.] The tract intended is probably the district which lies north of the prophet's own country, between Bashan and Damascus itself, and which was known in later times as Iturea and Gaulanitis. Here the prophet might be secure from Jezebel, while he could readily communicate with both Israel and Damascus, and execute the commissions with which he was intrusted, when the proper moment came.

when thou comest, anoint.] There is a certain difficulty in understanding why Elijah performed one only of the three commissions given to him; but it is not so great as this translation makes it. The Hebrew does not say, "and when thou comest, anoint," but "**and thou shalt go and anoint.**" (Compare the LXX. καὶ ἥξεις καὶ χρίσεις.) This left Elijah free to choose the time for executing his commissions, and it would seem that he thought the proper occasion had not arisen either for the first or the second before his own translation. But he had taken care to communicate the divine commands to his successor, who performed them at the fitting moment (2 K. viii. 7-13; ix. 1-6).

16. *Jehu, the son of Nimshi.*] Jehu was really the grandson of Nimshi, being the son of Nimshi's son Jehoshaphat (2 K. ix. 2, 14). But he seems to have been commonly known as Jehu ben-Nimshi (ib. verse 20; 2 Chr. xxii. 7), perhaps because his father had died and his grandfather brought him up.

Elisha . . . . of Abel-meholah.] Abel-meholah, "the field of the dance," must have been in the Jordan valley, not far from Beth-shan (1 K. iv. 12; compare Judg. vii. 22). Its exact site cannot be fixed. We must presume from the subsequent narrative (verses 19-21), that Elijah knew both the place and the man.

shalt thou anoint.] This is almost the only place where we hear of the anointing of prophets. Compare, however, 1 Chr. xvi. 22 and Ps. cv. 15.

17. *The sword of Hazael.*] On the evil wrought upon Israel by the sword of Hazael, see 2 K. viii. 28, 29; x. 32, 33; xiii. 3.

the sword of Jehu.] For the bloody deeds of Jehu, see 2 K. ix. 24, 27, 33; x. 1-7, 18-25.

shall Elisha slay.] We must understand these words in the sense suggested by Hosea vi. 5 ("I have hewed them by the prophets; I have slain them by the words of my mouth"), of a spiritual slaying by the "word of the Lord," which is "sharper than any two-edged sword," and may be said to slay those whose doom it pronounces. (Compare Jerem. i. 10.) Elisha does not seem, like Elijah, to have executed God's judgments on the guilty.

18. *Yet have I left me, &c.*] Or, rather, as the margin gives it, "yet *will I leave* seven thousand in Israel." That is to say "seven thousand" faithful Israelites shall survive all the persecutions of Ahab and Jezebel, and carry down the worship of Jehovah to another generation. Elijah is mistaken in supposing that he only is left.

seven thousand.] This is manifestly a *round* number, not an exact estimate. Perhaps it is, moreover, a mystical or symbolical number, like the twelve thousand of each tribe in the Book of Revelation (Rev. vii. 5-8). Of all the symbolical numbers used in Scripture, seven is the commonest.

every mouth which hath not kissed him.]

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, †Go back again: for what have I done to thee?

† Heb. *Go return.*

Idolaters sometimes kissed the hand to the object of their worship (Job xxxi. 26, 27); at other times they kissed the actual image (Hosea xiii. 2). Cicero speaks of having seen an image of Hercules at Agrigentum, the mouth and beard of which were worn away by the kisses of worshippers (Cic. 'adv. Verrem,' iv. 43). The practice of actual kissing is also mentioned by Apuleius ('Metamorph.' xi. 17), Arnobius ('Adv. Nat.' vi. 16), and perhaps by Lucretius (i. 317-319).

19. *So he departed thence and found Elisha.*] Elijah proceeds at once to execute one of his missions—the simplest and the easiest of the three. On his way to the wilderness of Damascus, he passes up the Jordan valley, and seeks Elisha at Abel-meholah. Perhaps after many years of solitude he yearned for companionship, and was glad, as he approached old age, to have one who would be to him what Joshua was to Moses, at once a "minister" (see verse 21 ad fin.) and a friend.

plowing.] Elisha's occupation is an indication of his character. He is emphatically a man of peace. He lives in the rich Jordan vale, on green meadow-land, where village festivals are held with dance and song; he passes the year in those rural occupations which are natural to the son of a wealthy yeoman—superintending the field-labourers himself, and, with the simplicity of primitive manners, taking a share in their toils. He thus presents a strong contrast to the stern, harsh, rugged Gileadite, who is almost half an Arab, who seems to have no settled home, no quiet family circle, who avoids the haunts of men, and is content for months to dwell in a cavern instead of under a roof.

with twelve yoke of oxen.] The oxen are not mentioned in the original, and it has been proposed to understand twelve "yokes" of land (Ewald), a meaning which the Hebrew word *tsemed* certainly has in some places (as Is. v. 10). But most critics agree with our translators. We must not conceive of Elisha as having twelve yoke of oxen attached to his own plough, but as ploughing in a field with eleven other ploughs at work, each drawn by one yoke of oxen. Ploughing with a single pair of oxen was the practice in Egypt (Wilkinson, 'Ancient Egyptians,' vol. iv p. 42), and in Assyria ('Ancient Monarchies,' vol. ii. p. 198, note 4), as well as in Palestine. It is also the modern practice throughout Western Asia; where it is still customary for a cultivator to bring all his ploughers into one place for mutual protection.

and Elijah passed by him.] Rather "Elijah crossed over to him." Perhaps it is meant that he crossed the stream of the Jordan.

cast his mantle upon him.] On the "mantle" itself, see note on verse 13. The action of casting the mantle on another is not found elsewhere; but it is explained as constituting a species of adoption, because a father naturally clothes his children. The German *mantelkind* seems to rest upon the same idea. The notion of fatherhood and sonship is contained both in the final address of Elisha to Elijah—"my father, my father," &c. (2 K. ii. 12)—and in the request for a "double portion" of Elijah's spirit (ib. verse 9, see note ad loc.).

20. *And he left the oxen and ran after Elijah.*] The Tishbite, having cast his mantle, strides on as if he had done nothing. Elisha, astonished for the first few moments, allows him to withdraw several paces; then starts up, and shows his zeal by "*running*" after him, and overtaking him.

let me, I pray thee, kiss my father, &c.] Not unnaturally does Elisha ask to be allowed to seek his parents in the flesh, in order to bid them adieu, before following his new spiritual father. But the exigencies of a divine call supersede human duties. (See Luke ix. 61, 62.) Elijah sees in his address a divided heart, and will not give the permission or accept the service thus tendered. Hence his cold reply.

go back again, &c.] Not, as some understand, "Go, but return, mindful of what I have done to thee," but (as our own translators well render) "Go, return, for what have I done to thee?"—*i. e.*, "Go, return to thy ploughing—why shouldst thou quit it? Why take leave of thy friends and come with me? What have I done to thee to require such a sacrifice? for as a sacrifice thou evidently regardest it. Truly I have done nothing to thee. Thou canst remain as thou art." But Elisha has meanwhile made up his mind to

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

choose the better part. No longer pressing his request, he simply returns a few steps to his oxen and labourers, indicates his relinquishment of his home and calling by the slaughter of two oxen and the burning of the "instruments," feasts his people to show his gratitude for his call, Elijah apparently remaining the while, and then, leaving father and mother, cattle and land, good position and comfortable home, becomes the attendant on the wanderer.

21. *And he . . . . took a yoke of oxen.*] Rather, "**the** yoke"—*i. e.* the yoke with which he had himself been ploughing, probably the best beasts of the twelve.

boiled their flesh with the instruments of the oxen.] The "instruments of the oxen" are the ploughs and yokes, both made of wood, as universally in the East to this day. The use of them is partly indicative of the haste which is proper whenever God calls (compare 2 S. xxiv. 22), partly significant of Elisha's complete relinquishment of his farming life.

ministered unto him.] Compare Ex. xxiv. 13, and Josh. i. 1, where Joshua is called the "minister" of Moses.

ADDITIONAL NOTES ON VV. 3 AND 6.

NOTE A, v. 3. "And when he saw that."

The ordinary reading is ויראֹ, from ראה, "to see;" but some MSS. have וייראֹ from ירא, "to fear." וייראֹ may be contracted into ויראֹ, and then the two forms are only to be distinguished by the vowel pointing.

NOTE B, v. 6. "At his head." (Heb. *bolster.*)

The word translated "bolster" is מרֹאשֹׁת, which is from ראֹשׁ, "head," and means simply "the place on which the head lies."

CHAPTER XX.

1 *Ben-hadad, not content with Ahab's homage, besiegeth Samaria.* 13 *By the direction of a prophet, the Syrians are slain.* 22 *As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek.* 28 *By the word of the prophet, and God's judgment, the Syrians are smitten again.* 31 *The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant.* 35 *The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.*

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

CHAP. XX. 1. *Ben-hadad, the king of Syria.*] It appears from verse 34 that this Ben-hadad was the son of a king who made war upon Omri, and took from him a number of cities. He is, therefore, certainly not identical with the Ben-hadad who assisted Asa against Baasha, but is probably the son of that monarch. It has been already observed that all the Syrian kings of the period were called Hadad, or Ben-hadad, on their ascending the throne, just as the Egyptian kings were called Pharaoh. Each had probably some proper name of his own besides.

thirty and two kings with him.] We see from verse 24 that these kings were not allies, but feudatories. It is therefore evident that Damascus had in the reign of this Ben-hadad become the centre of an important monarchy, which may not improbably have extended from the Euphrates to the northern border of Israel. The Assyrian inscriptions show that this country was about the period in question parcelled out into a multitude of petty kingdoms, the chief tribes who possessed it being the Hittites, the Hamathites, the Patena (Batanæans?), and the Syrians of Damascus.

horses and chariots.] The importation of chariots and horses into this region from Egypt had been previously mentioned (1 K. x. 29). The Assyrian inscriptions show us how very important an arm of the service the chariot force was reckoned by the Syrians. A king, who has been probably identified with this Ben-hadad, brought into the field against Assyria nearly four thousand chariots.

2. *And he sent messengers to Ahab.*] The sacred historians study brevity so greatly,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is †pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

† Heb. *desirable.*

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and †I denied him not.

† Heb. *I kept not back from him.*

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that their narrative is often, at the first look, abnormal and strange. But, in view of this brevity, it is always lawful (as it is most reasonable) to supplement their narrative by supposing circumstances of small moment, which would remove the strangeness, to have happened, but not to have been recorded. Here the excessive demand of the Syrian king, coming close upon the first announcement of the siege, and placed at the very commencement of the negotiations for peace, strikes us as something very unusual. But if we suppose a considerable time to have passed in the siege, and the city to be reduced to an extremity, and ambassadors to have been sent by Ahab to ask terms of peace short of absolute surrender, then we can quite understand that Ben-hadad might make such a demand in reply. He would expect and intend his demand to be rejected, since the voluntary surrender of his seraglio by an Oriental monarch would be regarded as so disgraceful, that no prince of any spirit could for a moment entertain the idea. The rejection of his demand would have left him free to plunder the town, which was evidently what he desired and purposed. (See the next note.)

6. *They shall search thy house and the houses of thy servants.*] Disappointed by Ahab's consent to an indignity which he had thought no monarch could submit to, and prevented by honour and custom from going back from his word, Ben-hadad proceeds to put a construction on his former demands, which at the first they were certainly not intended to bear, and explains that by Ahab's silver and gold he meant all the wealth of the whole town. He will therefore next day send "his servants" into the place, and they shall be at liberty to search, not only the royal palace, but the houses of Ahab's servants, *i.e.* of his subjects generally, and to carry off whatever valuables they please. If this demand is acceded to, he is content to make peace; for then he would have gained almost as much as he could expect to get by the actual sack of the town.

whatever is pleasant in thine eyes.] The Septuagint, the Syriac, and the Vulgate have, "Whatever is pleasant in *their* eyes," which gives a somewhat better sense than the present Hebrew text.

7. *Then the King of Israel called all the elders of the land.*] No mention occurs previously to this of the "elders of Israel" in the restricted sense of the term Israel. We now learn that the political institution of a Council of Elders (γερουσία, LXX. Ex. iii. 16, &c.), which had belonged to the undivided nation from the sojourn in Egypt downwards, had been continued among the Ten Tribes after their separation, and held an important place in the system of government. The Council was not merely called together when the king needed it, but held its regular sittings at the seat of government; and hence "all the elders *of the land*" were now present in Samaria. The power of the "elders of towns" will appear below (ch. xxi. verses 8-14).

he sent unto me .... for my children.] Literally, "for my sons" (περὶ τῶν υἱῶν μου, LXX.). It has been suggested that their fate would have been to become eunuchs in Ben-hadad's palace (compare 2 K. xx. 18); but more probably they would have been held as hostages for their father's fidelity.

I denied him not.] Apparently the king had not thought it necessary to summon the Council when the first terms were announced to him, but had considered himself entitled, as they touched only himself, to signify at once his acceptance of them. But when demands came which affected the people at large, it became necessary, or at any rate fitting, that the "Elders" should be consulted; and the king, therefore, having summoned them, laid the whole case before them.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that †follow me.

† Heb. are *at my feet.*

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this †message, as he *was* drinking, he and the kings in the ‖pavilions, that he said unto his servants, ‖Set *yourselves in array*. And they set *themselves in array* against the city.

† Heb. *word.*

‖ Or, *tents.*

‖ Or, *Place* the engines: *And they placed* engines.

13 ¶ And, behold, there †came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

† Heb. *approached.*

14 And Ahab said, By whom?

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8. *And all the elders and all the people said unto him.*] "The people" had no distinct place in the ordinary Jewish or Israelitish constitution; but they were accustomed to signify their approbation or disapprobation of the decisions of the elders by acclamations or murmurs (Josh. ix. 18; Judg. xi. 11, &c.).

9. *Tell my lord the king.*] Ahab, bent on inducing Ben-hadad to relent, phrases his refusal as gently as possible. "Tell," he says, "*my lord* the king," rather than "*your* lord," or "*your* king," thus continuing the acknowledgment of suzerainty which he had made when he accepted Ben-hadad's first terms. (See verse 4.) Note also the use of the expression "servant" (or slave) in the next clause; and the pointed contrast between the two phrases "I will do" and "I may not (or cannot) do," at the close of the message.

brought him word again.] By "him" is meant Ahab. The "word" which they brought him is related in the next verse.

10. *The gods do so to me, &c.*] See above, ch. xix. verse 2, where the same form of oath is used by Jezebel.

if the dust of Samaria shall suffice for handfuls, &c.] This phrase has been differently explained. In its general sense it is undoubtedly a boast that the number of Ben-hadad's troops is such as to make resistance vain and foolish. We may parallel it with the saying of the Trachinian at Thermopylæ, that the Persian arrows would darken the light of the sun (Herod. vii. 226). Probably the exact meaning is, "When your town is reduced to ruins, as it will be if you resist, the entire heap will not suffice to furnish a handful of dust to each soldier of my army, so many are they." Thus there was a threat in the message as well as a boast.

11. *Let not him that girdeth on his armour, &c.*] Ahab's reply has the air of a proverb, with which Orientals always love to answer a foe. Proverbs with much the same force exist in many languages.

12. *In the pavilions.*] The word here translated "pavilions," and in the margin "tents," is the same which is commonly rendered either "booths" (Gen. xxxiii. 17; Lev. xxiii. 42; Jonah iv. 5; &c.) or "tabernacles" (Lev. xxiii. 34). The term seems to be properly applied to a stationary "booth" or "hut," as distinguished from a moveable "tent." On military expeditions, and especially in the case of a siege, such "huts" were naturally constructed to shelter the king and his chief officers. The practice of the modern Turks is similar.

set yourselves in array.] Or "Place the engines" (marg.). The elliptical expression used may bear either sense. The weight of authority is in favour of the meaning given in the text.

13. *And behold, there came a prophet unto Ahab.*] The Rabbinical commentators say that this prophet was Micaiah, the son of Imlah, who is mentioned below (1 K. xxii. 8). But this is probably a mere conjecture.

hast thou seen all this great multitude?] The boast of Ben-hadad (verse 10), though hyperbolically expressed, was not without a basis of truth; he had come against Samaria with an overwhelming force—a "great multitude." In his wars with the Assyrians we find him sometimes at the head of nearly 100,000 men. ('Ancient Monarchies,' vol. ii. p. 362, note 8.) Here his force seems to have exceeded 130,000. (Compare verses 25, 29, 30.)

14. *The young men of the princes of the pro-*

And he said, Thus saith the LORD, *Even* by the [1]young men of the princes of the provinces. Then he said, Who shall [†]order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

[1] Or, *servants.*

[†] Heb. *bind*, or, *array.*

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vinces.] The "princes of the provinces" are the governors of districts, many of whom may have fled to the capital, as the hostile army advanced through Galilee and northern Samaria. Their "young men" are their attendants, youths unaccustomed to war.

who shall order the battle?] Or "Who shall open the strife," *i.e.* "Who shall make the attack? Shall we wait till the enemy assault us, or shall we march out and fall upon them?" (See note A at the end of the chapter.) The reply is, that the Israelites are to attack.

15. *All the children of Israel, being seven thousand.*] Considering how populous Palestine was in the time of the earlier Israelite kings (see 2 Chr. xiii. 3; xiv. 8; xvii. 14-18), the smallness of this number is somewhat surprising. If the reading is sound, we must suppose, first, that Ben-hadad's attack was very sudden, and that Ahab had no time to collect forces from distant parts of the country, and secondly, that during the long siege the garrison of Samaria had been greatly reduced, till it now did not exceed 7000 men fit for service.

16. *Ben-hadad was drinking himself drunk.*] Ben-hadad meant probably to mark his utter contempt of his foe, whom he supposed quite incapable of injuring him. Compare the contempt of Belshazzar, when he made his grand feast, although besieged by Cyrus. (Dan. v. 1-4; Herod. i. 191.)

17. *Ben-hadad sent out, and they told him.*] The LXX. translate—"and they sent and told the king of Syria;" which seems to imply a different and better reading. Ben-hadad is not likely to have "sent out," until he was informed that men had come out of Samaria.

19. *And the army which followed them.*] That is to say, the 7000. (See verse 15.)

20. *The Syrians fled.*] The hasty and disordered flight of a vast Oriental army before an enemy contemptible in numbers is no uncommon occurrence. Above a million of Persians fled before 47,000 Greeks at Arbela.

with the horsemen.] Rather, "with some horsemen." There is no article.

21. *And the king of Israel went out, &c.*] When Ahab saw the Syrian host in flight, he himself "went out" of Samaria, and joined in the pursuit and massacre.

22. *And the prophet came, &c.*] The same prophet as before. (See verse 13.)

and said . . . Go, strengthen thyself.] That is, "collect troops, raise fortifications, obtain allies—take all the measures thou canst to increase thy military strength."

mark, and see what thou doest.] "Be not rash," that is, "but consider well every step—for a great danger is impending."

at the return of the year.] "When the season for military operations again comes round." The wars of the Oriental monarchs at this time, like those of early Rome, were almost always of the nature of annual incursions into the

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army [†] that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, [†] to fight against Israel.

27 And the children of Israel were numbered, and [‖] were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

[*] Heb. *that was fallen.*

[†] Heb. *to the war with.*

[‖] Or, *were victualled.*

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territories of their neighbours, begun in spring and terminating in early autumn. Sustained invasions, lasting over the winter into a second or a third year, are not found till the time of Shalmaneser (2 K. xvii. 5; xviii. 9, 10), and do not become common till the Median and Babylonian period. (On the established character of this system in Palestine and the adjacent countries see S. xi. 1 and note.)

23. *Their gods are gods of the hills.*] The local power and influence of deities was a fixed principle of the ancient polytheism. Each country was considered to have its own gods; and wars were regarded as being to a great extent struggles between the gods of the nations engaged in them. This is apparent throughout the Assyrian inscriptions, and receives illustration from such passages as 2 K. xviii. 33-35; xix. 12. But the view indicated in the present passage is not exactly this common one; it is an unusual modification of it. The Syrian chiefs suggest that the Israelite gods cannot be resisted on the hills, but that they will be found, even within the limits of their own country, less powerful on the plains than among the mountains. This may have been a mere politic device—the chiefs being really anxious, *on military grounds*, to encounter their enemy on the plain, where alone chariots would be of much service, chariots forming an important element in the strength of a Syrian army. In the plain the Israelites had always fought at a disadvantage, and had proved themselves weaker than on the hills. (See Judg. i. 19, 27, and 34.)

24. *Take the kings away.*] The Syrian chiefs evidently thought that want of unity had weakened their army. They therefore proposed the deposition of the kings, and the substitution, in their place, of Syrian governors (*pachoth*). Such a measure is unusual, and implies that Ben-hadad's yoke was very firmly fixed on the subject-nations.

captains.] Rather **governors**. The term used (*pechah*) always denotes a civil office.

26. *Aphek.*] There were several places of this name in Palestine. The one here intended seems to be that which lay east of the Jordan, in the *Mishor* (verse 23), or "level down country" to the south-east of the sea of Galilee. This Aphek has been almost certainly identified with the modern *Fik*, a large village on the present high road from Damascus to Nablus and Jerusalem. (Stanley, 'Sinai and Palestine,' § 6, Appendix, p. 479.) The expression "*went up* to Aphek" is appropriate; for *Fik*, though in a level country, is at a much higher elevation than Damascus.

27. *And the children of Israel . . . were all present.*] The marginal rendering, "were victualled"—*i.e.* "provisioned," is now adopted by almost all critics.

like two little flocks of kids.] The word translated "little flocks" does not occur elsewhere in Scripture. It seems to mean simply "flocks." Compare the LXX., who render ὡσεὶ δύο ποίμνια αἰγῶν.

28. *And there came a man of God.*] This was evidently not the prophet who had spoken to Ahab the year before. (See verses 13 and 22.) He probably dwelt in the neighbourhood of Samaria. Now that Ahab and his army have marched out into the Trans-Jordanic territory, another prophet, a native probably of that region, announces God's will to them.

because the Syrians have said, &c.] God

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ‖† into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come*

‖ Or, *from chamber to chamber.*
† Heb. *into a chamber within a chamber.*

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is jealous for his own honour. The Israelites do not deserve deliverance, but the Syrians have blasphemed Him by denying his attributes of omnipotence and omnipresence, and this sin of theirs must be punished. By destroying the Syrians Jehovah will shew in the eyes of all the nations round that He is not the God of the hills only, but also of the valleys. It was, similarly, a denial of Jehovah's power which brought destruction on the host of Sennacherib (2 K. xix. 35).

30. *And there a wall fell upon twenty and seven thousand.*] In the original it is "**the wall**," *i.e.* the wall of the town, not "a wall." We may suppose a terrific earthquake during the siege of the place, while the Syrians were manning the defences in full force, which threw down the wall where they were most thickly crowded upon it, and buried them in its ruins. The great earthquake at Lisbon, in 1755, is said to have destroyed 60,000 persons in a little more than five minutes.

and Ben-hadad fled and came into the city.] That is to say, Ben-hadad fled from the wall, where he had been at the time of the disaster, into the inner parts of the city—probably to some massive stronghold—and there concealed himself.

into an inner chamber.] Literally, "into a chamber within a chamber." Perhaps a *secret* chamber is meant—a chamber in the wall, or one beneath the floor of another (οἶκον ὑπόγαιον, Josephus), like the modern *serdaubs*, in which the inhabitants of many Eastern cities live during the summer-time. That concealed chambers were used anciently as places of security in the East is indicated by the statement of Ctesias, that Astyages hid himself for some time from the victorious Cyrus in a secret part of his palace. ('Exc. Pers.' § 2.)

31. *And ropes upon our heads.*] By "ropes upon our heads" is probably meant "ropes about our necks." The intention was to imply that they put their lives at Ahab's disposal, who, if he pleased, might hang them at once.

32. *Thy servant Ben-hadad.*] Ben-hadad is now as humble as Ahab was a year before (see verse 9). He professes himself the mere *slave* of his conqueror.

33. *Now the men did diligently observe, &c.*] This passage has been greatly discussed by modern critics, and very variously rendered by them; but on the whole our translation appears to give very nearly the true meaning. Literally the passage runs thus:—"Now the men observed (literally 'divined') and hasted greatly, and caught up what fell from him, and said, Thy brother Ben-hadad." The meaning is that the men from the first moment of their arrival were on the watch to note what Ahab would say; and the moment he let fall the expression "He is my brother," they caught it up and repeated it, fixing him to it, as it were, and preventing his retreat. The ground and force of their conduct will be at once apparent to all who are acquainted with the Oriental law of *dakheel*, which has been elaborately treated by Burckhardt ('Notes on the Bedouins,'), and briefly but very happily by Mr. Layard ('Nineveh and Babylon,' pp. 317-319). By the law of *dakheel* any one is at any time entitled to put himself under the protection of another, be that other his friend or his greatest enemy; and if the man applied to does not at once reject him, if the slightest forms of friendly speech pass between the two, the bond is complete, and must not be broken. "If two enemies meet and exchange the *salam aleikum*, even by mistake, there is peace between them, and they will not fight. . . . If a man be pursued by an enemy, or even be on the ground, he can save his life by calling out '*Dakheel*'" (Layard). Ben-hadad's friends were on the watch to

from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice

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obtain for him *dakheel;* and the single phrase "He is my brother," though perhaps thoughtlessly uttered, having been accepted by them on his part, was sufficient to complete the bond, and secure the life of the captive.

he caused him to come up into the chariot.] Or "into his chariot." The Hebrew article has this force no less than the Greek. Ahab is determined not to disgrace himself in men's eyes by a retractation. Having called Ben-hadad his brother, he will treat him as he would a brother; so he takes him up into his chariot, than which there could not be a greater honour.

34. *The cities which my father took from thy father I will restore.*] Ben-hadad, secure of his life, proceeds to suggest the terms of peace which he is willing to offer as the price of his freedom. He will restore to Ahab the Israelite cities taken from Omri by his father, among which Ramoth Gilead was probably the most important (see 1 K. xxii. 3, and compare note on ch. xvi. verse 27); and he will allow Ahab the privilege of making for himself streets, or rather squares, in Damascus, a privilege which his own father had possessed with respect to Samaria. Commercial advantages, rather than any other, were probably sought by this arrangement; which may be compared with the modern Oriental practice of maintaining "Jews' quarters" and "Christians' quarters" in all cities of any considerable size.

thou shalt make streets.] Literally "open places"—*i.e.* "squares."

so he made a covenant with him, &c.] Ahab, without "inquiring of the Lord," who had given him so great a victory (verse 28), whether he should let Ben-hadad go or no, at once agrees to the terms offered; and, without even taking any security for their due observance, allows the Syrian monarch to depart and return to his own country. Considered politically, the act was one of culpable carelessness and imprudence. It let loose an enemy whose talent, ambition, and personal influence made him peculiarly formidable; and it provided no effectual security against the continuance of his aggressions. Ben-hadad might, or might not, regard himself as bound by the terms of a covenant made when he was a prisoner. If he took the view that he was not bound—as his after conduct shows that he did (see ch. xxii. verse 3)—Ahab left himself no means of enforcing the obligations incurred except by a renewal of hostilities. And if Ahab's conduct was thus, politically speaking, wrong in him as the mere human head of a state, much more was it unjustifiable in one who held his crown under a theocracy. "Inquiry at the word of the Lord" was still possible in Israel (1 K. xxii. 5, 8), and would seem to have been the course that ordinary gratitude might have suggested.

35. *And a certain man of the sons of the prophets.*] The expression "sons of the prophets" occurs here for the first time. From 2 Kings, chs. ii. and iv., where the same formula occurs repeatedly, it appears that by the "sons of the prophets" we are to understand the schools or colleges of prophets which existed in several of the Israelite, and probably of the Jewish, towns, where young men were regularly educated for the prophetical office. These "schools" make their first appearance under Samuel. (1 S. x. 10; xix. 20.) There is no distinct evidence that they continued later than the time of Elisha; but it is on the whole most probable that the institution survived the Captivity, and that the bulk of the "prophets," whose works have come down to us, belonged to them. When Amos declares that he "was no prophet, neither a *prophet's son*, but the Lord took him" (Amos vii. 14, 15), he seems to speak as if his were an exceptional case.

said unto his neighbour.] Rather, "to his friend" or "companion"—to one who was, like himself, "a prophet's son," and who ought therefore to have perceived that his colleague spoke, not of his own head, but "in the word of the Lord."

36. *A lion shall slay thee.*] In the ori

of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, †so that in smiting he wounded *him*.

† Heb. *smiting and wounding.*

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt †pay a talent of silver.

† Heb. *weigh.*

40 And as thy servant was busy here and there, †he was gone. And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it*.

† Heb. *he was not.*

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, [a]Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

[a] ch. 22. 38.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

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ginal it is "*the* lion," both here and in the last clause of the verse.

a lion found him and slew him.]—Compare the punishment of the disobedient prophet, supra, ch. xiii. verse 24.

38. *And disguised himself with ashes upon his face.*] Rather, "disguised himself **with a bandage over his eyes.**" (See note B at the end of the chapter.) The object of the wound and bandage was double. Partly, it was to prevent Ahab from recognising the prophet's face, partly to induce him to believe that the man had really been engaged in the recent war.

39. *Thy servant went out into the midst of the battle.*] Compare with this apologue those of Nathan (2 S. xii. 1-4) and the woman of Tekoah (ib. xiv. 5-11).

41. *And he . . . took the ashes away from his face.*] Translate, "And he took **the bandage from off his eyes.**" See note on verse 38.

he was of the prophets.] According to Josephus this prophet was Micaiah, the son of Imlah, of whom Ahab says, in ch. xxii. verse 8, "I hate him, *for he doth not prophesy good concerning me, but evil,*" and whom he appears to have imprisoned on account of *some* threatening prophecy (ib. verse 26). Probably this statement of Josephus is not a tradition, but a conclusion drawn from the two passages above referred to. It is thus no more than a probable conjecture.

42. *A man whom I appointed to utter destruction.*] Literally "a man of my curse"—a man, *i.e.*, on whom my curse had been laid.

43. *Heavy and displeased.*] Rather "**sullen and angry,**" not repentant, as after Elijah's warning (1 K. xxi. 27)—not acknowledging the justice of his sentence—but full of sullenness and suppressed anger. The same temper appears again in the next chapter (verse 4).

ADDITIONAL NOTES ON VV. 14, 38.

NOTE A, v. 14. "Who shall order the battle?"

The Hebrew אסר מלחמה, as Keil rightly observes ('Comment.' ad loc.), corresponds to our "join battle," "begin the engagement." Literally אסר is "to bind," "to tie." Compare the Latin *conserere*.

NOTE B, v. 38. "Disguised himself with ashes."

The translation "ashes" here depends upon the identification of אֵפֶר (which is the form used) with אֵפֶר. But אֵפֶר is probably the same word as עָפָר, which is the root of the Chaldee מְעַפְּרָא, "a veil," and is wholly unconnected with אֵפֶר.

CHAPTER XXI.

1 Ahab being denied Naboth's vineyard is grieved. 5 Jezebel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgment.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it †seem good to thee, I will give thee the worth of it in money.

† Heb. be *good in thine eyes.*

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

CHAP. XXI. 1. *And it came to pass after these things.*] The Septuagint inverts the order of chs. xx. and xxi., thus bringing all the Syrian wars of Ahab into close connexion; but the Hebrew order is probably the chronological (and original) one.

a vineyard which was in Jezreel.] The name Jezreel is applied in Scripture, not merely to the town, which stood on the eminence now occupied by the village of *Zerin*, but also to the valley or plain which lies below it, between Mount Gilboa and Little Hermon (2 S. ii. 9; 2 K. ix. 10; Hos. i. 5; &c.). This valley, which is watered by several springs, and slopes down towards the Jordan, is "exceedingly fertile" (Robinson, 'Researches,' vol. iii. p. 168), and now grows chiefly corn-crops.

hard by the palace of Ahab.] The palace of Ahab at Jezreel was on the eastern side of the city, looking towards the Jordan down the valley above described. It abutted on the town wall (2 K. ix. 30, 31). Immediately below it was a dry moat. Beyond, in the valley, either adjoining the moat, or at any rate at no great distance, was the plat of ground belonging to Naboth (ib. verse 21). It has been supposed by some that this plat of ground—"the portion of Naboth"—is not to be identified with the "vineyard" of the present verse, which was (they argue) at Samaria. (See verse 18, and compare verse 19 with 1 K. xxii. 38.) But the passages on which this theory is built admit of a different explanation. It is most unlikely that Naboth should have possessed two plats of ground, one at Jezreel and the other at Samaria, both of them in the immediate vicinity of the royal palace.

2. *I will give thee the worth of it in money.*] Literally, "I will give thee silver, the worth of it." Money, in our sense of the word, that is to say, coins of definite values, did not yet exist. The first coin known to the Jews was the Persian daric, with which they became acquainted during the Captivity. See note on 1 Chr. xxix. 6.

3. *The Lord forbid it me.*] Or "Jehovah forbid it me." Naboth shews, by the very first words of his reply, that he is a worshipper of Jehovah, not of Baal; and that he does not fear to confess his faith before the idolatrous king. He also indicates by the form of his asseveration that he considers it would be wrong for him to comply with the king's request. It is plain, therefore, that we have not here a mere refusal arising out of a spirit of sturdy independence, or one based upon sentiment—the sentiment which attaches men to ancestral estates. Naboth objects to the king's proposal *as wrong*. This is best explained by those passages of the Law which forbid the alienation of landed property, and especially the transfer of estates from one tribe to another. (Lev. xxv. 23-28; Num. xxxvi. 7.)

4. *Ahab came into his house heavy and displeased.*] Rather, "**sullen and angry**," as in verse 43 of the last chapter.

he laid him down upon his bed.] That is, "upon his couch." The Jews, like other Orientals, reclined upon couches at their meals. (See Amos vi. 4; Ezek. xxiii. 41, &c.) Ahab now, on entering his palace, throws himself upon his couch; but, instead of merely reclining, lies down flat on it, turns his face towards the back of the couch, rejecting all converse with others, and so remains, after the banquet is served, refusing to partake of it. Such an open manifestation of ill-temper is thoroughly characteristic of an Oriental king.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth †on high among the people:

10 And set two men, sons of Be-

† Heb. *in the top of the people.*

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7. *Dost thou now govern the kingdom of Israel?*] Some take these words imperatively, and regard them as a simple exhortation to act (Maurer, Keil); others (Vulgate, Ephrem, &c.) make them an assertion, and then of course consider them to be ironical,—"Thou, forsooth, bearest rule over Israel!" But the interrogative rendering of our version, which has the support of the Septuagint, is perhaps the best. (So Thenius.) The meaning then is, "Art thou king, and yet sufferest thyself to be thwarted in this way by a mere subject?"

I will give thee the vineyard.] "I" is the emphatic word here: "*I*, the queen, the weak woman, will give thee the vineyard, if thou, the king, the strong man, wilt do nothing." Compare the words of Shakspeare's parallel character: "Infirm of purpose! give *me* the dagger."

8. *And sealed them with his seal.*] The seal is a very ancient invention. Judah's signet is mentioned in Genesis (xxxviii. 18). Signets of Egyptian kings have been found which are referred to about B.C. 2000. A cylinder seal of a Chaldean king, now in the British Museum, has probably about the same antiquity. Sennacherib's signet, and an impression of Sargon's, are still extant. There can be no doubt that from a very remote antiquity, in the East, kings had seals, and appended them to all documents which they set forth under their authority. The "ring" which a Pharaoh took off his hand and placed upon Joseph's (Gen. xli. 42) was a signet-ring, as is evident from the Hebrew word used. The sealing of documents with a royal seal, to give them authority, is mentioned again in Esther iii. 12; viii. 8; and in Daniel vi. 17. It receives illustration from the account given by Herodotus of the mode in which written orders were issued from the Persian Court (iii. 128), and from the modern Oriental practice. The Hebrew mode of sealing seems to have been by attaching a lump of clay to the document, and impressing the seal thereupon. (See Job xxxviii. 14.)

that were in his city.] Naboth's city was undoubtedly Jezreel. (See note on verse 1.) The mode in which it is spoken of here, and again in verse 11, seems to imply that it was not the city from which Jezebel wrote. The court was evidently at this time residing at Samaria (ch. xx. verse 43); and Ahab may either have met Naboth there, or have gone to Jezreel to make his request (verses 1 and 2), and then, on being refused, have returned to Samaria again (verse 4). The distance is not more than seven miles.

9. *Proclaim a fast.*] National fasts were proclaimed by the monarch (2 Chr. xx. 3; Jonah iii. 7); but it appears from the present passage that partial fasts might be proclaimed by lower authorities. The object of this fast was at once to raise a prejudice against Naboth, who was assumed by the elders to have done a deed which disgraced the town and required a public repentance; and at the same time to give an air of religion and piety to the proceedings, which might blind persons to their real injustice.

set Naboth on high among the people.] This was not an order to do Naboth any, even apparent, honour; but simply a command to bring him forward before a court or assembly, where he might be tried and condemned. In such courts the prisoner is naturally set up above the people, in order that all may see him.

10. *And set two men, sons of Belial.*] On the phrase "Sons of Belial" for "worthless persons," see note on Deut. xiii. 13. The order is given to bring "two" witnesses against Naboth, because the law forbad the conviction of any person on a capital charge, unless there were, at least, two witnesses against him. (Num. xxxv. 30; Deut. xvii. 6; xix. 15.)

thou didst blaspheme God and the King.] The word here rendered "blaspheme" is that which commonly means "bless." It is questioned by some whether it ever has the

lial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

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opposite sense of "cursing" (Parkhurst, Prof. Lee). A sense, however, approaching to this seems to be required both by the present passage and also by Job i. 5, 11; ii. 5. Perhaps the best explanation of the bad sense of *berek* is to be found in the practice of blessing by way of salutation, not only on meeting, but also on taking leave. (See Gen. xlvii. 7, 10.) From the latter custom the word came to mean "bidding farewell to," and so "renouncing," "casting off," "cursing."

carry him out and stone him.] Jezebel assumes that Naboth will be found guilty on the testimony of the two false witnesses. His offence will be twofold, and in both cases will be capital; blasphemy against God being punishable with death by the law (Lev. xxiv. 16), and blasphemy against the king being a capital offence by custom. (See 2 S. xvi. 9; xix. 21; 1 K. ii. 8.) She also assumes that the punishment will be stoning, since the greater crime will absorb the lesser, and the law made stoning the punishment for blasphemy against God. (Lev. xxiv. 16.) As stoning always took place outside the city (see Acts vii. 58), she tells the elders to "carry Naboth out."

11. *The men of his city . . . . did as Jezebel had sent unto them.*] The ready submission of the elders and nobles implies a deep moral degradation among the Israelites, the fruit of their lapse into idolatry.

13. *And stoned him with stones that he died.*] It appears from 2 K. ix. 26, that Naboth had sons who were also put to death at this time. They are generally supposed to have been stoned together with their parent, as Achan's children were with him (Josh. vii. 24, 25); and this is not improbable, for in the East a parent's guilt constantly involves the punishment of his children. (See 2 K. xiv. 6.)

16. *Ahab rose up to go down to the vineyard of Naboth.*] If Ahab went to Jezreel from Samaria (see note on verse 8), he would necessarily "go *down*," since Jezreel—and especially its valley, where the vineyard was—is at a much lower elevation than the capital.

to take possession of it.] The goods of traitors appear to have been forfeited to the crown by the Jewish law, as they still are almost universally throughout the East. We find David, when he believes Mephibosheth a traitor, prospectively disposing of his possessions. (2 S. xvi. 4.)

18. *Ahab, king of Israel, which is in Samaria.*] "Samaria" here seems to mean, as in 1 K. xiii. 32, the *territory* of Samaria; or, if not the entire territory, at least a tract lying about the city and including Jezreel within it. The vineyard of this verse is evidently the same as that of verse 1. (See note ad loc.)

19. *Hast thou killed, and also taken possession?*] These words rebuke especially Ahab's indecent haste. It appears from 2 K. ix. 26, that he went to Jezreel the very day after Naboth's execution, and immediately took possession of the forfeited land.

thus saith the Lord, In the place where, &c.] Compare "In this place," 2 K. ix. 26. It may be asked, How was this prophecy fulfilled, since the dogs licked Ahab's blood not in Jezreel, but in "Samaria"? (1 K. xxii. 38.) The answer seems to be that the prophecy had a double fulfilment. The main fulfilment was by the casting of the dead body of Jehoram

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, [a] I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [b] him that pisseth against the wall, and [c] him that is shut up and left in Israel,

22 And will make thine house like the house of [d] Jeroboam the son of Nebat, and like the house of [e] Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

[a] ch. 14. 10. [b] 2 Kin. 9. 8. [b] 1 Sam. 25. 22. [c] ch. 14. 10. [d] ch. 15. 29. [e] ch. 16. 3.

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into Naboth's plot of ground at Jezreel, where, like Naboth's, it was left for the dogs to eat. (2 K. ix. 25.) This spot, which was just outside the city wall, and close to a gate (ib. verse 31), was probably the actual scene of Naboth's execution. Here, "in the place where dogs licked the blood of Naboth," did dogs lick Ahab's blood, that is, his son's blood, the execution of the full retaliatory sentence having been deferred to the days of his son, formally and explicitly, on Ahab's repentance. (See below, verse 29.) But, besides this, there was a secondary fulfilment of the prophecy, when, not at Jezreel but at Samaria, the actual blood of Ahab himself, notwithstanding the promise made him on his repentance, was licked by dogs (1 K. xxii. 38), only in a way that implied no disgrace. These two fulfilments are complementary to each other. Each is strong where the other is weak. Ahab's case fulfils the emphatic words, "Shall dogs lick *thy* blood, *even thine.*" Jehoram's, to which this phrase is less appropriate, exactly meets every other particular.

20. *Hast thou found me, O mine enemy?*] It is Ahab's guilty conscience which forces these words from him, the moment he sees Elijah. He has no "object" in uttering them. He feels that the last man whom he would have wished to see has come suddenly upon him, and "found" him, *i. e. caught* him, in the act of doing a great wrong. "O mine enemy," may refer partly to the old antagonism (ch. xvii. 1; xviii. 17, 18; xix. 2, 3); but the feeling which it expresses is rather that of present opposition—the opposition between good and evil, light and darkness, through which "every one that doeth evil *hateth* the light, neither cometh to the light, *lest his deeds should be reproved.*" (John iii. 20.)

I have found thee because, &c.] "I have indeed *found* thee," Elijah answers, "found thee when thou wouldest fain not have been found—and I will tell thee why. I have found thee on account of thy sins, *because* thou hast sold thyself," &c.

thou hast sold thyself to work evil.] See below, verse 25, and compare 2 K. xvii. 17, and Rom. vii. 14. The metaphor is taken from the practice of men's selling themselves into slavery, and so giving themselves wholly up to work the will of their master. This was a wide-spread custom in the ancient world. (See Grote's 'History of Greece,' part II. ch. xi. vol. ii. p. 301, 2nd edit.)

21. *Behold, I will bring evil upon thee.*] The prophet here changes, without warning, from speaking in his own person to speaking in the person of God. The transition is harsh and abrupt, probably because the compiler follows his materials closely, compressing by mere omission, and so presenting us with fragments of Elijah's speech, which (naturally) do not fit well together. One fragment omitted here is preserved in 2 K. ix. 26. The whole speech of Elijah may probably have been as follows: "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord. Hast thou killed and also taken possession? Thus saith the Lord, Surely I have seen yesterday the blood of Naboth, and the blood of his sons; and I will requite thee in this plat, saith the Lord. In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. Behold I will bring evil upon thee," &c.

and will cut off from Ahab, &c.] Compare ch. xiv. verse 10, and notes ad loc.

22. *Like the house of Jeroboam.*] See above, ch. xv. verse 29.

and like the house of Baasha.] Compare ch. xvi. verse 11.

23 And *f* of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [1]wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife [2]stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

f 2 Kin. 9. 36.

1 Or, *ditch.*

2 Or, *incited.*

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23. *And of Jezebel also spake the Lord, saying.*] These are not the words of Elijah, but of the writer, who notes that not only was God's vengeance threatened against Ahab at this time, but that there was also a special prophecy against Jezebel, whose guilt was at least equal to her husband's. The prophecy was delivered by Elijah (2 K. ix. 36), probably in continuation of his prophecy against Ahab.

by the wall of Jezreel.] The marginal rendering, "ditch," is preferable. There is always in Oriental towns a space outside the walls which lies uncultivated, and which is naturally used for the deposit of refuse of every kind. Here the dogs prowl, and the kites and vultures find many a feast. It is this space to which the prophecy points. (Compare 2 K. ix. 33-37, where Elijah's prophecy against Jezebel is given at much greater length.)

25. *There was none like unto Ahab.*] See note on ch. xvi. verse 30.

whom Jezebel his wife stirred up.] The history of Ahab's reign throughout exhibits him as completely governed by his imperious wife. Her influence causes him to introduce the worship of Baal (1 K. xvi. 31), to allow the slaughter of the prophets of Jehovah (1 K. xviii. 4), to let Elijah be driven into banishment (ib. xix. 1), and finally to murder Naboth and seize his land (*supra*, verses 6 and 15).

26. *According to all things as did the Amorites.*] The Amorites appear here as representatives of the old Canaanite nations—a position which is often assigned them (Gen. xv. 16; 2 K. xxi. 11; Ezek. xvi. 3; Amos ii. 9, 10), apparently because they were the most widely spread and the most powerful of the races which the Israelites drove out. It seems to be implied here that their idolatries were in the main identical with those of the Phœnicians which Ahab had adopted.

27. *Ahab . . rent his clothes.*] The repentance of Ahab resembles that of the Ninevites (Jonah iii. 5). It has the same outward signs—fasting and sackcloth—and it has much the same inward character. It springs, not from love, nor from hatred of sin, but from fear of the consequences of sin. It is thus, although sincere and real while it lasts, shallow and exceedingly short-lived. God, however, to mark his readiness to receive the sinner who turns to Him, accepts the imperfect offering (as He likewise accepted the penitence of the Ninevites), and allows it to delay the execution of the sentence. Because Ahab humbled himself, the evil was deferred from his own to his son's days. (See verse 29.) So the penitence of the Ninevites put off the fall of Nineveh for a century.

and lay in sackcloth.] In other respects Ahab acted only as mourners commonly did, both in Judæa and generally throughout the East, but in this particular he seems to have gone beyond the usual practice. We do not read elsewhere of mourners passing the night in sackcloth.

and went softly.] "As if he had no heart to go about any business." (Patrick.)

29. *In his son's days will I bring the evil.*] *I.e.* the main evil. On the double fulfilment of the prophecy, see note on verse 19; and compare 1 K. xxii. 38 with 2 K. ix. 25, 26.

CHAPTER XXII.

1 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead.* 37 *The dogs lick up his blood, and Ahaziah succeedeth him.* 41 *Jehoshaphat's good reign.* 45 *His acts.* 50 *Jehoram succeedeth him.* 51 *Ahaziah's evil reign.*

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that [e] Jehoshaphat the king of Judah came down to the king of Israel.

[e] 2 Chr. 18. 1, &c.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we *be* [†] still, *and* take it not out of the hand of the king of Syria?

[†] Heb. *silent from taking it.*

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to

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CHAP. XXII. 1. *Three years without war between Syria and Israel.*] The three years must, of course, be counted from the close of the second campaign of Ben-hadad (ch. xx. verse 34). They were not full years, as is evident from the next verse. Probably the first year is that of Ben-hadad's dismissal after his defeat; the second is a year of actual peace; while the third is that in which Jehoshaphat paid his visit, and the Ramoth-Gilead expedition took place. We may conjecture that the pause, which is here noticed, in the war between Israel and Syria was the result of a common danger. It was probably in the year following Ben-hadad's dismissal by Ahab, that the first great Assyrian expedition took place into these parts. Shalmaneser II. relates that on his first invasion of southern Syria, he was met by the combined forces of Ben-hadad, Ahab, the king of Hamath, the kings of the Hittites, and others, who gave him battle, but suffered a defeat. Chronological considerations render it probable that the Assyrian war belongs to a late period of Ahab's reign. (See 'Ancient Monarchies,' vol. ii. p. 103, 2nd edition.)

2. *Jehoshaphat the king of Judah came down to the king of Israel.*] This visit indicates an entire change in the relations which we have hitherto found subsisting between the kingdoms of Israel and Judah. It is probable that the common danger to which the two kingdoms were exposed from the growing power of Syria had induced them to forget their differences, and, remembering their common origin, to join together in a close alliance. It must have been tolerably early in the reign of Jehoshaphat that he sought, or accepted, as a wife for his eldest son, Jehoram, Athaliah, the daughter of Ahab. Jehoram, whose *youngest* son was two-and-twenty (2 K. viii. 26; 2 Chr. xxii. 1) when he himself died at forty (2 K. viii. 17), must have married when he was fifteen or sixteen; that is to say, in his father's eighth or ninth year. The bond between the two families dates, therefore, at least from this time; but apparently it had not hitherto led to any very close intimacy, much less to any joint military expeditions. Jehoshaphat seems to have taken no part in the former Syrian wars of Ahab, nor did he join in the great league against the Assyrians. (See note on verse 1.) Now, however, during a time of peace, he went on a visit to the father of his son's wife—a visit which on his part was probably one of mere friendliness, without any political object. Ahab, however, determined to turn the visit to political advantage. Having sumptuously feasted both Jehoshaphat and his retinue (2 Chr. xviii. 2), he led the conversation to the subject of a war with Syria, and then suddenly demanded of Jehoshaphat whether he would accompany him or no. Thus addressed, the Jewish monarch could not well refuse without coming to an open breach with his connexion. He therefore consented with a good grace, placing his whole force at Ahab's disposal. From this time till the displacement of Ahab's dynasty by Jehu, very intimate relations subsisted between the two kingdoms. (See 1 K. xxii. 49; 2 K. iii. 7; viii. 28, 29; 2 Chr. xx. 36, &c.)

3. *Know ye not that Ramoth in Gilead is ours?*] Ramoth in Gilead, or Ramoth-Gilead, as it is called in 1 K. iv. 13, and below (verses 4, 6, 15, &c.), was one of the most important cities of the Trans-Jordanic region. It was probably taken by Ben-hadad's father from Omri, the father of Ahab. (1 K. xx. 34.) By the terms of Ahab's covenant with Ben-hadad, it ought, long ere this, to have been restored. Hence the claim expressed in the words, "Know ye not that Ramoth in Gilead *is ours?*"—"belongs to us of right," that is,—"though the Syrians still hold possession of it."

4. *Wilt thou go with me to battle to Ramoth-Gilead?*] Tired of waiting for the peaceable restoration of Ramoth-Gilead, Ahab determines on an expedition to recover the city by force. Well aware of the military strength of Syria, and feeling that, without Divine aid, which he cannot now expect (1 K. xx. 42; xvi. 21), he is not able to cope with the host which Benhadad can bring into the field, he asks the aid of Jehoshaphat, whose military resources are very great. (See 2 Chr. xvii. 12-19.)

I am as thou art, my people as thy people, &c.] Compare the report given of Jehosha-

Ramoth-gilead? And Jehoshaphat
[h] 2 Kin. 3. 7. said to the king of Israel, [h] I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

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phat's reply in 2 Chron. xviii. 3,—"I am as thou art, and my people as thy people; *and we will be with thee in the war.*" The answer is one of complete acquiescence, without reserve of any kind. Jehoshaphat was afterwards rebuked by Jehu, the son of Hanani, for thus consenting to "help the ungodly." (2 Chr. xix. 2.) He probably acted not merely from complaisance, but from a belief that the interests of his own kingdom would be advanced by the step which he agreed to take. The power of Syria was at this time very menacing.

5. *And Jehoshaphat said . . . Enquire, I pray thee, at the word of the Lord.*] Jehoshaphat, with the piety which characterised him (see below, verse 43; and compare 2 Chr. xvii. 4-9; xix. 3-11; xx. 6-32), takes advantage of his position as Ahab's friend and ally, to suggest inquiry of the Lord (Jehovah) before the expedition is undertaken. Lest Ahab should consent in word and put off the inquiry in act, he asks to have the prophets called in at once: "Enquire, I pray thee, at the word of the Lord *to-day*."

6. *Then the king of Israel gathered the prophets together.*] These prophets have been supposed to be, 1. Prophets of Baal, like those slain on Carmel (1 K. xviii. 40). 2. Prophets of the groves (ib. verse 19). 3. Prophets attached to the worship of the calves. And 4. Real prophets of Jehovah, unconnected with the calf-worship. The first and second of these views, which [illegible] of the Jewish and older Christian [illegible] seem to be precluded both [illegible] demand of Jehoshaphat, [illegible] ry at the word of *Jehovah* [illegible] raseology which the pr[illegible] in verses 11 and 12, [illegible] with Jehovah," "Jeh[illegible] the hand of the king.' [illegible] re, lies between the third a[illegible] s. Of these the third is greatly [illegible] rred, both on account of Jehoshap[illegible] issatisfaction, as shown in verse 7, and on account of the strong antagonism which is apparent between the true Jehovah-prophet Micaiah, and these self-styled "prophets of the Lord" (verses 22-25).

about four hundred men.] It has been already observed that the number 400 was probably a sacred one in Ahab's religious system. (See note on chap. xviii. verse 19.)

go up, for the Lord shall deliver it.] In the Hebrew (except in a few MSS.) the word here used for "Lord" is not "Jehovah," but "*Adonai.*" Later (*i.e.* in verses 11 and 12) "Jehovah" is used. It would seem as if the idolatrous prophets shrank from employing the term until they found that Jehoshaphat insisted on learning the will of Jehovah in the matter.

7. *Is there not here a prophet of the Lord besides?*] Jehoshaphat is dissatisfied. He has asked Ahab to inquire "at the word of *Jehovah*" (verse 5). Four hundred prophets have come, whom he knows to be no true Jehovah-prophets, but creatures of Ahab, tainted, if not with his Baal-worship, at any rate with his worship of the calves. These men have promised victory, but they have promised it, not in the name of Jehovah, but only in that of a vague and indefinite "Lord," whose identity with Jehovah is uncertain. Jehoshaphat, therefore, returns to the attack, and asks, "Is there not here in Samaria a true prophet of Jehovah besides these 400 professed prophets, that we might inquire of *him?*"

8. *There is yet one man, Micaiah.*] Elijah, it appears, had withdrawn again after the events of the last chapter, and there was no known prophet of Jehovah within reach of Samaria but Micaiah.

he doth not prophesy good concerning me, but evil.] Micaiah, according to Josephus and the Jewish commentators generally, was the prophet who rebuked Ahab for letting Ben-hadad go. (See note on 1 K. xx. 41.) It is certain

9 Then the king of Israel called an [1]officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a [†]void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him,

[1] Or, *eunuch.*

[†] Heb. *floor.*

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that Ahab had imprisoned him (infra, verse 26), and probable that the imprisonment was on account of threatening prophecies. Ashamed and afraid of now consulting him, Ahab suggests to Jehoshaphat that he is no true prophet, but one who allows his private feelings to determine the utterances which he delivers as if from Jehovah. Hence the force of Jehoshaphat's answer, "Let not the king say so;" *i. e.* "Let not the king suppose that a prophet would be guilty of such impiety,"—an impiety from which even Balaam shrank. (Num. xxii. 18.)

9. *Then the king of Israel called an officer.*] More properly, as rendered in the margin, "a eunuch." Eunuchs seem to have been first introduced among the Israelites by David. (1 Chr. xxviii. 1.) They were a natural accompaniment of the seraglio of Solomon. The present passage is the first which shows that, after the separation of the kingdom, the kings of Israel employed them. (Compare 2 K. viii. 6; ix. 32.)

10. *The king of Israel and Jehoshaphat . . . sat each on his throne.*] Or, "were sitting." The two monarchs were thus sitting when the 400 prophets came before them (verse 6), perhaps even when Ahab put his question to Jehoshaphat (verse 4). They had removed from the banquet (2 Chr. xviii. 2) to the town-gate, the place where kings ordinarily sat to administer justice. Each was seated upon his throne, the Oriental kings having portable thrones, which they took with them upon their journeys. (Herod. vii. 212; Layard, 'Nineveh and Babylon,' p. 150.)

in a void place in the entrance of the gate of Samaria.] Or, "in an empty space *at* the entrance of the gate." Probably the place where Ahab daily sat to hear complaints and decide causes. (See, on this use of a town-gate, Ruth iv. 1; 2 S. xv. 2; xix. 8; Ps. cxxvii. 5, &c.)

all the prophets prophesied.] Compare ch. xviii. verse 29.

11. *Zedekiah . . . . . made him, &c.*] Translate "had made him." He must have made them previously, in expectation of some such occasion as that now afforded him.

horns of iron.] The horn in Scripture is the favourite symbol of power; and pushing with the horn is a common metaphor for attacking and conquering enemies. (See Deut. xxxiii. 17; Ps. xliv. 5; Dan. viii. 4.) Zedekiah, in employing a symbolical action, was following the example of a former Israelite prophet, whose "acted parable" could never be forgotten in Israel. (See above, ch. xi. verse 30.)

thus saith the Lord.] In the original, "Thus saith Jehovah." Understanding that a prophet of Jehovah is sent for, and that the two kings wish the will of Jehovah to be made known to them, Zedekiah lays aside the unmeaning "lord" (*adonai*) of the general company of Israelite prophets (verse 6), and professes to have a direct message from Jehovah to Ahab. He may have believed his own words; for the "lying spirit" (verse 22) may have seemed to him a messenger from Jehovah.

12. *And all the prophets prophesied so.*] When Zedekiah set the example of declaring positively that *Jehovah* had promised success to Ahab in his contemplated expedition, then "all the prophets" did the same, and told the king to "go up to Ramoth-gilead and prosper;" "for the LORD" (Jehovah, not *adonai*) would "deliver it into the king's hand."

13. *And the messenger that was gone to call Micaiah spake unto him, &c.*] There seems to have been a wide-spread notion among the irreligious and the half-religious of the ancient world, that prophets were not the mere mouth-pieces of God, but that they were persons who had power with God, and compelled, or at least induced Him to work their will. (Compare Num. v. 10; Is. xxx. 10; Hom. 'Iliad,' i. 106-[illegible]) They saw that the prophet's word was accomplished; they did not understand that if he falsified his message the accomplishment would no longer follow.

saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall ‖persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

‖ Or, *deceive*

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14. *What the Lord saith unto me, that will I speak.*] Micaiah, as a true prophet of Jehovah, of course rejects the counsel offered him, which he feels to be at once wicked and foolish. He will not be of the prophets "who smooth their tongues" (Jer. xxiii. 31, marginal rendering), and "prophesy false dreams," causing God's people to err "by their lies and by their lightness" (ib. verse 32). What Jehovah says unto him, that will he speak. Compare the resolution of Balaam (Num. xxii. 18).

15. *And he answered him, Go, and prosper, &c.*] Micaiah has heard from the messenger the exact words of the 400, and understands that He is expected to adopt their tone. He therefore begins by answering Ahab's question in the very phraseology which they had used. He delivers the words, however, in so mocking and ironical a tone, that the king cannot mistake his meaning, or regard his answer as serious. Hence his immediate rejoinder—"How many times shall I adjure thee that thou tell me nothing but what is true in the name of the Lord?"—whence we may gather that this mocking manner was familiar to Micaiah, who had used it in some former dealings with the Israelite monarch. Such a manner, which galls by its contemptuousness, may have helped to produce the strong feeling of dislike which found vent in the words "I hate him" (verse 8).

17. *And he said, I saw all Israel scattered, &c.*] Thus adjured, Micaiah wholly changes his tone, and becomes profoundly serious. He relates his vision, the meaning of which Ahab cannot possibly mistake, especially as the metaphor of "sheep and shepherd" for king and people was familiar to the Israelites from the prayer of Moses (Num. xxvii. 17). That Ahab fully comprehends the vision, appears from the next verse.

18. *And the King of Israel said . . . . . Did I not tell thee, &c.*] By thus turning to Jehoshaphat, and reminding him of his former assertion (verse 8), Ahab implies that he believes Micaiah to have spoken out of pure malevolence, without any authority for his prediction from God. By implication he invites Jehoshaphat to disregard this pseudo-prophecy, the ground of which is malice, and to put his trust in the unanimous declaration of the 400, who, speaking evidently in the prophetic frenzy, have promised victory to his arms. Micaiah, therefore, perceiving this tacit comparison, proceeds to explain the contradiction between himself and the 400, by recounting another vision.

19. *I saw the Lord sitting upon His throne.*] David's psalms had familiarised the Israelites with Jehovah's sitting upon a throne in the heavens (Ps. ix. 7; xi. 4; xlv. 6, ciii. 19, &c.). But to be allowed to see in vision the ineffable glory of the Almighty thus seated, was a rare favour. It was granted to Isaiah (Is. vi. 1), who immediately supposed that he must die, because he had "seen the King, the Lord of Hosts" (ib. verse 5); to Ezekiel (Ez. i. 26); to Daniel (vii. 9); and in Christian times it was allowed to St. Stephen (Acts vii. 56) and St. John (Rev. iv. 2).

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, [a] Which way went the Spirit of the LORD from me to speak unto thee?

[a] 2 Chron. 18. 23.

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ‖into †an inner chamber to hide thyself.

‖ Or, *from chamber to chamber.*
† Heb. *a chamber in a chamber.*

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21. *And there came forth a spirit.*] The Hebrew has, "the spirit"—which some explain as "the evil spirit"—*i. e.* Satan; others as "the spirit of prophecy;" others again as simply "the spirit corresponding to the requirements in the preceding question of Jehovah." This last explanation seems to be the best.

22. *I will be a lying spirit in the mouth of all his prophets.*] The difficulties which attach to this passage are considerable. While, on the one hand, it is hard to suppose that one of the holy angels would undertake to be, and be permitted to be, a "lying spirit," on the other, it is not what we should have expected, to find Satan, or an evil spirit, included among "the host of heaven" (see verse 19) and acting as the minister of God. Still, as Satan appears sometimes to present himself to God among the angels (Job i. 6; ii. 1), he may have done so on this occasion; and the service which he offered may have been accepted. On the other hand, we scarcely know enough of the Divine government in its action upon evil, to say that the holy angels may not sometimes be employed, when God "sends men strong delusion that they should believe a lie" (1 Thess. ii. 12). Finally, it may be doubted whether we ought to take literally, and seek to interpret exactly, each statement of the present narrative. Visions of the invisible world can only be a sort of parables; revelations, not of the truth as it actually is, but of so much of the truth as can be shewn through such a medium. The details of a vision, therefore, cannot safely be pressed, any more than the details of a parable. Portions of each must be accommodations to human modes of thought, and may very inadequately express the realities which they are employed to shadow forth to us.

23. *The Lord hath spoken evil concerning thee.*] That is to say, "The evil which has been spoken against thee (see verse 17) is from Jehovah, not, as thou wouldst persuade Jehoshaphat (see verse 18), and hast, perhaps, persuaded thyself, merely from me—the consequence of my hostility and ill-will."

24. *Zedekiah the son of Chenaanah went near.*] Zedekiah appears to have been the chief of the 400 prophets, a sort of coryphæus, who speaks and acts in their name.

smote Micaiah on the cheek.] As Micaiah had been brought from prison (verse 26), it is probable that his hands were bound. The prophet, thus standing before the great ones of the earth, bound and helpless, bearing testimony to the truth, and for his testimony smitten on the face by an underling, whose blow he receives without either shame or anger, is a notable type of our Lord before Caiaphas suffering the same indignity.

Which way went the Spirit of the Lord from me to speak to thee?] Zedekiah's meaning is somewhat obscure. Perhaps his thought may be expounded as follows. "The Spirit of Jehovah *certainly* came to me, and inspired me with the answer which I gave. If He afterwards went to thee, as thou sayest that He did, perhaps thou canst tell us—as all the secrets of the invisible world are, thou pretendest, open to thee—which way He took."

25. *Thou shalt see in that day, &c.*] Micaiah addresses himself not so much to the exact words of Zedekiah's question, as to the main point which lies in dispute—which of them, namely, is a true prophet. "Thou shalt see," he says (which of us has spoken by the Spirit of Jehovah), "in that day, when thou shalt go into an inner chamber" (or "a secret chamber," see note on ch. xx. verse 30) "to hide thyself." When the news, *i. e.*, of Ahab's death, caused by his following thy counsels, reaches Samaria, and thou hast to hide thyself from the vengeance of Ahaziah or Jezebel then, in that day, thou wilt know whether I or thou be the true prophet.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said

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26. *Take Micaiah and carry him back.*] This expression, "carry him *back*"—literally, "cause him to *return*"—sufficiently shows that Micaiah had been in custody before, and was brought by Ahab's messenger from his prison.

Amon the governor of the city.] This is one out of several notices, scattered through the Books of Kings, respecting what may be called the "constitution" of the Israelite kingdom. Like Judah, it was, in theory at least, a hereditary monarchy, descending from the father to the eldest son, or, in default of a son, to the next brother (2 K. i. 17). The power of the king was limited by the necessity, under which he lay, of consulting on important matters a council of elders, which held its sittings at Samaria and was composed of men of experience gathered together from all parts of the land (1 K. xx. 7, 8). The general administration was carried on by means of the governors of provinces (ib. verse 14) and of cities (2 K. x. 5), who gave effect in the places under their jurisdiction to the instructions which they received from the monarch. The governors of cities, like the monarch, were assisted and checked by councils of elders, the wise men of the several towns (see 1 K. xxi. 8-12; 2 K. x. 5). Even Samaria, as we see from the present passage, was under a special governor, who, among his other duties, had the control of the public prison, and directed the treatment of the prisoners. Among the high officers of state were the captain of the host (1 K. xvi. 8), the steward of the household, or governor of the palace (1 K. xvi. 9; xviii. 3), and the captains of chariots (2 K. xvi. 9, 10). The power of the king was maintained by a small standing army stationed at the capital (2 K. i. 9-13), and organised into bodies of fifty, each under a captain. To this nucleus of an armed force was added, in time of war, a general levy of the adult male population (2 K. iii. 6). The kingdom itself being grounded on successful revolt, and the military class being the most powerful in the country, insurrections under soldiers of repute were frequent, and were the chief cause of the many changes of dynasty (1 K. xv. 27; xvi. 9, 16; 2 K. ix. 13; xv. 25). No dynasty ever succeeded in fixing itself firmly in the affections of the people, the nineteen monarchs belonging to eight different families.

Joash, the king's son.] This "king's son" is only mentioned here, and in the parallel chapter of Chronicles (2 Chr. xviii. 25). It has been pointed out that the phrase seems to designate a state office. (See 'Introduction to Chronicles,' § 9, note 8.)

27. *Feed him with bread of affliction, &c.*] This is the emphatic clause of Ahab's speech. Micaiah is to be once more put in prison, but not on the same terms as before. In order to punish him for his uncomplying spirit, he is to be placed upon a poorer and scantier diet than he had been previously allowed; and this is to continue until Ahab returns *in peace*. Ahab introduces this expression purposely, in order to show his entire disbelief of Micaiah's prophecy.

29. *So the king of Israel and Jehoshaphat . . . . went up.*] It might have been expected that Jehoshaphat, who had pressed inquiry at the word of the Lord (verse 5), and had not rested till a real prophet of Jehovah was sent for and made his appearance (verse 7), would have withdrawn from the expedition when he heard Micaiah denounce it as fated to end in disaster. It must be remembered, however, that he had rashly committed himself to take part in the war by a solemn promise, couched in the strongest terms (verse 4), *before* he bethought himself of inquiring what was the will of God in the matter. His honour was thus pledged, and he would be ashamed to draw back, especially as Ahab, whom the prophecy chiefly threatened, was resolved to brave it. He may also have had a personal affection for Ahab, and so have been loth to desert him in his need. This seems to be implied in the rebuke addressed to him by the prophet Jehu after his return to Jerusalem—"Shouldest thou help the ungodly, and *love* them that hate the Lord? Therefore is wrath upon thee from before the Lord" (2 Chr. xix. 2).

30. *And the king of Israel said . . . . I*

unto Jehoshaphat, ‖I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

‖ Or, *when he was to disguise himself, and enter into the battle.*

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow †at a venture, and smote the king of Israel between the †joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am †wounded.

† Heb. *in his simplicity.*
† Heb. *joints and the breastplate.*
† Heb. *made sick*

35 And the battle †increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the †midst of the chariot.

† Heb. *ascended.*
† Heb. *bosom.*

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will disguise myself.] Ahab had probably heard of Ben-hadad's order to his captains (verse 31), of which intelligence may have been brought him by spies or deserters.

put thou on thy robes.] The Septuagint says, "*my* robes;" but this is contrary to the Hebrew; and we can neither imagine Ahab's asking nor Jehoshaphat's consenting to such a procedure. Jehoshaphat had his own royal robes with him, as appears from verse 10.

31. *The king of Syria commanded.*] Rather, as in the parallel passage of Chronicles (2 Chr. xviii. 30), "had commanded."

fight neither with small nor great.] Ben-hadad delivers his order in the hyperbolical style common in the East. His meaning is, "Make it your *chief* object to kill or take the king of Israel." Apparently, his own defeat and captivity were still rankling in his mind, and he wished to retaliate on Ahab the humiliation which he considered himself to have suffered. He shows small appreciation of the generosity which had spared his life and restored him to his kingdom.

32. *Surely it is the king of Israel.*] This was a natural supposition, as Jehoshaphat alone wore royal robes.

they turned aside to fight against him.] In Chronicles (2 Chr. xviii. 31) we find a slightly different reading, which gives the sense of they "compassed him about to fight." This would imply an attempt to surround him and make him prisoner.

and Jehoshaphat cried out.] Jehoshaphat called to his men for help, using perhaps his own peculiar battle-cry, which would be distinct from that of Ahab, and would probably be known to the Syrians.

34. *At a venture.*] Literally, "in his simplicity"—*i. e.* without intent to kill the king. Compare 2 S. xv. 11.

between the joints of the harness.] Literally, "between the joints and the breastplate." The "joints" were probably pieces of armour which attached the breastplate to the helmet, or to the greaves. The arrow entered between the breastplate and one of these "joints." Breastplates made of metal scales were common both in Egypt (Wilkinson, 'Ancient Egyptians,' vol. i. p. 331) and Assyria ('Ancient Monarchies,' vol. ii. p. 46).

Turn thy hand.] Literally, "turn thy *hands*." The driver of a chariot, both in Egypt and Assyria, held the reins with his two hands.

35. *The battle increased.*] Or, "the battle *ascended*"—the tide of battle, that is, rose higher. Compare Is. viii. 7, 8.

the king was stayed up in his chariot.] Our translators render the same words in Chronicles—"the king *stayed himself* up in his chariot" (2 Chr. xviii. 34). But the rendering in the text is preferable. The king's wound made it impossible for him to remain standing without help; he therefore had himself supported in his chariot by attendants, in order that his soldiers might not lose heart, as they would be sure to do, if they knew of his peril. Ahab must not be denied the credit of right princely fortitude on this occasion.

the blood ran out of the wound into the midst of the chariot.] Literally, as in the margin—"into the *bosom* of the chariot." The "bosom" of the chariot is the rounded front, with the portion of the standing board that adjoined it. Here the blood would naturally collect, forming a pool, in which the king and his charioteer must have stood.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

† Heb. *came.*

37 ¶ So the king died, and †was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they

[b] ch. 21. 19.

washed his armour; according [b]unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

[c] 2 Ch. 20. 31.

41 ¶ And [c]Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

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36. *About the going down of the sun.*] *I. e.* as soon as Ahab was dead. The abandonment of the expedition and dispersion of the army on the death of the king is thoroughly Oriental.

37. *So the king died, and was brought to Samaria.*] The Hebrew text here is doubtful. Very slight changes would give the meaning which is found in the Septuagint version, where we have, "Every man to his city, and every man to his own country; for the king is dead: And they came to Samaria, and buried the king in Samaria." (See note A at the end of the chapter.)

38. *The pool of Samaria.*] A large tank or reservoir, probably identical with this pool, still remains "on the slope of the hill of Samaria, immediately outside the walls" (Stanley).

they washed his armour.] Rather, "**the harlots bathed in it.**" The translation of the A. V. is now generally regarded as incorrect, though it has the support of two of the ancient versions, viz. the Chaldee and the Syriac. Recent commentators almost universally prefer the rendering of the LXX.—which is supported by Theodoret—καὶ αἱ πόρναι ἐλούσαντο ἐν τῷ αἵματι. (See note B at the end of the chapter.) The "pool of Samaria," which was stained with Ahab's blood by the washing of his chariot in it, was, according to Josephus, the usual bathing-place of the Samaritan harlots.

according unto the word of the Lord.] The reference is to the prophecy in ch. xxi. verse 19, which was partially, though not completely or finally, fulfilled by the dogs licking Ahab's own blood in the pool of Samaria. See note *ad loc.*

39. *The ivory house.*] The "ivory house" of Ahab, which appears from Amos iii. 15 to have been an actual residence, doubtless took its name from the character of its ornamentation. Ivory was largely used in the ancient world as a covering of wood-work, and seems to have been applied, not only to furniture, but to the doors and walls of houses. (See Hom. 'Od.' iv. 73; xix. 564; Virg. 'Æn.' vi. 896; Hor. 'Od.' iii. 27, 41; Eurip. 'Iph. in Aul.' 583; and compare above, note on ch. x. 18.)

the cities that he built.] Nothing is known of these cities; but the fact of Ahab's building cities is important, as indicating the general prosperity of the country in his time, and his own activity as a ruler. The close relations which he established with Phœnicia and Judæa tended naturally to bring about a flourishing condition of things in Samaria; and thus the decay of religion was accompanied by a (temporary) increase in the material prosperity (2 K. iii. 4), the commercial enterprise (see verse 49), and even the military vigour of the country. Such prosperity, it is plain, may for a while co-exist with causes which are sapping the vital power of a nation, and leading it surely, if slowly, to destruction.

the book of the chronicles, &c.] See above, xiv. 19; xv. 31; xvi. 5, 14, 20, &c.

41. *Jehoshaphat the son of Asa began to reign.*] The history of the kingdom of Israel has occupied the writer during the last seven chapters. He now returns to the history of the kingdom of Judah (connect this verse with ch. xv. verse 24), briefly sketching the reign of Jehoshaphat. A very much fuller account of this reign is given by the writer of Chronicles, where it fills four chapters (2 Chr. xvii.-xx.).

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoshaphat [1]made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

[1] Or, had ten ships.

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43. *He walked in all the ways of Asa his father.*] On the general piety of Asa, see above, 1 K. xv. 11-15, and compare 2 Chr. xiv. 2-5; xv. 8-17. Jehoshaphat seems to have been a still better king; for he did not, like Asa, fall away in his old age (2 Chr. xvi. 2-12). The only faults with which he is charged are his allowance of the high places, and his tenderness towards the house of Ahab, which led him, first, to take a wife for his eldest son from among Ahab's daughters, and then to join both him and his successor in their military, and other, enterprises (1 K. xxii. 29; 2 K. iii. 7; 2 Chr. xx. 35-37).

the high places were not taken away.] This seems to contradict 2 Chr. xvii. 6, where we read, "Moreover he took away the high places and groves out of Judah." Probably the writer of Chronicles refers to the desire and intention of the monarch, while the author of Kings records the practical failure of his efforts.

44. *Jehoshaphat made peace with the king of Israel.*] This refers probably to an early period in Jehoshaphat's reign—about his eighth or his ninth year (see note on verse 2)—when he closed the long series of wars which, beginning at the separation of the two kingdoms, had continued almost uninterruptedly down to his accession (1 K. xiv. 30; xv. 6, 7, 16-22; 2 Chr. xii. 15; xiii. 3, 13-20; xvi. 1-6), by a formal peace, which was perhaps at once cemented by a marriage between the two children of the contracting parties, Jehoram and Athaliah.

45. *His might . . . and how he warred.*] For the wars of Jehoshaphat, see 2 K. iii. 9-27; 2 Chr. xx. 1-27; for his "might," see 2 Chr. xvii. 12-19; xviii. 1; xx. 29, 30.

the book of the chronicles, &c.] Compare 1 K. xiv. 29; xv. 7, 23; 2 Chr. xvi. 11. The biographer of Jehoshaphat appears to have been Jehu, the son of Hanani, whose work was adopted bodily into the "book of the kings of Israel and Judah," which was one of the chief authorities used by the writer of Chronicles (2 Chr. xx. 34).

46. *The remnant of the sodomites, &c.*] See note on ch. xiv. 24; and for Asa's proceedings against this wretched class, see ch. xv. verse 12.

47. *There was then no king in Edom.*] Nothing has been heard of the condition of Edom since the time of Solomon,[1] when Hadad, having returned thither from Egypt, was "an adversary unto Solomon" (1 K. xi. 14), and, according to the Septuagint, "reigned over Edom." It appears by the present passage that the country had been again reduced, either by Jehoshaphat, or more probably by an earlier king, and was dependent on the kingdom of Judah, being governed by a "deputy" or viceroy, who, however, was allowed the royal title. (Compare 2 K. iii. 9, 12, 26.) This government of dependencies by means of subject kings was the all but universal practice in the East down to the time of Cyrus. (See note on ch. iv. 21.)

48. *Jehoshaphat made ships of Tharshish.*] The expression, "ships of Tharshish," probably designates ships of a particular class, ships (*i. e.*) like those with which the Phœnicians used to trade to Tharshish (Tartessus—see note on ch. x. 22). Compare the use of "Indiaman" for a vessel of a certain class. Jehoshaphat's fleet was constructed at Ezion-Geber, on the Red Sea (2 Chr. xx. 36), where Solomon had previously built a navy (1 K. ix. 26). Being lord-paramount of Edom (see the last verse), Jehoshaphat had the right of using as his own this harbour.

to go to Ophir for gold.] See note on ch. ix. verse 28.

the ships were broken.] *i. e.* "wrecked." It appears from 2 Chr. xx. 37, that this wreck of the fleet at Ezion-Geber was predicted by the prophet Eliezer.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

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49. *Then said Ahaziah . . . . Let my servants go with thy servants*, &c.] This sudden appearance of Ahaziah upon the scene, with a demand displeasing to Jehoshaphat, which is abrupt and startling here, receives explanation from 2 Chr. xx. 35, 36. From that passage we learn that the two kings conjointly built the fleet with which the Ophir trade was to be reopened. Ahaziah had thus an interest in the ships; and when they were wrecked, attributing, as it would seem, the calamity to the unskilfulness of his ally's mariners, he proposed that, after the fleet had been refitted, it should be manned in part by Israelite sailors—men probably accustomed to the sea, perhaps trained at Tyre. This proposal Jehoshaphat refused, either offended at the reflection on his subjects' skill implied in it, or accepting the wreck of the ships, which Eliezer had prophesied, as a proof that God was against the entire undertaking.

51. *Ahaziah . . . . reigned two years over Israel.*] As Jehoram, Ahaziah's successor, began to reign in Jehoshaphat's eighteenth year (2 K. iii. 1), the reign of Ahaziah cannot, according to our reckoning, have much exceeded a twelvemonth.

52. *He . . . . walked . . . . in the way of his mother.*] In this phrase, which does not occur anywhere else, we may see the strong feeling of the writer as to the influence of Jezebel. (Compare ch. xvi. verse 31, and ch. xxi. verse 25. See also 2 K. iii. 2.)

53. It would be of advantage if the last three verses of this chapter were transferred to the Second Book of Kings, which would thus open with the commencement of Ahaziah's reign. The division of the Books does not proceed from the author. (See 'Introduction,' p. 465.)

ADDITIONAL NOTES ON VV. 37 AND 38.

NOTE A, v. 37. "So the king died."

ויבוא המלך, "and the king died," the LXX. seem to have read כי מת המלך, "for the king is dead." In the next clause, for ויבוא, "and he came," which is said not very appropriately of the dead king, they read [illegible] came."

NOTE B, v. 38. "And they washed his armour."

In the clause והזנות רחצו it is evident in the first place that הזנות must be the subject. The common meaning of זנות is "harlots," and this meaning may well be retained here. רחצו might either be transitive or intransitive —"they washed something," or "they washed themselves." Some translate, "and harlots washed the chariot;" but that object (את־הרכב) is too distant to be conveniently supplied. Thus the best meaning seems to be, "and the harlots bathed (in his blood)."

END OF VOLUME II.

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